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THE INTERNATIONAL REVIEW OF MISSIONS

THE EDITOR'S NOTES

"THE Conference must be not an end but a beginning." This thought was constantly present to the minds of those responsible for the preliminary work of the World Missionary Conference at Edinburgh. An important step towards the attainment of the end desired was taken in the appointment of the Continuation Committee. It soon became evident that if that Committee was to render useful service, there must be some means by which it could be in the closest touch with the large body of missionary thinkers and workers throughout the world, keeping them informed of its plans and the results of its investigations, and receiving constant inspiration from the general movement of thought regarding the work of Christian missions. The present Review affords such a bond of union between those who, in all parts of the world, are seeking to carry out the ideals of the Edinburgh Conference. Interchange of thought and counsel is essential, if there is to be a united effort to respond to the call which came to the Church through the Conference.

The primary purpose of the Review is to further the serious study of the facts and problems of missionary work among non-Christian peoples, and to contribute to the building up of a science of missions. The term "science" is not used in any sense which would limit the freedom either of God or of man. The whole missionary enterprise rests on faith in a God with whom all things are possible. But this truth does not absolve us from learning from the past and from one another. The magnitude and complexity of the problems that have to be faced compel us to take wide and comprehensive views; to learn to see each particular

piece of work in relation to the whole; to study and sift the vast body of experience that has been accumulated in different mission fields, and make it available for the direction of present work; to aim at reaching large guiding principles, based on a thorough and fearless examination of the facts; and to test all methods with a view to securing the highest efficiency. The evangelization of the non-Christian world is too great an enterprise to be accomplished without sustained intellectual labour. Insight and knowledge, as well as energy and zeal, are needed for solid and enduring work. Not only an outward expansion, but an inward deepening and strengthening is necessary, if the missionary movement is to fulfil its high aims. To help in bringing this about is the chief purpose of the present Review.

The study of missionary problems will be undertaken in international co-operation. Each nation has the capacity of apprehending more clearly than any other some particular element or aspect of the whole, and in proportion as the special gifts of each are made contributory to the common good, there will result a larger, richer, and juster view of missionary work than has yet been attained. Practical considerations require that the language of the Review should for the most part be English, though, to emphasize its international character, we shall from time to time publish an article in German or French. While the Review will be published in Great Britain, the views of American and Continental students of missions will find as full expression in its pages of those of British thinkers. The representative advisory editorial board will be of great assistance in giving effect to this policy. The time being past, moreover, when missionary problems can be studied exclusively from the standpoint of Europe and America, prominence will be given to contributions from the leaders of the Church in the mission field.

It is our desire to serve all missionary societies and associations at home and on the mission field. We stand unreservedly for the principle of inter-denominational co-operation as distinct from undenominational or extra-denominational action. The Continuation Committee, so far as its limited membership permits, is representative of the leading missionary organizations of Europe and

America, and the publication of the present Review may be regarded as the first effort of missionary societies and boards to undertake in international combination what it would hardly be possible for any one of them to do alone. We recognize, further, how much valuable work has already been done by existing missionary magazines, denominational and general, at home and on the mission field, in promoting the study of missionary problems. It will be our aim to supplement, and in every possible way to co-operate with, all good work that is being carried on at present.

It may be well to state more definitely what we have immediately in view. Among the subjects demanding serious study, one of the most important is the Missionary Message in relation to each of the non-Christian religions. We have made arrangements for a series of articles which will aim at shedding fresh light on two questions of fundamental importance. The first is, What is found in actual experience to be really living in the non-Christian religions, as distinct from that which is mainly traditional and formal? What elements in them are genuinely prized as affording religious help and consolation, and exert a real influence on character and conduct? The second question is, What are the vital forces of the Gospel as it comes in contact with non-Christian peoples? What aspects of it possess the greatest power of appeal? The articles will be written by representative missionaries in different mission fields, and will deal with the subject in the light of the personal observation and reflection of the writers. They will carry further the work of the Commission of the Edinburgh Conference on the Missionary Message. The presentation and comparison of the opinions of those who have had the best opportunity of studying at first hand the contact of Christianity with the non-Christian religions, will promote a clearer understanding of the best means of delivering the Christian message. A beginning will be made with a series dealing with the Vital Forces of Christianity and Islam, the first article of which, by the Rev. W. H. T. Gairdner, appears in the present issue.

It was generally recognized at the Edinburgh Conference that the chief factor in missionary work at the present time is the Church in the mission field. In many countries the problem of making

Christianity indigenous, and of building up a strong, independent, self-supporting, self-propagating Church is even more pressing than that of securing more foreign missionaries. This problem in all its aspects will receive large attention in the pages of the Review. In addition to articles on particular problems, a series of papers will deal from a historical point of view with the growth of the Church in important mission fields. The writers will be carefully chosen to represent different mission fields and different types of missions. The papers will not attempt to give in detail the external facts regarding the growth of the Church, but will discuss the problems which have had to be faced and the principles which have guided the development of the Church. The material thus collected, which does not at present exist in any easily accessible form, will be of value both to those engaged in the practical work of building up the Church in the mission field and to students of Church history. Dr. Warneck's article in the present number, giving an account of the Church among the Bataks, is the first paper in the series.

Problems of Christian education, Christian literature, evangelistic work, medical missions, and women's work, will be made the subject of systematic study. In particular, the subject of industrial training seems to demand fresh consideration, and will receive early attention. There are many problems relating to the home base of missions which will call for discussion. The Report of the Conference Commission showed how much need there is for further investigation regarding the means by which the home Church may be led to an adequate recognition of its world-wide mission. We shall endeavour to bring to the notice of our readers new plans and methods that have been adopted and found successful by an individual society, or in a particular country. In view of the appointment of Boards of Study in Great Britain and America, the subject of the training of missionaries will be given prominence in the early numbers of the Review. Dr. Hodgkin's article in the present issue will be followed by one by Professor Meinhof of Hamburg on the linguistic training of missionaries—a matter in which Germany is far in advance of most countries. A further paper will deal with the methods adopted for the training of missionaries in Holland

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The subject of unity and co-operation will be kept steadily in view. No attempt will be made to carry on a propaganda in favour of particular schemes of union, nor will the Review take one side in matters regarding which Christians are divided. It will seek to preserve the point of view, and enlarge the attainment, of the Edinburgh Conference, holding fast to the conviction that our Lord meant His followers to be one in visible fellowship, and recognizing that a new spirit and attitude and a better understanding of the position of others must come before everything else. The Review by its existence will strengthen the links, established at Edinburgh, between workers belonging to different nations and communions; it will promote Christian fellowship and foster the spirit of readiness to learn from one another; the contributions to its pages will reveal amid many diversities a real unity of conviction, aspiration, and purpose. The movements in the direction of co-operation and unity throughout the mission field will be carefully noted, so that those who are working at the problem in different countries may be kept in touch with one another; and opportunity will be given for the frank discussion of difficulties in a non-controversial spirit.

The history of missions has many valuable lessons to teach. The problems of the present day cannot be fully understood without reference to the past. We shall make it our aim to study the spread of Christianity in the early centuries, the work of medieval missions, and the past century of modern missionary effort, and to discover in what ways such historical study can clarify and illuminate the questions that are pressing for solution in our own day. The fundamental principles of missionary work—its ultimate grounds, motives, and aims—must also receive attention. Christian scholarship has not yet done justice to the fact that the New Testament is essentially a missionary book written out of the heart of missionary experience. The facts and problems of modern missions illuminate the pages of the New Testament, and there are in the latter rich stores of guidance and inspiration for missionary effort which have not yet been turned to full account. This field of study will claim consideration. To mention only one other class of subjects, we shall keep our eyes open to the wider relations of missions, in which they influence, and are influenced by, the work of governments, national,

social, and economic movements, and general tendencies of thought. It is obvious that to carry out the extensive programme outlined in the preceding paragraphs time will be needed. It will be more profitable to deal thoroughly with a few questions than to attempt to cover rapidly the entire field.

Many of the articles will embody the results of investigations which are being undertaken by the Special Committees appointed by the Continuation Committee. The Review will be more than a collection of individual papers; it will be the organ of a comprehensive, systematic, and united effort to study missionary problems. At the same time, it will be a fundamental principle in its policy to encourage free discussion. Contributions will be admitted which do not reflect the views either of the Continuation Committee or of the editor. When articles are an expression of the policy or views of the Continuation Committee, or of the conclusions reached by any of its Special Committees, this fact will be made clear, but in all other instances the writer of the paper is alone responsible for the opinions which appear over his name. The insertion of an article carries with it no further endorsement of the views expressed than that, in the judgment of the editor, they are entitled to be heard.

A full and systematic review of missionary literature will be a prominent feature of the magazine. Important works will receive an extended notice written by a specialist in the subject with which the books deal. It will be the aim of the review department to reflect as faithfully as possible current thought on missionary subjects, and special attention will therefore be paid to the reports of missionary Conferences. Not only will distinctively missionary books be noticed, but from time to time recognized authorities on subjects that bear closely on missionary work, such as the non-Christian religions or linguistic study, will be invited to write a review of recent literature, calling attention to the publications that are of most value for missionary workers. In addition to longer notices, there will appear in each issue a classified and annotated bibliography of the most important missionary books and articles in current periodicals in all European languages. A glance at the bibliography in the present

number will show the value to students of such a compilation, which has never been attempted before.

Apart from the immediate gain that will come from united study and interchange of thought, there are other results which may be expected to follow from an attempt to look broadly and steadily at the impact of Christianity upon the non-Christian world. Such an attempt must lead to a clearer insight into the meaning of the Christian gospel. The conditions and problems of each successive age have been the means of disclosing unsuspected depths in the Christian revelation, and the present situation is one well fitted, if it be honestly faced, to enlarge and deepen current conceptions of the meaning of Christianity. The light of historical criticism has beaten upon the Christian origins, driving away the mists of many prejudices, but leaving more clear the things that cannot be shaken, and making it possible to know with increasing certainty what our Lord taught and claimed, and what His immediate followers believed regarding Him. The historical figure of Christ, better known perhaps than to any generation except the first, stands face to face with the whole of humanity. The issues are clearer than ever before. The study of the missionary expansion of Christianity is a standpoint from which it should be possible to obtain a new insight into the breadth and height and true proportions of the Gospel.

There are fresh lessons to be learned with regard to not only the content, but also the power, of the Gospel. The concluding chapter in the Report of the Commission of the Edinburgh Conference on the Missionary Message dwelt on the inadequacy of the present resources of the Church to meet the great emergency with which it is confronted, and directed the attention of the Conference to the question whether there are not in God undreamed-of resources of love and power—whether God is not greater, nearer, and more available than the Church has yet dared to believe. No one who has attempted to look at the Missionary problem as a whole can doubt that far more important than organization or material resources are the spiritual forces on which the whole enterprise ultimately depends. Spiritual revival, a new trust and joy in God, a new birth of faith and love are the fundamental need; and it is in seeking to under-

stand in its breadth and height the task set before it, and in going forward faithfully to perform it, that the Church will experience that quickening of its powers which it so greatly needs.

The Review is issued and edited by those who believe that God has entered into human history in the great saving acts which have from the beginning formed the substance of the faith of the Church, and which find their simplest expression in the Apostles' Creed. This faith is widely called in question at the present day, and the necessity of restating it in terms that take account of all new knowledge, and of vindicating its truth against every challenge, is one the magnitude and gravity of which must be fully recognized. Yet it is this faith that has been the mainspring of all missionary effort. To the vindication of its truth, the missionary movement has its own important contribution to make. In the Kingdom of God truth is apprehended, not by those who stand by as spectators, but by those who do and serve. The task of evangelizing the non-Christian world is most intimately related to that of meeting the unbelief and intellectual perplexity so widespread at the present time, and only by attempting both tasks together can the Church hope to accomplish either. The challenge is one that stirs the blood. It is a call to high spiritual adventure. There is force in the criticism often made by Orientals who are familiar with Western thought and life, that the Christian faith which seeks to propagate itself in the East is widely rejected, and is on its defence in the lands from which it comes. In such a situation the most daring course is the wisest. In boldly claiming the allegiance of every race and nation to Christ, in confronting all thought and all life with the Gospel, Christian faith will become aware of the depth and strength of its inner resources, and receive fresh confirmation of its truth. Its most convincing vindication will be its world-conquering power.

While the Review stands in closer relations with the Christian bodies represented at the Edinburgh Conference than with those that were not represented there, and its attention will, therefore, naturally be directed mainly to the work of the former, the missionary activities of the latter will not be left out of sight. The world has become one, and, when it is viewed as a whole, the broad fact stands out that the greater part of its inhabitants own no

allegiance to Christ, while over against them stand the nations which outwardly, at least, acknowledge His name. In contrast with non-Christian systems, there are many things which all Christians believe in common. Some types of Christianity may appear very imperfect, whether by excess or by defect. But they are there, claiming to be Christian. The non-Christian world, at any rate, will include them in its view of Christianity. They are a factor in the impact of Christianity upon the non-Christian races, and must be taken into account by all who desire to obtain a true view of the situation.

On the other hand, in adopting this point of view, we have no intention of shutting our eyes to realities. The Christian Church presents to the non-Christian world no united front. It is rent by deep differences within itself. Nothing will be gained by ignoring or minimizing these differences, or pretending that principles and methods are the same when they are different. No unity is possible or real that is based on compromise of the truth. The existence of differences will be frankly recognized in the Review, and no contributor will be expected to suppress his convictions. The statement of divergent views will be encouraged so long as the statement is positive. The purpose of the Review is to enable those who are united in believing Christ to be the Light of the world to learn from one another; and through the reverent study of all facts, with complete loyalty alike to conscientious conviction and to new truth, to obtain a clearer understanding of the Divine purpose in the great missionary task which confronts the present generation.

The scope of the Review will be limited to work among non-Christian peoples, and questions that are related more or less directly to the carrying on of that work. This is not because other forms of missionary effort, and other tasks for which the Church is responsible, seem to us to be of less importance and urgency. Not only in itself, but as a means to the conversion of the non-Christian world, the spread of true religion in professedly Christian countries is a matter of the highest moment. The Review will always be in the fullest sympathy with sincere endeavours everywhere to bring men and women into vital relations with God in Christ, and with every attempt

to make social conditions and institutions reflect more worthily the mind of Christ. The limitation of scope will appear to some to be an arbitrary exclusion of part of the activities of individual mission boards. But by its adoption no kind of judgment is passed with regard to the comparative importance of different forms of Christian work. Some limitation of the scope of the Review is necessary, and the line of division cannot follow the principles of organization of any particular missionary society, but must be sought in the broad distinctions that exist in the actual world. No division has been found so simple and convenient as that which distinguishes for practical purposes the non-Christian world from that which is professedly Christian. Work among non-Christians has a unity of its own and presents problems of a distinctive kind. Even when we limit our view to this class of work, the material to be dealt with is so vast that it is difficult to do justice to it. Moreover, co-operation in work among non-Christian peoples is possible for those who might find it difficult to co-operate in other forms of Christian activity.

It is our hope that the Review may be of help to workers in the mission field by bringing to them suggestions from other countries, and the thought of the wisest and most experienced missionary leaders, and by keeping before them that view of the whole which is essential to the highest quality of work, but which is apt to be lost in the pressure of immediate duties. Confronted by tasks for which their resources are insufficient, left not infrequently alone and without any to whom they may turn for counsel, their strength taxed in many instances by a trying climate, missionary workers have to deal day by day with problems of extraordinary complexity and far-reaching importance. If the Review is successful in making it easier for those bearing such responsibilities to find a right solution of their problems, it will justify its existence. Those engaged in the home administration of missions should find in the pages of the Review much fruitful suggestion. Its broad outlook will enable them to see their own work in its wider relations and true perspective. By the study of the missionary movement in its breadth and variety, we trust that the Review may also give to clergymen and ministers, to laymen, and to the whole home Church a more adequate conception of the greatness, dignity, and importance of that movement, and thus help to strengthen and inspire all the efforts that are being made to rouse

the Church to a true appreciation of its responsibilities towards the non-Christian races.

To understand even imperfectly the aims that have been stated in the preceding paragraphs is to realize the insufficiency of human resources for their achievement. It is a long road from the vision of an ideal to its attainment. Much growth in knowledge, many years of patient labour will be needed to accomplish even that part of the task which has already been indicated; and the undertaking of what lies immediately to hand will assuredly discover new heights, and bring to light fresh difficulties. The attempt could not have been made, had it not been for the cordial co-operation of so many competent workers in different countries. Yet human labour at its best cannot bring us to the things which we have in view. The new vision of the purpose of God for humanity can come only from above. The message of the Edinburgh Conference was that the only thing which would make it possible for the Church to fulfil its mission to the non-Christian world is a new faith in the power, goodness, and availability of God. The Review will not be true to its origin unless that thought is behind all its work. It will accomplish little of value except in so far as both the writing and the reading of it are the expression of a corporate desire to make fresh discoveries of God. All study must be at the same time a prayer. Conscious of ignorance and weakness and of far distance from the mind of Christ, we lift up our eyes to Him from whom cometh our help, and ask that this Review may be a means by which He may lead His servants into a knowledge of the truth; that in it and through it His name may be hallowed, His kingdom may come, and His will may be done, as in heaven, so on earth.

It is impossible to issue the Review without a reference to two missionary leaders, who, had they lived, would inevitably have been associated with the new venture, and of whose influence it will bear the mark. Professor Dr. Gustav Warneck of Halle, the founder, and for thirty-seven years the editor, of the *Allgemeine Missions-Zeitschrift*, by his lifelong labours opened up the whole field of missionary science and missionary history in a way that has appreciably lightened the labours of all who follow him. The largeness of his aims, his enthusiasm for the missionary cause,

his unwearied industry, his love of truth, are an abiding source of inspiration. Dr. George Robson, Chairman of the Business Committee of the Edinburgh Conference, Chairman also of the Central Advisory Committee which guided the work of the eight Commissions, had a larger share perhaps than any other man in making the Conference what it was. From the beginning he cherished the largest expectations regarding it; he prayed for it unceasingly; his wise counsel was a continual strength; his gracious and loving spirit was one of the strongest influences on the side of unity; it was his unwearied labours for the Conference that, more than anything else, wore out his strength. He had qualities which would have made his help in the conduct of the Review invaluable. His broad sympathies had gained for him many friends both in America and on the Continent of Europe, and he had a remarkable knowledge of the missionary efforts of other countries than his own. With an extraordinarily sure judgment and ripe experience, he combined in a striking degree the enthusiasm and hopefulness of youth. He was deeply interested in the various new movements of our time, and was brought into close association with men far younger than himself. In their eyes he always appeared the youngest of them all.

Explanation of the plan and purpose of the Review has demanded so much space that no room is left in this issue for comment on other topics. There are, however, two matters which affect so deeply the non-Christian world that they cannot pass without mention, however brief. The aggressive action of Italy with regard to Tripoli has given rise to a ferment throughout the Mohammedan world, the ultimate consequences of which no one can foresee. Into the political aspects of the subject it is not possible to enter here. The situation, however, forces upon the attention of the Church a religious question of fundamental importance. Mr. Gairdner, in his article on "The Vital Forces of Christianity and Islam," reaches the conclusion that "the Spirit of Jesus" is the "sole asset" of the Church in its relations with Islam. How much has the Moslem world seen of this Spirit? The impact of Christendom on Mohammedanism has not been of a kind to convey any adequate conception of the real nature of Christianity, and the efforts of Christian Missions have been far too weak and scattered to make a positive im-

pression on a large scale. A veil has hidden the face of Jesus Christ from the Mohammedan world. There must be a radical change if the Church is in any worthy sense to bear effective witness and discharge its missionary duty to Moslems.

The second event which demands mention is the revolution which is in process in China. The situation changes with such rapidity that many of the statements about China in this first number of the Review, which has to go to press before the end of November, may be out of date before they reach our readers. The revolution now in progress differs fundamentally in character from the uprising in the year 1900. There has been no attack so far upon foreigners, and the guidance of the revolution is in the hands of men who desire that China should enter on the path of progress and conform to the standards of Western nations. Whatever the ultimate outcome may be, a constructive task of extraordinary magnitude and difficulty must lie before the Chinese people when order has been restored. The break with the fetters of the past will be complete, and it will be necessary slowly to build up a new order to take the place of the old. It will be a creative and critical epoch in the history of the nation. The Chinese Church will stand before a unique opportunity, and will have opportunities of influencing the life of the nation in ways that have not been possible in the past. It is exceedingly unlikely that the difficulties which have hitherto stood in the way of Christians accepting public offices and posts in Government schools will be allowed to continue. Chinese Christians will be free to take their full share in moulding the life of the nation.

The situation is one of deep concern to the whole Church of Christ. The fact that the eyes of all thinking men are being turned to China at the present moment is only an indication of the way in which that empire will command the close attention of Western peoples in all departments of life in the near future. It is important that the widespread interest in the present situation should be used to bring home to all Christian people the vital importance of the issue whether the new order that is coming into being shall be founded upon a naturalistic or a Christian view of life. Every endeavour must be made to help China in the great educational task which will

have to be undertaken, and to inspire the new national system of education with Christian ideals. The various projects for promoting and improving Christian education in China, such as the United Universities' Scheme, for which a widespread appeal is being made at the present time, deserve every support. In its efforts to meet the supreme opportunity which has been set before it, the Chinese Church will need all the help and love and service that the universal Church can offer. There is a real danger that amid the pressure of other interests and claims the greatness of the present opportunity in China may be ignored. Seldom has there come in the providence of God a stronger call to the whole Church for faithful and expectant prayer. In the months ahead there should be wide, continued, and united intercession, that the Chinese Church may be enabled to render to the nation the service that it requires ; that the missionaries in China may be given wisdom and strength, largeness of thought, and breadth of sympathy to meet the present opportunity ; and that the whole Church of Christ may have insight, faith, and power sufficient for the task to which it is called.

THE IMPRESSIONS OF A TRAVELLER AMONG NON-CHRISTIAN RACES[1]

By The Rt. Hon. JAMES BRYCE, D.C.L.

No traveller of an observant eye and an impartial mind, who passes among those uncivilized, non-Christian races in which missionaries are now at work, can fail to be struck by the immense improvement which they have wrought in the condition of the people, and which often is quite irrespective of the number of actual converts who have been formed into Christian congregations. The work done in the way of education, for instance, in the Turkish East, where missionaries are now far less occupied in the effort to make proselytes than in endeavouring to spread education and enlightenment, and the work done in India, the influence of which extends far more widely and is more beneficial than is recorded simply in the number of converts, not to speak of regions like South Africa and the Pacific Islands, where the aborigines have been reclaimed or are being reclaimed from a savagery which in many tribes has been cruel and debasing, give evidence of the excellence of the work and the claims which it has upon the support of the Christian world. No doubt it frequently happens—this is only what must be expected—that those who are nominally converted are far from rising to the Christian ethical standard, and sometimes relapse into their old degrading practices. Nevertheless, after allowing for all such cases, the gain is great and seems likely to be permanent. Still it is true, and this again and again strikes the traveller with a painful force, that the spread of the Gospel is less swift, and its effect in lifting the aboriginal peoples less complete than there was

[1] In sending this article Mr. Bryce writes that the date by which the article was required compelled him to put it together from two speeches which he made at missionary gatherings in the U.S.A. He continues: "It is so far from being a complete statement of what I should like to say had I the time to write at length, that I must ask you to let it be described as the report of the substance of a speech, and not as an article."

ground for hoping when one considers what thousands of devoted men have been at work in the diffusion of truths which carry their own warrant with them. Why is it that when Christianity was able to overspread and conquer the world against all the forces of imperial persecution in the first four centuries after it had appeared, its progress in these last four centuries, with all the impulse of civilization behind, should be still in many quarters so slow, and the results so far from perfect? Among several reasons which might be suggested for this fact there is one which is not sufficiently appreciated by those who have not seen with their own eyes the phenomena that attend the coming together of civilized and uncivilized man. Missions are not the only form in which the contact of advanced and backward races has taken place. This appeared from the first days of the spreading forth of the European races. When the Spaniards began to conquer the New World they made it one of their chief objects to convert the Indians, and they excused or justified their invasions, and the cruelty that accompanied them, by the defence that all was done for the propagation of the Gospel. In this they were, according to their lights, not insincere. They did wish to spread the faith. They overthrew the idols, and stopped or tried to stop human sacrifices and many other horrors. Crowds of friars accompanied them. There was much preaching to the Indians; and the desire to save the souls of the heathen, and to make the Gospel reign over all American lands, was a genuine desire. But they did many other things besides preach. They were greedy for gold; they recognized no rights in the natives; they forced them to till the soil and to labour in the mines. They did this with such ruthless cruelty that in some thirty years all the native Indians in Hispaniola (now Hayti and San Domingo) are said to have perished. The same thing happened, before long, in the rest of the Antilles, and although the stronger races in Mexico and Peru were not exterminated, they were reduced to a sort of slavery and treated with the greatest harshness for centuries afterwards, and this in spite of the efforts made by noble-minded men, such as the illustrious Las Casas and not a few among the Jesuits in Chili and Peru, to secure justice for the Indians. Down to our own time the same thing has gone on, though in later years with far less violence and cruelty than that which marked the doings of the sixteenth century. Everywhere the native has suffered; everywhere the white adventurer or trader has attempted to treat him as if he had no

rights, or has regarded him as a mere instrument by the use of which he can profit. To some extent it is inevitable that the weaker race should suffer by this contact, but there has also been much wilful and needless wrong-doing on the part of the white men who have gone among the aborigines. The governments of those nations which have within our own time annexed native territories are now more disposed to protect the inhabitants, though within the last few years there have been, as you know, shocking and horrible things done in some parts of Africa by some so-called civilized governments.

We, however, and I refer specially to the British Government and that of the United States, are doing, and for a long time have been trying to do, our very best to prevent these oppressions in our uncivilized states, or semi-civilized dominions. In India perfect justice is dealt out by the British officials as between natives and Europeans. And the United States is, I know, no less anxious to secure a completely just and fair treatment to its native subjects in the Philippine Islands. One of the most important things both governments can do is to keep strong drink from these races. It is an evil bad enough among civilized peoples, but far more pernicious to them. But in spite of all that governments can do, the action of private white men who go among the natives often disgraces the Christian name, and their conduct constantly hinders or retards the good work which the strongest and most enlightened governments desire to do, as well as that of the missionaries. The work of bearing the white man's burden too often takes the form of filling the white man's pocket. It is no wonder that the behaviour of men who are nominally Christians—Christians in profession if not in practice—has checked and still checks the progress of Christianity. Thoughtful men from non-Christian countries will sometimes tell us that they and their fellow-countrymen have, when drawn towards Christianity, been repelled by seeing how little influence it seems to have over the conduct of its nominal adherents. The missionary comes preaching the gospel of peace and love, but when the natives see the rapacity and injustice of men professing the religion which the missionary preaches, the preachings lose their power.

Accordingly, the feeling and the conclusion which the traveller cannot but bring back with him is of the necessity that exists for the most constant and strenuous vigilance on the part of governments to protect and help the native, and to repress every attempt

to exploit him, to secure for him full justice and considerate treatment, to endeavour to inculcate upon the adventurer and trader, and the man who employs natives to work for him in agriculture or in mining, that he should treat the natives with the same justice which he is obliged to show to a man of his own race. The force of public opinion in countries like Great Britain and the United States ought to support governments in endeavouring to maintain this high standard, not only among their own officials, who I believe in nearly every case are animated by the sincerest wish to do right, but also among their other subjects who go among aboriginal races for the purposes of gain.

There is a second reflection which forces itself upon the mind of the traveller who studies the phenomena of the contact between advanced and backward races. The age in which we are now living is a critical time. It is perhaps the most critical moment there has ever been in the history of the non-Christian nations, a moment most significant in its bearing upon their future. In these days of ours the European races have obtained the control of nearly the whole world, and their influence is felt far more deeply and widely than before, even in those parts of the world over which they do not exercise political control. Our material civilization is permeating every part of the earth, and telling, as it never told before, upon every one of the non-Christian peoples. In another fifty years that which we call our civilization will have overspread the earth and extinguished the native customs and organizations of the savage and semi-civilized peoples. They are being exploited as they never were before, and the means of transportation by land and sea which have penetrated among them have brought foreigners everywhere, and are completely breaking up and destroying not only the material conditions of their life, but also their ideas and beliefs and worships, their ancient customs and all that is associated with these customs and beliefs. Their morality, such as it was, with all its tolerance of vices and all its degrading practices, was nevertheless, for some purposes, a sanction which did restrain them and which elevated their notions and directed their actions for some good purposes. All of this is crumbling away and disappearing, perishing under the shock and impact of the stronger civilization which the European peoples have brought with them. Unless the backward races receive some new moral basis of life, some beliefs and precepts by which they can live, something to control their

bad impulses and help them to form worthy conceptions of life and work, their last state will be worse than the first.

The process of destruction and disintegration which I have described is inevitable, and it is advancing swiftly. This then is the critical moment at which we are bound, since we have destroyed the old things, to replace them by new things of a better kind, to give something by which they may order their life and through which they may begin a truer progress than was possible under their ancient ways. And what we give we must give by example as well as by precept : by showing that what our missionaries teach is the rule of our own conduct, both as governors and as private persons. There is needed a revival of the true spirit of the Gospel among Christian nations in order that they should fulfil their Christian obligations to those who are passing under their control and influence. The moment is critical and the duty is clear. We are becoming, in some countries we have already become, responsible before God for our treatment of these backward and non-Christian peoples. We are bound to provide them with a new foundation of life instead of that which is crumbling beneath them. Let the gospel of Christ come to them, not as a crushing force in the hands of their destroyers, not as being the mere nominal profession of those who are grasping their land and trying to profit by their labour. Let it come as a beneficent power which can fill their hearts with new thoughts and new hopes ; which may become a link between them and ourselves, helping them forward and averting those conflicts and sufferings which will otherwise follow, a bond between all races of mankind of whatever blood, or speech, or colour ; a sacred bond to make them feel and believe that we and they are all the children of one Father in heaven.

THE GROWTH OF THE CHURCH IN THE MISSION FIELD

I. AMONG THE BATAKS

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HISTORICAL INTRODUCTION

For fifty years the Rhenish Missionary Society has carried on mission work among the Bataks, a hill people in the interior of the island of Sumatra. The first attempt to evangelize these Bataks was made by two Englishmen, Ward and Burton, in the year 1820; a later attempt was made by two Americans, Munson and Lyman, in 1834. The two Englishmen, after a brief sojourn, were driven out of the country by a Mohammedan invasion; the two Americans, in an attempt to reach the interior, were killed and eaten. In the year 1856 a Dutch missionary, Van Asselt, laboured in the southern part of Batakland, which was even then overrun by the Mohammedan propaganda, but met with small success. When the Rhenish Missionary Society, in 1861, entered on this field, I. L. Nommensen, its pioneer missionary, directed his efforts to the purely heathen districts in the north. There ensued a severe conflict between the Gospel and heathenism, which continued to present an obstinate and unbroken front. The characteristic hindrances of animistic heathenism seemed to make the reception of the Gospel an impossibility. Among these are to be reckoned the worship of ancestors, the stubborn clinging to tradition—adherence to which constitutes the essence of the animistic religion—belief in the soul as a life-substance, and the struggle of each to secure as much as possible of this life-substance at the expense of others, the deadening fatalism, and the materialistic temper which, even in the scrupulous observance of religious precepts, seek only earthly blessings. The Gospel seemed to possess nothing that could attract the materialistically minded heathen. Their one desire was to rid the land of the missionaries,

who were in constant danger of their lives among the rude cannibals, and who often owed their safety to a direct interposition of God. With great patience, strong faith, and confident hope of ultimate victory, the brave men remained at their posts. After a time some responsive souls, then families, and later whole groups, became genuine Christians. The little communities had much to suffer in their early days from the hostility of the heathen. They were looked upon as men who had committed the deepest and darkest crime—they had broken with tradition and insulted the ancestors on whose favour the welfare of men was dependent. But the brave endurance of the converts, their behaviour—which impressed even the heathen—and many proofs of the power and love of the Christian God, attracted great multitudes. The final result was that in the province of Si Lindung, the twenty thousand inhabitants of which were sunk in the most savage paganism and the darkest superstition, the impotence of heathenism was openly acknowledged, and whole villages and tribes turned to Christianity. When great numbers had been won and had made good their position, the strong family feeling and corporate sense which, in the beginning, had made it so difficult for the individual to embrace the new religion, now led the masses into its arms. The victory in this province was hardly decided when the more northern provinces around the Toba Sea, which had been closed to all foreign influences for thousands of years, were entered. This was in the year 1881. Here again there was at first a wrestling for individual souls, till gradually small communities were won. But when the Dutch Government took possession of the land and established peace, constructing roads and putting down the worst abominations, here, too, heathenism began to totter, and the number of Christians increased with such rapidity that, although there still remain thousands of heathen, the victory of Christianity in Toba is decided. During the last twenty years the Gospel has been carried northwards beyond the Toba Sea and, after experiencing greater or less difficulties at the beginning, has found an entrance into every district. The stronger and the more compact the Christian communities of the south become, the easier becomes the evangelizing of the districts which are still heathen, or in part have been affected by Mohammedan influences. The time is not far distant when all purely heathen districts will be Christian. But stubborn resistance may be expected from those tribes that have embraced Mohammedanism or been exposed to its propaganda, such as the provinces of

Mandheling and Angkola in the south, and the eastern and western coasts.

The total Batak population is estimated at between 600,000 and 700,000 souls ; 103,528 of these have been received into the Christian Church by baptism, and there are, in addition, 11,200 candidates for baptism. There are 29 ordained native preachers, 659 teachers and evangelists, and 1125 elders who serve the Church as voluntary helpers. There are 494 schools attended by 27,485 children. Missionaries have no longer any trouble in gaining admission to heathen tribes. On the contrary, they are frequently entreated to come, to erect schools, and give instruction for baptism. It is harvest-time upon a great scale.

PROBLEMS, AND THEIR SOLUTION

It is manifest that the rapid growth of the Mission and the great blessing that has attended it give rise to special problems and difficulties, which are different from, and more serious than, those which confronted the pioneers of the Mission, and which make greater demands on the wisdom and capacity of the missionaries who guide the expanding movement. The outstanding problem at the present time, and one that is comparatively new in the history of modern missions, is that created by mass movements or national conversion. Though we rejoice to see the heathen flocking into the Christian Church, we know that the motives by which they are influenced are not wholly spiritual. The great majority frankly confess that they come because their companions come. The socialism of the animist asserts itself, even where heathenism has been shattered, so that the great multitude blindly follow their leaders. What is the missionary to do in a situation of this kind ? Is he to favour or oppose the flocking of the masses into the Church ? Those who think it possible to establish in the heathen world elect communities composed exclusively of saints will, of course, view these national movements with distrust, though they will not be able to arrest them. But those who regard the Church as a divinely appointed institution for the education of all who desire to learn the way to God and the means of enjoying His fellowship, and to find mutual support against the dangers and temptations of the Christian life, will be gladdened by this religious revolution, though they will not be blind to its inherent dangers.

The chief difficulties of the missionary arise in connection with

baptism. Who ought to be baptized ? In the Batak Mission those who are willing to break utterly with heathenism are admitted to the catechumenate, *i.e.* are permitted to share in public worship and in the somewhat long course of instruction for baptism. In this time of probation and instruction they are required to give evidence of the sincerity of their purpose. If they have been faithful during the whole period of instruction for baptism, and have given evidence that they are ready to receive the blessings of the Gospel, and at the same time to fulfil the obligations which it imposes, they are baptized. Importance is attached to making the course of instruction for baptism as long as possible, since this is the best opportunity of giving those who are taught a thorough knowledge of Christianity. It is not so easy to follow up individuals once they have been received into the Church, and to exert a continuous influence upon them. Yet the great crowds of catechumens restrict to some extent the length of baptismal instruction. It is impossible for the missionaries to give the whole of the instruction themselves ; in many instances they must lay the burden on the shoulders of native helpers, and in out-stations depend upon their judgment in admitting candidates to baptism. If all native helpers were men full of the Spirit, this would be an ideal method. Unfortunately, this is not always the case, and mistakes are made, which, in the circumstances, are inevitable.

In a mass movement towards Christianity a momentous question presents itself as to how the Christian community can be built up and trained in fruitful service. It is no longer possible for the missionary to exert the same influence on individuals as in the early days when he stood in a patriarchal relation to a small community, and yet, in this period, when inferior elements are crowding in, such influence is of more importance than ever. The task of preaching to the Christian community is a more responsible and more difficult one even than that of preaching to the heathen. The latter involves the intelligible and life-giving presentation of the essential truths of Christianity, on the basis of a thorough knowledge of the people. But when the Church is at the stage of rapid and continuous growth, the demands on the preacher are more varied. The catechetical method adapted to a small community is no longer practicable ; it is less easy to be certain how far the preacher is understood, and the mass of hearers is perhaps less interested and is averse to any profound disturbance of the inner life. While at first there was

little need for Christian literature, and such as existed was sufficiently met by the translation of Bible stories and of the New Testament, and by the provision of small collections of hymns, a more copious Christian literature is now required to help the members of the Church in their Christian life. It was therefore found wise to follow up this translation of the Scriptures with tracts for those who had been baptized and confirmed, papers on the training of children, and a translation of Bunyan's *Pilgrim's Progress*. The Mission also provided select passages for candidates for baptism, simple expositions of books of the Bible, edifying and instructive articles in a Christian Batak magazine that has existed for twenty years, and finally a school literature, which was urgently needed in view of the increasing school system. Unfortunately, the need for reading is not yet so keenly felt among the Christians as one would desire. It is therefore all the more necessary that pastoral work—Bible classes, devotional meetings, young men's and young women's associations, elders' meetings, and other similar methods—should be employed to deepen the Christian life of the Church.

The conversion of large masses to Christianity, when the number of missionaries is limited, gives rise to the difficult practical problem of teaching the whole of the Christians and heathen within the sphere of the mission stations. In this matter the Batak Mission has been guided along sound lines. Nommensen saw clearly from the first that the native Christian was the best missionary, and therefore he and his colleagues set themselves deliberately to train the converts to work among both Christians and heathen, and to become teachers in the schools. From the beginning almost every member of the native Church felt the need of helping in some way, the more mature undertaking the guidance and instruction of those less advanced, and nearly all being eager to sacrifice time and strength to winning their heathen neighbours. The decisive question in the early days was whether people could be found who were capable of helping, and whether there were latent in the community gifts that could be used in the service of the Church. It was necessary that the missionaries should have not only the faith to work with imperfect instruments, but sufficient knowledge of men to enable them to select the right agents, and assign them the work for which they were fitted. In my judgment the Batak Mission contrasts favourably with the home Church in its extensive use of laymen in the service of the Church. Those who were fitted for the service

of others were solemnly ordained to the office of elder in the Church, and regulations for the exercise of this office were carefully laid down. The missionaries devoted themselves patiently and faithfully to the training of those set apart for this office, and we can testify that a special blessing has rested on the humble labours of these elders among both heathen and Christians. Having in view the influence of the family among the Bataks, the missionaries took pains not only to influence and win the chiefs, as the heads of families and tribes, but to give them a place in the organization of the Church corresponding to their position. As heathen, these men ranked as the priests of the people in the worship of ancestors, which constitutes the kernel of the Indonesian religion, and it was therefore wise on the part of the missionaries to assign them, when converted, special functions in the organization of the Church. They were invested with responsibility in matters of Church government and Church discipline, in the settling of quarrels among Christians, in the fixing of Church rates, and the erection of Church buildings. The elders and the chiefs—the latter, of course, only so far as they are real Christians—are thus the chief pillars in the organization of the Batak Church.

It was clearly necessary, however, to supplement these voluntary workers with native agents specially set apart for the work of the Church. A few years after the beginning of the Mission a small training college for Batak teachers was opened. This grew beyond all expectation. The five students with which the institution began soon grew to thirty, then to sixty, then to one hundred and twenty, and today one hundred and fifty students are being trained in two training colleges. Ten years after the opening of the training college a further important step was taken in beginning the training of a Batak ministry, and this also met with such success that it was found possible to carry forward the course of training with only occasional interruptions. Altogether thirty-three native ministers have been trained. The practical plan has been adopted of selecting from the ranks of the teachers those deemed to be best fitted for the ministry, and giving them a two years' course of theological instruction. Their wives also receive a corresponding training. This body of teachers and preachers has been an unspeakable blessing to the Batak Mission. While there are to be found among them a small number who are not suitable for the work, and have been a source of trouble to the Mission, the positive work that has been accomplished is a rich

compensation. The native workers have multiplied the influence of the missionary and extended the range of his action.

The nature of the training to be given to these workers constitutes a difficult problem. A mistake was made at the beginning in attempting to burden them with too much European learning. More and more the teaching has been limited to those things which are of value for their own development, and for the discharge of their future calling. Since the Bataks are an intelligent people, a good deal may be expected from the training colleges. The course of training for teachers is four years, and two additional years are required for preachers. In judging of their attainments we must, of course, take into consideration the limitations imposed by the national character and the short time for development, and we must not expect ripe fruit where for the present there can only be blossom. The Batak Mission unquestionably owes much of its success to its native teachers and preachers. In so far as they can be imbued with the true Christian spirit, the watchword may be accepted—"The Christianizing of Sumatra by Christian Sumatrians."

The abundant supply of native workers made it possible to cover the country with a network of out-stations. There are at present four hundred and thirty-two of these grouped around the forty-one main stations. Some are close to the chief stations, while others are several days' journey distant. In these native teachers and preachers work in comparative independence, under the superintendence, of course, of a missionary, who visits them regularly, and gathers them together every week or every month to give them further instruction. If there is no native minister at an out-station, the teacher conducts public worship on Sunday, preaches, teaches candidates for baptism and confirmation, attends the sick, and discharges the duties of a pastor. The widespread system of out-stations, while it imposes heavy burdens on the missionaries, is of advantage to the Mission in enabling it to provide regular services for the people outside the more populous valleys, who are widely scattered on the steppes and in the primeval forests.

The mass movements towards Christianity have compelled the Mission to attach more importance to the extension of its system of schools than it would otherwise have done. For it is obvious that when a national movement towards Christianity is in process, it is a vital issue to train up a generation Christian in thought and conduct. The elementary schools are being attended in increasing

numbers by girls, though at first this was a matter of some difficulty. During the last twenty years the Rhenish Missionary Society has sent out deaconesses to take special charge of work among women. They manage the girls' schools, teach and give Bible lessons to married and unmarried women, and try in every way to further the development of their own sex. The building up of this extensive system, with its four hundred and ninety-four public schools, two training colleges, a technical school, and a so-called Dutch school, could not have been carried out without the generous support of the Dutch Colonial Government, which made a yearly grant to the schools of eighty thousand florins, and thereby enabled the Mission, which was not well supplied with funds, to erect good schools, keep them in repair, and supplement the small salaries of the teachers, which are all that the native congregations in their poverty can provide. The congregations must, however, learn to get rid of all subsidies. The stage has not yet been reached when all Christian children are in regular attendance at school, though the majority do attend. It has been decided that all Christian children should attend the confirmation class for one or two years; this secures that even those who have not passed through the schools are not left without some knowledge of Christian truth. In the Christianized districts of Si Lindung and Southern Toba, the school attendance is good. Special importance is attached, as might be expected, to instruction in Bible history and the Catechism, as a means of forming Christian character; but the standard in elementary subjects is always rising, especially since the students at the training colleges are receiving instruction in the subject of method. In addition to the day schools Sunday schools exist in connection with every congregation, and receive careful attention. Singing, for which the Bataks have a great gift, is a strong attraction. Occasionally a singing competition takes place between different schools, when the children sing duets and quartettes unweariedly for hours. For children who attend the day schools, and at a later period public worship, the Sunday school has not, of course, the importance which it has in a country where religion is not taught in the schools. The vast school system necessitates the careful training of a large number of native helpers. In the future the two training colleges will hardly be able to meet the demand for teachers.

The most serious problem of the period of mass movements is

probably that of organization. It is of the first importance that the flowing tide should be directed into the proper channels, and that a healthy development of all vital germs and forces should be made possible. The problem will be rightly solved only as the missionaries seek for forms suited to the character of the people; they must not, even if it be involuntarily and unintentionally, try to copy the Church ideals with which they are familiar in the West. Under the guidance of God a Batak Church has arisen, the forms of which are not indeed ideal, but on the whole seem to be adapted to the distinctive character of the Indonesian people, and at the same time allow for the necessity of European guidance, which must continue for a considerable period. The social life of the Indonesian is built upon the family, and upon the tribe, which is the extension of the family. This characteristic feature has been recognized, as has already been indicated, by the institution of the eldership and the inclusion of the chiefs in the organization of the Church. While the missionaries, in virtue of their more mature Christian experience, must continue to inspire the organization with life, they must none the less endeavour to retreat as much as possible into the background, and to lay responsibility on the members of the Church. It would be altogether premature at the present time to give the native Christians too much independence, *e.g.*, to allow them to choose their pastors, have the determining voice in the synods, keep full control of the accounts, and settle questions of principle. A cannibal people cannot, within a generation or two, out of its own inner resources inspire a Church organization with life.

The smallest unit in the organization is the individual congregation, in which the council of elders and chiefs, together with the teachers, under the superintendence of the missionary, is responsible for the management, and determines all questions that may arise. The council system is extended to provincial synods, the elders and chiefs meeting as one body, and the teachers and preachers as another. Side by side with these, and for the time being superior to them, is the synod of missionaries. The whole organization culminates in a yearly conference of missionaries, to which the native synods submit their proposals. At the head of the general synod is a president appointed by the Rhenish Missionary Society, subordinate to whom are district presidents. The native synods as yet possess little importance, though it may be hoped that, when they

have outgrown their restricted ideas, and gained a conception of the whole with its needs and tasks, the real responsibility of Church government will pass more and more into their hands. There need be no surprise that that stage has not yet been fully reached.

While in the initial period of the mission the individual congregation sought, as best it could, for suitable forms to express its life, and the influence of the missionary in charge remained the determining factor, the time has now come when uniformity is necessary in the regulation of all matters affecting Church life. The synods have for a number of years been trying to work out a constitution for the Church that will be of general application and adapted to existing needs. They have prepared regulations regarding baptism, specifying the course and character of baptismal instruction, the principles of admission to baptism, the duties of godparents, etc.; regulations regarding matrimony, with regard to which many complicated questions had to be settled;[1] rules for confirmation, for Church discipline, for settlement of Church rates, for the conduct of Christian festivals, forms of public worship, school regulations, and other matters of a similar kind. In a national Church there must be uniform procedure in such matters, and both missionaries and congregations must subordinate their personal preferences in the interests of the whole. The situation in Sumatra is comparatively simple, because there is practically only one large missionary society at work in the country.

A further problem of great complexity and importance arises from the necessity of discovering the principles which should govern the attitude of the Christians to native customs and institutions. Only a thorough and exact knowledge of the people and of the conditions of their life, and a fine psychological understanding of the influence of the Gospel upon the heathen heart, can lead to a true solution of such questions as, how far particular customs may be allowed to continue, how far they are to be tolerated during a transition period, and how far they are to be condemned absolutely. The Rhenish Mission has stood for the principle that every native custom which is not directly contrary to the Christian spirit should be allowed to continue in order that all unnecessary conflict with popular

[1] The custom of the purchase of a wife, which is not an unmixed evil in view of the social conditions, has in the meantime been allowed to continue in the hope that when the ideal of marriage has been raised this shortcoming will be done away by the people themselves.

feeling may be avoided, and the way to Christ, already difficult enough, may not be needlessly encumbered. In particular instances a decision is often very difficult. For example, Is the custom of wife purchase to be tolerated? Should a converted polygamist be required to leave wives who have borne him children? Should the filing of teeth be prohibited as a heathen custom? Must all converts give up the popular heathen music? Should Christians be forbidden to give the presents that each family is expected to contribute at tribal festivals? A European will often be inclined to judge severely. There is the opportunity now of determining the direction for decades, perhaps for centuries, ahead. It is still possible to root out completely the remains of heathen ideas and customs. In one way or another the people itself, as it becomes Christian, must determine its attitude towards this its ancestral inheritance; the threads which connect the people with the past must not be cut by rude hands. We do not want Europeanized but Batak Christians, who will continue to be in every respect members of their own people, so that their Christianity will be something distinctive and original.

It is therefore a matter of the first importance to create new moral standards that will lend support to the individual in the many problems of life and social intercourse with which he is confronted, and relieve him of decisions in fundamental questions for which his judgment and character are not yet sufficient. The whole life, public and private, must take on Christian forms; thus marriage and family life, the relation of chiefs to their subjects and of subjects to their chiefs, must undergo a Christian transformation. There is need also for an understanding between the missionaries and the native Church authorities with regard to wholesome Church discipline. This is necessary both for the recovery of the offender and in the interest of the Church, which is to be presented to the Lord as a pure bride and must not be defiled by gross sins in its midst.

In this period of the Christianizing of the masses the ethical problems lie heavy on the heart of the missionaries. In every community gathered out of heathenism there is apt to be a striking discrepancy between faith and conduct, and while this is so even among the first converts, whose motives are relatively the purest, it is much more marked in the period in which whole tribes press into the Church. Even where a genuine religious life gives proof that a convert has found the living God, the moral effect of the

new relation to God is often sorely lacking both in public and in private life, since this is not the root, but the slowly ripening fruit of the new life. It was not otherwise even in the apostolic Churches, as we see from the Epistles to the Corinthians. These conditions have to be reckoned with as natural and inevitable; but the relation of morality and religion becomes a problem of exceptional difficulty when the reality of the religious life itself is in many instances doubtful, that is to say, when large crowds enter the Christian Church possessing the very minimum of what constitutes Christian faith. When baptism really represents the beginning of the Christian life, and the person baptized has a living apprehension of the new birth, the slowness of moral development need cause no anxiety; but where large masses, on whom it has not been possible to exert a deep inward influence, regard baptism as merely the terminus of an irksome period of preparation, and as the goal of religious growth, the lack of moral attainment which is in itself not unnatural becomes a matter of deep concern. At the same time, the fight against moral imperfections becomes more difficult, and the support of Christian fellowship less easy for the individual to obtain, in a rapidly growing Church in which it is impossible for every weak brother to get the tender attention he needs. The main hindrances to Christian conduct are the innate defects of the people. In Sumatra these are lying, and the lack of interest in spiritual things. Among all animistic peoples whose religion consists in the observance of tradition, the sense of moral responsibility and of free will must be called into existence. This is an achievement which, under any circumstances, each individual must win for himself; among the large masses of a rapidly growing Church the struggle is carried on under most unfavourable conditions. It is important, moreover, that the goal should be reached soon after baptism, otherwise baptism is degraded to a mere ceremony of admission to the Christian Church, while the sense of the gift of God offered in baptism, and of the resulting obligations, remains unawakened.

Another of the difficult ethical problems of this responsible period is the inexorable conflict with heathenism within the Church. A superficial view might suggest that heathenism has already been overcome, since the Christians have put away everything that recalls idolatry, magic, and the fear of spirits. But a more exact knowledge of the Batak world of thought, and a more intelligent

search for the roots of heathen usages, will show that there is still abundant animistic leaven within the Church. A number of practices of a heathen character are observed at the present time, perhaps through lack of thought, such as mourning customs, rules and prohibitions of various kinds observed from time immemorial during pregnancy or after the birth of a child, at the giving of a name, and at marriages. The animistic habit of thought which conceives of the soul as a treasure that may easily be lost, and that can be recovered from the surrounding living forces by craft and violence, continues to exert a powerful influence. The obstinate persistence of heathen fatalism is still more serious. The Christian may no longer speak of this or that being decided for him by his fate; he gives the old view a Christian dress and substitutes God for fate. Underlying this, however, is the old fatalism which regards a man's destiny as determined once for all, and as unchangeable in any particular, including his moral qualities and defects. The struggle with these heathen forces must not be under-estimated. They must be thoroughly combated during this period if the thought and feeling of the people are to become Christian.

Of great importance also in this period are the least spiritual of all problems—those of finance. Even while the congregations are still small, wise missionaries will endeavour, as soon as possible, to lay on the native Christians themselves, and that in their own interest, the burden of the trifling claims which the work makes on the home funds. The problem, however, becomes a burning one in a rapidly growing native Church, since the home contributions, however much it may be desired, can no longer meet the material needs. In the Batak Mission the missionaries early and deliberately sought to set the congregations on their own feet. They gave up the idea of erecting fine church buildings with European money, and required the native Christians to build their own places of worship, however primitive these at first might be. When later on native agents were appointed, although it was not possible to arrange at once for the entire provision of their salaries by the congregations, this ideal was kept steadily before the Church, with the result that in all the larger congregations at the present day the teachers and preachers, though, of course, not the foreign missionaries, are supported by the people themselves. It was only in this way that the remarkable growth of the staff of native workers was made possible. A Church rate was introduced, which was paid in rice at the end of the harvest, and the

people were accustomed to collections on Sundays and regular contributions of a small amount. If the Batak Mission, notwithstanding all this, still receives considerable contributions from the home funds, this is due to the fact that in the north and east God has opened great opportunities for fresh expansion, which had to be taken advantage of immediately. When, as was frequently the case, a whole district threatened by Islam had to be occupied at once by missionaries and native helpers, this could naturally only be done with money from the home funds, since contributions cannot be expected from the natives except where Christian congregations have already been established.

In this connection we must not forget the generous support of the Dutch Government, which has provided for higher and lower schools, the hospital, two leper asylums, the technical school, the school for teaching Dutch, and, in addition, for the distribution of medicine to all mission stations. The Colonial Government has recently shown a readiness to be responsible for the payment of the salaries of the missionaries in the larger Christian congregations. Opinions differ whether such help, which might involve a certain obligation to the Government, should be accepted. As this is the only instance of such action in recent mission history, it must be thought out in the light of fundamental principles, and in view of all the circumstances. In any case it would be regrettable in the highest degree if the present magnificent opportunity of expansion on all sides, and of occupying heathen districts seriously threatened by an aggressive Mohammedan propaganda, were not to be taken advantage of through lack of money.

If what has been accomplished by the Batak congregations is not great measured by European standards, it should be borne in mind that the people are comparatively poor. Under the circumstances much has been attained, and the growing congregations are in a state of healthy development. With the rising standard for service in Church and school, it becomes a necessity, in the interest of the growing Church, to raise the people to a higher level of culture. This is a duty which the Mission has always clearly recognized. It has been the means of introducing many trades. As a result of Christianity, peace has been established, and many superstitious practices which injured the social life and checked the industry of the people have been put down. The Gospel teaches men to work, makes them more cleanly, constrains them to build healthier houses,

brings the different districts into closer contact with one another, and in every way helps to raise the level of culture. New standards of civilization are introduced, and new careers are made possible. Since the Dutch Government has provided good roads and administration, trade and commerce have flourished. The Mission has maintained for fifteen years a technical school, and an agricultural college will be established within the next few years. The financial problems of the Mission are closely bound up with those of economic development.

AIMS AND TASKS

The Batak Mission, in the present stage of a growing national Church, is confronted with a twofold task. On the one hand it has to deepen and spiritualize the Christian life both of the individual and of the community, and on the other to develop a carefully planned system of education with a view to securing the complete independence of the native Church. The former task has already been discussed. With the coming over of a whole people to Christianity, a mission enters upon the most responsible part of its work. The field, having been cleared of encumbrances, a solid foundation must now be laid for the great building. The missionaries are keenly conscious of their responsibility in this time of new birth. Everything in the character of the people that hinders the realization of Christian ideas must be opposed with energy and wisdom; missionaries must grudge no pains in preaching and pastoral supervision, in order that they may guide those committed to their care in the conflict with hereditary foes. At the same time, wise educators will set themselves to develop and strengthen all existing elements of good. There are many attractive features in the character of the Indonesian peoples—childlike dependence, hospitality, willingness to be taught and guided, patience and resignation in suffering, intelligence, thoughtfulness, and a marvellous power of self-control. Christianity has not come to destroy these qualities, but to ennoble them. The best missionaries learn by sad experience that the most difficult part of missionary work is preaching, if it is to have a real educative influence on the people and to establish Christians in the faith. Special meetings for different classes and different ages are of great value. It must be clearly understood, however, that a wide and true Christian influence on the masses can be exercised only through

the medium of native workers. If the missionary were to regard the care of individual souls as his main task, he would soon be worn out, and his work would be merely temporary and incidental, since he could not reach the whole population, and must be content with scattering a grain of seed here and there. The education of a Christianized nation can be effected only by the education of its leaders, the elders, chiefs, teachers, and ministers. To these the missionary must devote all his strength and attention.

There is no more living issue at the present day than the question whether the Mission should from the very first have aimed at making the native Churches independent. It is important that the aim should not be confounded with the result. The setting of an aim does not mean that it is to be reached in one generation. But the whole work of educating the individual and the nation can be undertaken in a systematic way, when once an aim has been clearly set. Independence must be developed in three directions—self-support (*selbstunterhaltung*), self-government (*selbstverwaltung*), and complete self-maintenance (*selbsterhaltung*).

Self-support means that the congregations should be financially independent, that they should meet all their own needs, the claims which Christian love imposes, and even the cost of their foreign mission work, without drawing upon European help. There are, of course, sound reasons for not allowing the native Church to provide the salaries of the foreign missionaries. Of the three aims this is the first which can be reached, and in the larger churches in Sumatra it will soon be attained.

More difficult is the training to self-government. In many questions of administration the missionaries are still the inspiring and impelling force. But they must interest the natives in all their work, not merely as coolies and servants who are given the drudgery, but as men who will one day inherit the whole work of organization. The missionary should not administer the funds of the Church, though he must still continue to exercise the ultimate control. In questions of Church discipline the missionaries should not take the initiative or have the decisive voice, but should allow the congregation, acting through its best representatives, to safeguard its own purity. St. Paul rightly blames the Church at Corinth for leaving it to him to call attention to the necessity for discipline. It would be fatal if in all questions of administration, discipline, and order, the Church were compelled to view the matter

through the eyes of the missionary, and were to say to him, as unfortunately too often happens: "Do what you like, you know best." The Christians must be trained to a sense of responsibility, and this can be done only by entrusting to them as much work and authority as their moral attainment will permit. The experience of the Batak Mission has been that when discipline is administered by the congregation, those dealt with submit more willingly and are more ready to recognize their wrongdoing than when punishment is imposed at the bidding of the missionary, in which case they are apt, in a spirit of dull fatalism, to accept it as a dispensation of providence. Self-government can be attained only in proportion as the Christian life of the members of the Church is itself deepened; it must grow out of that life. Christians who live in God's presence will acquire a vivid sense of their responsibility for the life of the Church. In this matter more than in any other the missionary has to suppress himself. In conferences and in the councils of elders missionaries must not, in spite of their greater competence, monopolize the speaking. In the infancy of a national Church a missionary must possess the qualifications of a teacher—and a wise teacher falls more and more into the background.

Finally comes the goal of complete self-maintenance, when the native Church wholly sustains its own life and propagates itself from within. The time must come when it will be able to dispense with any kind of European Christianity, when the missionaries will leave the country because their work is finished, when the native Church will undertake the selection and training of preachers and teachers, when it will provide a sound Christian literature, and when it will itself produce the men who direct its affairs. This is an ideal, I would again repeat, the realization of which still lies in the future. The missionaries of the Rhenish Society are advancing cautiously in this direction. They would regard it as premature to propose a reduction in the number of missionaries at the present time, or to put the education of the native workers into the hands of the Bataks alone. Some time must elapse before that is possible. But we must always keep in view that our object is not to drill, but to educate, not to produce imitators, but intelligent personalities with strong wills, capable of acting and judging for themselves. We must also remember that the native Church will have to take up and prosecute vigorously

missionary work among its own heathen and Mohammedan countrymen, as well as among neighbouring tribes and nations. It will discharge this missionary obligation by collecting money and sending forth its evangelists, while the congregations thus founded will in turn relieve the mother Church of this work in proportion as they attain maturity. In the Batak Mission there is a most encouraging movement towards independence in this regard, namely, the so-called Kongsi Batak—a Batak missionary society, which not only collects money, but also undertakes on its own initiative the evangelization of heathen districts, and evinces much zeal and joyfulness in the work. The Batak Christians have shown that there is nothing better calculated to awaken the instinct of independence than missionary work. We have here a sapling which must be carefully nurtured. It needed great wisdom, and in some respects great self-denial, on the part of the European missionaries to allow the natives the largest possible amount of liberty, and so to control the reins, which they had still to retain in their own hands, that those who drew the vehicle scarcely felt their pressure. The missionary work of these Christians opens up a field of great promise.

The Batak Mission teaches us that when the native Christians vigorously and systematically undertake the evangelization of their countrymen, the mission enters upon the period of large results, for it is only through the native missionary that heathenism can be overcome on a large scale. The European remains a foreigner to the heathen, even when he has gained their confidence, and it seems quite natural to them that he should have a better, and it may be a more vigorous, religion. On the other hand, the very existence of the native missionary is an impressive sermon to the heathen. Around him an indigenous Christianity can crystallize more easily than around the missionary. We do not think that it would be going too far to express the hope that the Christianization of the Mohammedan Indonesian world, the approach to which is still very difficult, will be carried out for the most part by Indonesian Christians. The success of the Batak Mission in the south (Angkola) among Mohammedans, where nearly eight thousand converts have been won—a result that has few parallels among missions to Mohammedans—must be ascribed undoubtedly, for the most part, to the fact that the Batak Christians in the north exert a powerful influence on the Mohammedan districts, partly through direct

missionary activity, which they carry on with enthusiasm and conviction, partly through their Christian behaviour, and most of all, perhaps, by the impression which the compact Christian community of the north makes upon its Mohammedan fellow-countrymen in the south. Here, then, are to be found important tasks for a Batak Christian Church. It must be admitted that the Indonesian character, with its indolence, its lack of energy and initiative, its preference for being driven and governed rather than pursuing its own path with independent judgment to a definite goal, puts many serious obstacles in the way of a development towards independence. The question how far Christianity will remove these defects of the native character cannot yet, with the experience of only a single generation, be answered. At any rate, a change will come only when there has been a long succession of genuinely Christian individuals transformed by the living forces of the Gospel to counterbalance the inherited dead-weight of heathenism. This necessity lays a heavy responsibility on the Christian Church in its present period of transition. The character which that Church will bear is unavoidably being impressed upon it to-day.

LESSONS FOR THE CHURCH AND MISSION

The development of the Batak Mission shows, with the convincing power that lies in historical facts, that the ultimate issue of the work of modern missions is the Christianizing of an entire people. This was not the original intention of the missionaries, and even at the present time it is not viewed with favour by many who would rather see small congregations of true believers. But it is impossible to hold back the stream of history. We can exercise caution in the acceptance of candidates for baptism. We can try to moderate the dominant fashion which drives people into the Church. But it is impossible for us to prevent large masses of the population pressing forward for baptism; and if they are ready to break with idolatry, and, according to the measure of their knowledge, to lead a Christian life, we are bound to accept them, even when our eyes are open to the dangers that threaten the purity of the Church, and when we suspect that there are tares among the wheat. Movements of this kind may also teach us to regard the much criticized missionary labours of the Middle Ages in a more favourable light. Without attempting to excuse the defects of that period, we must

acknowledge that it is equally true of the peoples of Europe that a process of historical development irresistibly impelled whole communities towards conversion to Christianity, with the unfortunate result of making the process of conversion too easy for the individual, and depriving him of the need for personal decision. Nevertheless it is a great epoch in the life of a people when as a nation it breaks with idolatry and turns to worship the living and true God. While all who share in such an experience may not reach a full personal faith, the path to Christ is made easier for the individual, and the victory of Christian ideas in the national life brings with it many blessings in which all participate.

Since we may anticipate that this time will come in all mission fields, it is the obvious duty of a mission to take steps in good time to provide a staff of competent native workers, so that later, when a mass movement suddenly begins, there may be leaders who can guide the stream into the right channels. The experience of the Batak Mission shows how wholesome it is, both for the inner development and the outward expansion of Christianity, that the forces latent in the Church, including the laity, should, to the utmost extent possible, be enlisted in the service of the Church. Even in the most primitive people there are far greater capacities and gifts than one is inclined at first to suppose. The Church itself is quickened and strengthened when many of its members have in one way or another a share in the common work. The ideal would be that every Christian should have laid on him some definite duty. It is the duty of missionaries, therefore, from the beginning to secure the willing co-operation of the natives, and they ought under no circumstances to do themselves any work that they can depute to others. Apart from the fact that for many kinds of work the native Christians are actually better suited than the foreign missionary, the latter confers on his converts the greatest privilege when he enlists them in useful activities, and thereby compels them to develop the talents which they possess. The missionary has to be on his guard against forming an exaggerated estimate of his own importance and undervaluing the capacities of the native Christians and their possibilities of development.

It follows that movements towards independence, which arise naturally and inevitably out of the growing spiritual life, and are an evidence that the new life is beginning to find effective expression, should not be undervalued, and still less suppressed. When they

make their appearance in the mission field they should be welcomed with joy, even when immaturity of judgment leads occasionally to extravagances, and the growing-pains of adolescence make their appearance. The object of the missionary is to educate the Church to independence by allowing sufficient scope for the will and action of individuals. Indeed, it is one of the noblest fruits of Christianity that in the languid animistic peoples it develops the impulse to will and to act for themselves.

From the very moment that converts are made, they must be trained to self-support. Anything is better than erecting churches with European money, or presenting the native Church with showy places of worship built in a foreign style. These are as little valued as presentation copies of books. The most primitive bamboo shed which converts have built themselves, is of greater value for the healthy growth of the Church than a magnificent Gothic cathedral which is the gift of friends in Europe. The Christians have to learn that, even though they are poor and few in number, they are responsible for the support of those who work among them. In their heathen days their religious practices, their ancestor feasts, their sacrifices, and the contributions made to sorcerers imposed heavy burdens upon them. It only increases the value of the new religion in the eyes both of Christians and heathen when it demands from them real sacrifices. Gratitude for the blessings received must express itself in this way. It is reprehensible under any circumstances to pamper the new converts by presents, or to attract children to attend school by gifts. What is learned in youth is practised in later life.

Both in the period of individual conversions and opening doors, and at the stage of mass movements, mission schools are indispensable and invaluable. In heathen districts they become the means of opening doors otherwise closed, and in Christianized areas they are the best means of initiating the people in a knowledge of Christianity, and of the new obligations which it imposes. It is therefore indispensable that the mission staff should include thoroughly trained educators, and that in missionary institutions pedagogy and the subjects related to it should be thoroughly taught. Few are born teachers, especially when the task in question is the education of a whole people. The art of teaching must be systematically learned by the careful use of the results of the labours of others.

Again, there must be no mechanical transplantation of European forms, whether it be in doctrine, worship, or organization. Missionaries must have the most tender regard for the thought and feeling of the people among whom they labour. This necessity is imperative, and obvious in preaching to the heathen, but even pastoral preaching fails in its object so long as it moves within the circle of European forms of thought. Just because growth in knowledge is so important, Christian truth must be worked out afresh for each people, with direct reference to its past history, to its present needs, and to the particular problems of knowledge and life that cause perplexity. Similarly in Church architecture, in music, and in art, the missionary must refrain from forcing his own ideals upon the people.

During this period of Church development it is the sacred duty of pastors and preachers to deal in the most thorough way with ethical questions. The new converts, transplanted into a whole new world of thought and life, are in urgent need of wise guides to lead them through the labyrinth and to tell them what they should avoid and what they should do. The Bataks are readily inclined to ignore the ethical consequences of the new relation to God. In this critical period a clearly defined Christian code of morals, a national Christian conscience, and a strong public opinion capable of influencing the national life, must be created. This is impossible, however, without systematic instruction regarding the duties of the Christian life, which both goes into practical details and seeks to illuminate the new relations by the light of large and governing ideas.

Another pressing need is the provision of good Christian literature. The first requirement is translations of Bible stories, the Catechism, Christian hymns, and ultimately the whole of the New and the Old Testaments. But, in addition to these, the people must be provided with books that are not translations of the literature of Christian Europe, which has been written with wholly different presuppositions. Books must be prepared specially adapted to the purpose in view, taking into account the mental capacity of the readers, based on a thorough knowledge of the people, of their world of thought, of their needs and deficiencies, and dealing with the questions that are actually agitating their minds. A growing national Church without a popular Christian literature, and without a wide circle of Christians who diligently read this literature and profit by it, is without the means of sustaining its own life. As soon as possible

the more experienced Christians must be enlisted in the work of producing Christian literature Once their eyes have been opened to a real understanding of what is required, they are likely to do more useful work than the missionaries themselves, whose efforts to steep themselves in the thought of a foreign people must always have in them something artificial.

In the prosecution of all these tasks unnatural forcing must be avoided, and aims must not be confounded with results. In the endeavour to train the Church to independence it must be borne in mind that the process is one of education, in which the end must not be prematurely grasped, but gradually approached, sometimes, it may be, by indirect roads. More must not be laid on the native workers than they are able to carry. Missionaries must not withdraw from mission stations too soon. Foreign supervision must not be surrendered, though it may be exercised in such a way as to attract as little attention as possible. The natives are easy-going in money matters, and it is absolutely necessary that the missionaries should exercise some control over the funds. The remains of the old leaven must not be ignored, and native Christians should not be regarded as more spiritual than they are in reality. Carelessness in any of these matters may have a ruinous effect lasting for decades. Every man needs to subject his own work to the most thorough tests.

Along with all this, however, the experience of the Batak Mission teaches that however important the edification of converts, and however pressing the duty of concentrating one's whole strength on work of an intensive character, God is at the same time impelling the Mission to further expansion. The greater the tasks which confront a growing national Church, the stronger and healthier is the pulse of its life, and this is no less true when these tasks include missionary expansion. It is in the impelling necessity for advance, and in the presence of divinely appointed tasks in neighbouring heathen and Mohammedan districts, that the Church finds its greatest blessings. In view of what lies before it the Church is compelled to put forth all its powers, and indolent repose becomes impossible. Just as in our personal experience it is often the times that are most crowded with duties that are the most rich and fruitful for our spiritual life, so is it also in the life of the Church. The more far-reaching the tasks to be accomplished, the greater is the exercise of the muscles No time is left for plotting evil devices or finding a place for heathen practices within the Church. The conflict with the

heathenism round about reveals to the Church the danger of the heathen leaven, and makes those who might readily forget thankful for the blessings that they have received. In the Church in the mission field, as in the Church at home, the crowding claims of home and foreign missions compel the Church to concentrate all its powers and preserve it from stagnation.

The experience of the Batak Mission demonstrates with overwhelming clearness that the supreme need is of well-trained, unselfish, self-denying, and wise missionaries, filled with the Spirit of God, who not only possess courage, but at the same time are ready to learn everything that a man can learn from the history of the Church and of missions, from psychology and anthropology, from theory and from practical experience. Only such missionaries are capable of studying sympathetically the people among whom they work; only such can see the special hindrances which stand in the way of an acceptance of Christianity, and the peculiar dangers which threaten the development of the Christian Church from heathenism and from the national character. Me nare needed who, under the guidance of God, will set before themselves high aims and pursue these aims with wisdom; and who at the same time have the power to wait, and amid the triviality of their daily life never lose sight of the goal towards which they strive—men who continually view their work, however paltry and irksome its details often appear, from the standpoint of great ideals. They need to be aware that in their relation to national movements towards Christianity they are not merely witnessing, but sharing in, the making of Church history. The chief deficits of missionary societies are not in money but in men. May God give to our missions great, wise, strenuous, Spirit-filled men and women. This is the greatest need of missionary work at the present day.

THE VITAL FORCES OF CHRISTIANITY AND ISLAM

I. By The Rev. W. H. T. GAIRDNER

Is the evangelization of Islam—in this or any other generation—worth while? And if so, just how is it worth while?

Of these two questions the former expresses a doubt which is entertained, with the utmost facility, by those in whom the Christian ideal of evangelization is unformed or imperfectly realized; and which cannot but suggest itself at times even to those to whom Christianity and world-evangelization have become absolutely inseparable terms. These last are, and in the very nature of things must be, idealists. Starting from the tremendous premiss of the universality of Christ, which for them is paramount and of all things most certain, they apply it everywhere and to everything, seeing in each refractory phenomenon only a challenge to prove in their own lives the truth of the premiss challenged. Reasoning of this sublime *a priori* type is absolutely justifiable. It lies at the root of all that is most heroic in man—even if it is responsible for that which is only fanatical. It accounts for his progress, won, against all seeming and in spite of the mockery of circumstance, by his faith and effort and blood—even if it also accounts for what has thwarted progress. The question of the evangelizing of Islam, that stubbornest and most refractory of phenomena for Christian idealists, is for such minds rightly and sufficiently solved by their own all-embracing principle. And yet, if only for the sake of those whose thought is habitually suspicious of *a priori* reasoning, and who have not yet grasped the all-embracing principle of the universality of Christ, it is surely worth while to ask the second question of the two with which we started—*how* is the evangelization of Islam worth while? Nay, even among those who are convinced of the universality of Christ there may well be some whose minds demand an answer to this question. History presents so many examples

of the ruinous breakdown of the most heroic idealism, when it has refused to check its *a priori* reasonings by a reference to the realities of the case.

There is, indeed, for every one a reward in each honest attempt to consider steadily the phenomena that seem most flagrantly to contradict the foundation principle of his life. For the effort invariably ends in the enrichment of the principle itself. In this paper we desire to make some such attempt to answer the questions with which we started.

Such an inquiry might, of course, be conducted on various lines; we might, for example, prove the political, or social, or general reactive benefits of Mohammedan missions, and the undesirability on general grounds of discontinuing them. Or one might point to the genuineness of those who have actually come over to the faith of Christ from Islam, and the manifest value of many of them to the Church of God. In this paper, however, it is intended to take a different line. We shall try first to discover how much in Islam seems to possess practical religious significance, as distinct from merely formal importance; and then what has been felt by some Moslems to be unsatisfactory in their own religion. This will lead us to consider Christianity with a Moslem's eyes, and to inquire, first, what aspects of Christianity arouse his antagonism —whether unjustly, because they are part of God's truth, or justly, because they arise from man's failure; and then the aspects which gain his sympathy—either because they resemble features of his own religion, or because they meet some need which his own religion fails to meet. The results of such an inquiry should afford materials for an answer to the two questions with which we started; and they will further suggest what are the aspects of the Christian message which it would appear most necessary to emphasize, realize afresh, and, it may be, rediscover, in the task of bringing that message to Islam.

The judgments passed as these various points are reviewed represent, of course, only the writer's individual opinions, based on his own observation and reflection. The results gained must therefore be defective; they may be in part erroneous. The judgments of a single individual cannot be other than defective. Only from a synthesis of such articles as this can come any real illumination upon the questions raised by our inquiry. And it is only as his personal contribution to such a synthesis, which must

result from the comparison of the experience of a number of workers in the Moslem field, that the writer ventures to offer the observations and judgments contained in the present paper.

I

Not all of the vast system of Islam is religiously significant. Much of the colossal development of the canon law, for example, is, like all casuistical systems, of purely theoretic interest. Some of it has never been in anything but practical abeyance, for it represented from the first rather the theorizing or idealizing of the Mohammedan lawyers, like that of a Plato in his "Laws," as to what the life of a full, realized Mohammedan state or individual should be. Theoretically, of course, every Moslem carries the whole content of the canon law in his heart; actually, not every one even of the lawyers so much as carries it in his head.

The same thing applies to the system of Islamic theology and of religious ritual. Not all of it is of equal religious significance. Some of the theology is purely the property of the professional theologians, and therefore of no religious significance at all. And, in regard to ritual, it is often that which is unofficial rather than that which is officially recognized, that is found religiously to matter. What strikes the superficial observer as of enormous importance, often expresses formal allegiance rather than religious life.

The heart of every religion is its doctrine of God. When we strip the Mohammedan doctrine of Allah of all that is admittedly of purely theoretic interest, it would appear that what is of living significance to Moslems is their conviction that Allah *is*, that He is more than a principle or an "influence not themselves," that He is a personal force, and that He has a definite relation to the world—which includes a real, though quite inscrutable and also passionless, favour towards themselves. This faith unquestionably affects the whole thinking and doing of Mohammedans. It may not always produce a particularly ethical fruit, but it is what to them *matters*. It gives them a steady, if stiff, *Weltanschauung*; it very often enables them to face loss, trouble, and adversity with complete stoicism. Though the length to which they have pushed Deism might seem to imply a hopelessly remote Deity, their conception of the unmitigated omnipotence of Allah brings Him virtually near—for man is every way surrounded by, nay, himself exists through, the immediate working

of Allah's will and power. And though their conviction of the absolute "difference" between Allah's nature and attributes and their own logically leads to complete agnosticism, they find ways through which there is given them a knowledge of Allah and the unseen world—the way of revelation through his Prophet and his book, and, as we shall see, the way of mysticism also.

Another aspect of the Moslem's religion which is unquestionably vital to him is his personal attitude to his Prophet. The clause, "*Wa Mohammadun rasûlu 'llâh*," is at least as essential and significant an article of faith to him as "*Lâ ilâha illa 'llâh*." In some respects the Traditions come nearer to the life of a Mohammedan than does the Koran itself, and one does not wonder that the Egyptian peasant—if what the writer has been told is true—will sometimes refuse to perjure himself on El-Bokhâri, while he will cheerfully do so on El-Qur'ân. The Moslem's devotion to his Prophet, his admiration and enthusiasm, nay, his personal love for him, are intense realities. He believes that that Prophet suffered and sacrificed in loyalty to his mission. Sometimes he throws over theological or philosophical proofs of the truth of Islam, and points simply to "the fact of Mohammed." He feels a personal relationship to him; he is conscious of a personal gratitude for the ineffable services he rendered. Here again comes in the importance of the Traditions, fictitious though most of them have been shown, by modern criticism, to be. For if, as Goldziher has pointed out in his latest work,[1] it is the Traditions that have idealised Mohammed and mitigated the primitive Arab barbarity of some aspects of his career, it is to them that we owe the fact that the pious Moslem is able to glide away from such aspects, and to emphasize to himself more genuinely ethical, more humane traits, and thus in some measure to feel his own demand for moral satisfaction met. It was this devotion to the man in the earliest days, it is this still to-day, that has made possible, if it has not actually determined, the development of Islam as a system of minute legalism and casuistry, based upon the practice of Mohammed even more than upon the word of Allah. It is indeed remarkable to reflect how Christianity, which regarded its Founder as divine, never preserved, much less invented, minutiæ concerning His daily life, and so was saved from enslaving itself to a new system of law; while Islam, the very religion which arose to protest against the excessive esteeming of any man, ended by binding itself hand and

[1] *Vorlesungen in Islam*, p. 44.

foot, and for all generations, to one man's dictation in all the concerns of both private and public life.

Another reality of the Moslem's religious life is his pride in Islam, its position as latest and last of the religions, its triumphs, its literature and its learning, its saints and its doctors. It is this, and his consciousness of its universality " for black men and red," [1] that account for another reality—his sense of the Moslem *fraternity*, and the many ways in which he gives expression to it in deed.

When we ask, further, what is really significant in the Moslem's spiritual life, we often find that it is not what bulks most largely to the casual observer. Every traveller to the East has been struck by the phenomenon of Moslem prayer, whether the wonderful, silent, machine-like movements of the rows of worshippers in the mosques, or the private—yet how public!—prayer of the single worshipper in the city or in the field. Personally, the writer questions whether the impression of tremendous spiritual reality thus given altogether corresponds with facts. Prayer is taught to the small boy of seven as a drill, and a drill it largely remains. These five daily prayers are, indeed, classified as a " work " or " duty," and this classification affects the whole way in which they are instinctively regarded. Not thus does the element of feeling enter into Moslem prayer. That comes in less statutory services—Koran readings at feast or fast or festivity, and above all the *dhikr*—that door which Mohammedan mysticism has opened to the world of religious emotion. It is there he *feels* ; it is there he believes that his spirit comes in contact with the Unseen and into the Presence. The attitude of the old mystics of Islam in speaking of the canonical *salât* and the uncanonical *dhikr* is typical. El-Ghazzâli is enthusiastic for the latter, in which he felt he found a road to God : the former he upholds indeed most strenuously, as a duty which must on no account be pretermitted, but a duty with aspects the utility of which, real enough he doubts not, is known only to Allah ! Other mystics, too, have left apologiæ for the official ordinances of Islam, but the very vigour they put into their task seems to show how much justificatory support they felt those ordinances needed.

As for the aesthetic element of worship, that too does not come from the silence and severity of the mosque services—even the Friday *khutba* is now conventional. It is the highly elaborate,

[1] Or " white," as we should say ; all those whose cheeks can show a red colour.

ornate chanting of the Koran—an art, the delight of which is born half of music and half of word—that gives him that element of aesthetic uplift, which in the West is found in storied window richly dight, in pealing organ, in melodies and harmonies that thrill and uplift the soul. Does not this susceptibility of the Moslem to the reading of the Koran suggest that beauty in the reading of prayer or scripture in our own churches might be more earnestly studied, and that opportunities, lying ready to hand in this direction, are not being made as full use of by us as they might easily be ?

The hold which mysticism has upon Moslems, especially in the old historic countries of the East, and the reality of the part it plays in their religious lives, cannot be exaggerated. The subject demands more careful and detailed study than it has yet received, and also suggests that Christian mysticism should be more deeply studied with a view to seeing whether its message would not definitely appeal to those to whom the mystical element in religion is the most dear of all.

II

Though the Mohammedan, as a rule, simply has no eyes for the clearest defects in his own system, there are aspects of Islam which individual Moslems, at least, find to be unsatisfactory. Some of these we must now study.

As far as the present writer has observed, this dissatisfaction does not touch their doctrine of Allah, nor the soul's relation to Him. He cannot say that he has found evidence of inarticulate desire after a God of Holiness and Love, nor of consciences burdened by the sense of sin which nothing in Islam could relieve. To the Moslem, while still a Moslem, these things remain undreamed of, and if there is a void here, it is not an aching one.

But it is to be believed that dissatisfaction with the moral ideal presented by Mohammed's character is already beginning to be felt by some. It is not unknown to come across Moslems who have realized that, side by side with the Traditions ascribing to the Prophet pious dictum and genial deed, there are stories which show that often he rose no higher than current Arab ideal and Arab practice. As incidents in the life of an Arab conqueror, the tales of raiding, private assassinations and public executions, perpetual enlargements of the hareem, and so forth, might be histori-

cally explicable and therefore pardonable; but it is another matter that they should be taken as a setting forth of the moral ideal for all time. It has to be borne in mind, further, that if the results of the European criticism of the Traditions penetrate into the East (and there are signs that they will not fail to find some prepared soil), the old idealizing of Mohammed will probably become more difficult; for, as we have remarked, it is in the Traditions that this idealizing takes place. The writer remembers one young Moslem of the Tradition-criticizing school saying to him: "The important thing is to accept the Koran; it was no part of the mission of the Prophet to give a moral ideal. Accept the *Koran*, and then let Jesus, if you like, be better than Mohammed!"

Accept the Koran!—But already the note of dissatisfaction with that, too, can be dimly detected. Not for ever can the Mohammedan shut his eyes to the puerilities which fill so many of its pages, the contradiction between its commendation of the previous "books" and its still unexplained disagreement with those books' contents. These and other difficulties have already caused individual Moslems dissatisfaction and doubt; and already a critical theory, unreconcilable with the form in which the book is cast (throughout, a direct address from the Deity), has been attempted in India. But of all sacred books the Koran least lends itself to such adjustment. Will its very unyielding rigidity, hitherto its strength, prove its destruction when the real strain of the testing comes?

Then again, though Moslems usually criticize Christianity for being so largely destitute of concrete, detailed commands and prohibitions, the legalistic and casuistical evolution which Islam inevitably underwent has many a time provoked dissatisfaction. The casuistry of Abu Hanîfa, one of the four received legists of Islam, was recently made the subject of bitter complaint in a leading article in a Cairo daily paper. The mortmain of the *sharîa*, and the dead clutch it keeps on the freedom of social and political development, is bitterly felt and silently resented by many a reformer. The veil, polygamy, servile concubinage, the whole position of women, the inequality lying at the *root* of the conception of the Moslem state—all these things are matters which reformers are burning to change, and yet must pay lip-homage to, because *revelation* seems to have given them their final form. The Sufi or mystic movement is likewise, in some aspects, a protest against

the enslavement which every system of ordinances imposes on the soul in the ethical sphere.

Such are the doubts which even now are not unknown, in one form or other, to many who know and care nothing about Chistianity; and, when a man leaves Islam for the faith of Christ, it is generally one or other of these doubts upon which his dissatisfaction has fixed.

III

We have said that many a Moslem is dissatisfied with Islam without having the smallest leaning to Christianity. What then is his attitude towards the Christian religion when it is presented to him? In what ways does it repel or attract him?

In most respects the instinctive antipathy and antagonism of Mohammedans are as great as ever they have been these thirteen centuries. The fatal blunder of the uninstructed Arabian still produces in his millions of followers the utter repudiation of all that is distinctive in Christianity. The case is closed; they dare not look into it again, just as they dared not in the first century of the Higra, when, nevertheless, they were in need of information which only Jews and Christians could give them. The real figure of Jesus Christ; the fact of His death, with its ineffable beauty and endless significance; the Easter message of the empty tomb and the risen Lord; and, needless to say, His divine Sonship and oneness with the Father; the Fatherhood and its redeeming love in Christ; and the eternal Spirit of Jesus—all these truths, with the Book that is the means of their conveyance, are still to the Moslem a stumbling-block and foolishness. There are no signs of a more sympathetic study or understanding of our faith. Deliberate ignorance or contemptuous knowledge is still the rule. The one amelioration of the situation—and surely, by the way, this would justify missions to Islam even if they did not produce a single convert—is the fact that modern missions have at least made Moslems respect some Christians, and in them recognize, however unwillingly, the fruits of faith and love. In many a Moslem the old attitude of absolutely sincere and absolutely unmitigated contempt for the religion of the Nazarenes has perforce been modified through his respect and friendship for some Nazarenes, and his hearty admiration for their work.

The stumbling-blocks which have been named cannot be avoided. They must be turned into stepping-stones. The doctrines in question

must be presented by us, not as hard, formulated lumps of creed, but as an organic tissue of faith, warm with life, and perpetually giving rise to new life. There are other stumbling-blocks, however, which are by no means so divine.

The failure of Christianity to leaven all Western life, its practical, nay, its avowed abandonment by so many in France and elsewhere, are grievous hindrances to its reception in the East. Again, the indescribably divided state of the Church in Eastern lands is most naturally and inevitably a real stumbling-block to the Moslem. Each little community, however insignificant, apparently ascribing to itself alone all orthodoxy, intensely aloof, and generally instinctively hostile to its neighbour; plural Patriarchs for the same see, plural Birthdays, Passion-weeks, and Easters for the same Christ; plural altars for the members of the same Body while they live, and plural graveyards for them when they die, even in death hugging their own isolations, and elbowing each other out into the cold—what sights could be more pitifully ridiculous, if they were not such an utter shame? "Become a Christian! which sort of Christian?" . . . "Was your Christ born twice, and did He die twice?"—such are the questions which the Moslems ask.

There are some other, if smaller, ways in which modern Christendom places *unnecessary* stumbling-blocks in the way of Mohammedans. When we have such a chance to show them the secret of freedom and spirituality, combined with reverence and order, in public prayer, it is to be regretted that so often carelessness with regard to outward things on the part of Christians should give Moslems the impression of slovenliness and irreverence in worship. Then, again, the matter of ablution is one to which sufficient thought has not been given. The Englishman's principle that cleanliness is next to godliness has, indeed, enabled him to solve this delicate question at least quite as successfully as the Mohammedan, who has narrowed the scope of cleanliness while he has gone on to make what he recognizes of it *part* of godliness. But it behoves us to see that Christendom in the East, in general, does not fail to adopt either the one guiding principle or the other. Ceremonial ablutions may often defeat their own ends; yet this is not a matter in which, while protesting against the ceremonialism, Christians can afford to offend a scruple at the base of which lies something of permanent value.

The question of wine appears to the present writer a much more difficult one. The denunciation of wine-drinking as essentially re-

prehensible, *in conjunction with* the use of it as the sacramental symbol, makes a contradiction so flagrant that it is not to be wondered that the Moslems have stumbled at it. The terms in which the tee-total crusade is preached in the East need to be chosen with the utmost care, and unfortunately are not always so chosen. It is to be feared that in our zeal to exculpate Christianity in this matter we have but played into Mohammedan hands. In our honest endeavours to take away one stone of offence, have we dropped another in its place ?

IV

We have now touched on some points in the Christian faith which inspire Islam with aversion. Is there no more genial side to the inter-relations of the two religions ? Something must be said on this deeply important aspect.

It may be said that there are in Christianity aspects common to Islam, and further, aspects which the Moslem can hardly but admire, even though it be wistfully, since he cannot find them in his own.

We hardly need to go over again the familiar ground of the articles of the Christian creed, which are, or seem to be, identical with beliefs held by Mohammedans ; such as the Unity of God, the reality of revelation, and others of the greatest moment, which will occur to all. There can be no doubt that, on the wise principle of advancing along lines of least resistance, these beliefs should be emphasized in all Christian preaching, and indeed they are emphasized in every religious conversation in the East between Moslem and Christian, or at least in the tacitly understood presuppositions upon which it proceeds. Yet it may be suggested that Christians might go further along these lines. For example, the Moslem claim to be the only true unitarians should drive the Christian to preach the Unity with emphasis and significance, at the same time making it to be felt that his tri-unitarianism *enriches* and not embarrasses his fundamental doctrine, " I believe in One God." It is possible that in so doing he will have Islam to thank for recalling him from positions which he has taken up to safeguard his tri-unitarianism, but which really threaten both the one and the other aspect of his doctrine of God.

Again, it is probable that we have not profited as much as we might have done from points of contact which Islam almost involuntarily offers. Sometimes Islam seems to be groping after

a truth which Christianity richly possesses. Take, for example, the strange Moslem version of the Logos doctrine, so out of keeping with the general trend of Moslem theological thought, so embarrassing to the theologian of Islam. According to this doctrine Allah had from all eternity a Word, which Word "became" a *kitâb*—a book with a divine message. The nature of this pre-existence; the relation of that Word in eternity to that Koran in time[1]; the question how to conceive the transition from the eternal to the temporal orders—these have proved questions metaphysically as perplexing to the Moslem as to the Christian theologian. But for that very reason they enable the latter to present the idea of the Christian Logos to the Moslem as something not inherently impossible, even if difficult of grasping; something the need of which Moslems themselves have felt, and tried to import into Islam even against the whole trend of the system; something which, just because it is so entirely in line with all Christian thought, will be found in Christianity more fully developed, and more richly satisfying by just as much as a conscious Personality is of greater dignity than an impersonal Book. Again, the hints dropped in the Koran and the Traditions of the special, the "Real" Presence of God locally as well as morally (in the Burning Bush, in the "Lowest Heaven," and the like), might be used more than they are to press home the possibility of a Real Presence in *Christ*, and its greater reasonableness by just so much as a sinless human body is of greater dignity than desert shrub or intermediate heaven.

In ways like these it may be discovered that that mental *præparatio* which our Lord's first disciples undoubtedly had to enable them to receive the deeper mysteries of Christian monotheism, and which sometimes seems so hopelessly absent in Moslems, is to be found among them also, if it be carefully sought out. The Jewish ear was already attuned to the expression, "Son of God"; to the Moslem ear, through an early misunderstanding, it is wholly repellent. But, as we have seen, the Moslem may have had some other *præparatio evangelica*, by beginning with which the Christian evangelist may succeed in curing him of his prejudice against expressions he had previously misunderstood. And here, again, he on his part may be doing the Christian evangelist a service by unconsciously driving the latter back to the Scriptures, and com-

[1] One standard theological text goes so far as to say that the Word in *Eternity* might be properly, though less naturally, called "Koran."

pelling him to ask exactly what God meant that first generation of Jewish Christians to understand by the "Son of God"—an expression which had been current for centuries in Jewish thought, but to which their Master had given a new and ineffable significance.

It is no contradiction to what has just been said, but rather complementary to it, to assert now that these points of resemblance between the two creeds cannot be assumed to be real identities. They are not so. If the essence of a thing lies in its essential attributes, the Moslem Allah is *not* the Christian God and Father; still less is the Îsa of the Koran the Jesus of the Gospel. The Mohammedan idea of revelation is *not* the same as ours; and nothing but discomfiture can result from trying (as Christians in the East unfortunately often do try) to square the inspiration of the Scriptures with that claimed for the Koran. The same thing is true of other apparent similarities. Between the Christian and the Mohammedan conceptions there is no true identity; and yet the relationship must not be denied. It is as though an imperfect artist, after a visit to Italy, tried to draw the face of the Sistine Madonna from memory. The result would give no true copy, not even perhaps the faintest resemblance. *Yet a true copy was what was intended.* It was to have been the Sistine Madonna and no other. And only by allowing this assumption could a wise teacher point out where and how the work had so utterly failed. Imperfect, distorted, null beyond all words to express it, may be the Mohammedan representation of our God in his Allah, of our Christ in his Îsa. Yet these represent his honest, his earnest attempt, and the Christian cannot but begin on that understanding, and then try to show his friend feature after feature, lovely and glorious, of the true portrait. The mental image formed by Apollos of the Christ he preached at Ephesus may have seemed to Aquila and Priscilla extraordinarily unlike the adored Jesus, whom they now knew; hopelessly deficient and at points inaccurate and misleading: yet their dealing with him is summed up in that gentle remark, "They took him and expounded unto him the way of God more carefully." And so, while the Figure before Apollos' eyes did not move, the mists that concealed and distorted It disappeared, and Its divine glory shone full out.

The character of Christ is, indeed, something which does attract the Moslem. Is it only our faulty presentation of that Figure that explains why the Moslem, while he allows to Jesus Christ

every grace, seems to turn to Mohammed when he thinks of the attribute of *strength*? True, the category of physical force is a veritable obsession with Islam. Yet a doubt remains: has *our* portraiture here done violence to the divine original? It is the same question which the revolt of the German, Nietzsche, in our own world and day is in so different a way pressing home upon the Church.[1] From this unworthy suspicion of weakness that Figure must be cleared. Its divine energy, exhaustless vigour, and resistless power must be given their proper emphasis: *Ecce Vir!*:—not the less, but all the more so, because He was so perfectly gentle with little children, so uncondescendingly courteous to women; so understanding with the weak and with the fallen, and so tender in every relation of friendship and love: *Ecce Homo!* And the story of His Passion may not, and must not, be represented in the telling as feeble passivity. Rather must that one idea, insisted on by the master-hand which drew the picture in the Fourth Gospel, be insisted on also by us, namely, that through and in every detail He was royal and divine, proving in His own insulted Body that the weakness of God is both more majestic and *stronger* than the strength of man: *Ecce Rex!* What, in fact, but very strength itself could have given and left *that* as the uppermost impression, after a night and a day of unresisted mishandling? The action of the Passion! The activity of its passiveness!

The character of Christ, then, does attract the Mohammedan, and will do so more and more. Many a Moslem, when he has fairly placed it alongside of the character of Mohammed, has seen the immeasurable difference—one which is not diminished even when one allows to the latter all the virtues that can honestly be claimed for him. One cannot measure the importance of this fact, if the question at issue between the two faiths tends in the future to resolve itself more and more into a conflict between two ethical ideals, as lying at the root of the difference between two theologies.

There is just one feature of the doctrine of Christ which does seem to have an attraction of its own for Moslems. They, rejecting His death, are all the more forward to acclaim His ascension (or "elevation" as they call it), and to listen with eager curiosity, and

[1] It is not an accident that writers of this school sometimes show a tendency to laud Islam. Bernard Shaw, in his play, *Getting Married*, makes one of his characters express the opinion that the future religion of Europe may well be a sort of "reformed Mohammedanism"!

sometimes with real assent, when they are led on from that to His living and perpetual intercession. The contrast between their dead Prophet, lying in his splendid tomb in El-Medina, and the Christ who passed into the heavens alive, sometimes strikes them very forcibly. Many a simple Moslem man and woman has, even without definitely quitting Islam, found the sheet-anchor of a new life of faith in the one thought: "The dead Prophet, the living Intercessor."

Other features of Christianity which often undeniably attract Moslems can be only briefly noticed. The ethical freedom of the religion of Christ has been already mentioned, with the consequent absence of casuistical rules for the individual, and cramping regulations for the social and political life. But not many Moslems have had this revealed to them yet. The freedom, purposefulness, intimacy, and simplicity of Christian prayer is another such feature. It is totally different in its whole scope and aim from the Moslem's *salât*; ampler than his quite undeveloped *dûâ*; saner and ampler than his *dhikr*. And as such it ought to impress all Moslems who witness it; as such it indeed does impress some of them. The ideal and the practice of Christian love, forgiveness, truthfulness, and chastity, have time and again extorted the admiration of Mohammedans when they have witnessed them. The enterprise of Christian missions, the unheard-of privations and heroisms of pioneers amid the arctic cold and darkness, or the awful circumstances of African barbarism, arouse in them wonder and ready praise, and are a real witness to the divinity of Christianity, or at least a standing disproof of their theory of its total corruption and falsity. The life of the Christian family, when they see it; Christian womanhood, calm, capable, womanly, gracious, self-controlled — this, too, fills them with wonder. They know Islam has never produced such women; they know it is not producing them to-day; they strive to ascribe the overwhelming difference to custom, race, education—any reason that can be found. It seems impossible but that some of them have an inkling of the truth, that Mohammed adopted and stereotyped the Arab conception of woman, which was fundamentally and finally *sexual*; while Jesus Christ, by the silent action of a lifetime, laid the first emphasis on the identity of her humanity rather than on the difference of her sex, thus both dignifying her and man in his attitude to her.

In regard to the more theological aspects of Christianity, the writer is unable to say that any Christian conception naturally

attracts Moslems, or appeals to any conscious craving on their part. It is only when, for one cause or other, a Moslem's faith in Islam is shaken, and he finds a home in Christianity, that very gradually his thoughts about God expand and demand to find in Him what only Christ has ever revealed.

V

It will have become already fairly clear what aspects of the Christian faith it seems to the present writer need most strongly to be emphasized; what aspects, we might say, Islam teaches us to emphasize, to realize afresh, in some cases, perhaps, even to rediscover. In this final section we shall try to gather together and complete suggestions that have already been made in the preceding pages.

The Unity of God needs to be emphasized afresh. Some presentations of the Atonement that were distressingly suggestive of tritheism, even to the extent of asserting the existence of differences of ethical character within the Godhead, may be henceforth buried, surely unlamented. The emphasis on the Unity makes the Incarnation and Atonement much more divine because much more *God's* acts. "*God* so loved the world . . ." "*God* was in Christ, reconciling the world to Himself . . ." And the more they are realized as God's sole acts, the greater and more significant they appear.

Moreover, until the divine Unity has been grasped and re-emphasized, the enriching effect, the real value of the revelation of Father, Son, and Spirit, cannot be felt. To find love, and social life, and relations of reciprocal joy in the very heart of Godhead is surely to be assured for ever of the *Personality* of God, and to be made secure from the negations of Deism on one side and Pantheism on the other, into both of which Moslem thought tends constantly to fall. It means, too, the final redemption of our conception of God from mere barren sovereignty, loveless and unloved; from the revolting callousness of absolutism, with its arbitrary cruelties and favours, an absolutism no more worthy of man's gratitude or respect than that of Setebos as conceived by Caliban—a conception, nevertheless, which is normal and invariable in Moslem thought.

We have already seen that the real attraction which mysticism has for Mohammedans is a call to the Christian Church. If mysticism had at first some difficulty in finding its way into the Moslem

scheme, and if the reconciliation of Sufi *dhikr* with canonical *salât* once caused embarrassment, no such difficulty existed in Christianity, for which the two words, EN CHRISTO, enshrined a divine mysticism in the heart of religion from the very outset, and which was unembarrassed by the formal rigidities of Islam. Do not these facts constitute a call to the Christian Church more deeply to experience all that lies EN CHRISTO, and further to attempt to interpret and preach that experience to Mohammedans? Let Christian Sufism appeal to the heart of the Sufism of Islam.

Islam, again, alike by the shallowness of its ethical conceptions of Allah, and the consequent shallowness of its ethical doctrine of man, drives us to emphasize and realize afresh those two burning attributes of the God and Father of our Lord Jesus Christ—His Holiness and His Love. From these two, each the obverse of the other, follows as by divine naturalness and necessity that self-sacrifice of love to save the sinner from his sin, which we call the Atonement. And Islam, as we have seen, by its uncompromising insistence on the Unity, helps us to find the love and the action of *God* at the beginning, middle, and end of the entire redemptive work, both for the race and the individual.

Islam with its obsession for the category of power and force compels Christian thought to see more clearly the bearing of its own fundamental assertions. All power must indeed be ascribed unto God—but what power? The reaction against the barren Moslem doctrine of omnipotence leads us to perceive that physical omnipotence is as feeble a category, ethically, as either brute force or mechanical power; that ethical omnipotence, in certain moments of its work, may well seem to spell weakness in the physical sphere; that, nevertheless, the weakness of God is stronger than the strength of man; and that the Cross was the victory of a distinctively divine and distinctively human *strength*, which the living glow and splendour of the Resurrection did but vindicate and demonstrate. We have already seen how Islam, like some modern philosophies, makes us study once more the inexhaustible portrait of the Lord Jesus Christ, and find in every feature of it strength, life, and energy divine; a strength of which His gentleness was the ideal obverse; and which transmuted the very types of utmost earthly indignity into circumstances of royalty itself.

From Islam, too, we may gain a clearer realization that it behoved Him, the principle of whose life was self-communication,

to have for all eternity a conscious Word, and no mere unconscious principle or attribute; One who in that inscrutable "becoming" (which after all merely expresses the oncoming of eternity on time) "became Flesh," perfect man in the image of God; whose "words" are not, like the limited vocables of the Koran, collected between the two covers of a book, but are rather the total self-expression of a perfect life, which never spoke more eloquently than in the perfect silence of His sacrifice. The limited Koran against the limitless Christ!

In the religious ethical life we have already seen what qualities appeal strongly to Moslems, and what by the grace of God the Church must show forth. But one word may be added. In all the perplexities of the problem of sex, both social and individual, one thing stands out clear—that the incessant sounding of the sexual note in the Koran, the Traditions, the canon law, and in the poetry, literature, theology, and entire system of Islam, tends to make impossible the highest individual, family, or social life, and defeats the very ends it appears to have had in view. In its attitude of man to woman, of woman to man, Islam seems to us to have hopelessly missed both dignity and beauty, and to be far from having secured happiness; and that, because it has made woman in every way a prisoner of sex, and thus has shut up man to a merely sexual way of regarding her. Islam claims, on the other hand, to have accommodated itself to the facts of human nature, and, like certain modern philosophies of the West, accuses Christianity of having sinned against human nature in having commanded impossible renunciations. Such accusations may indeed lead Christianity to take stock of itself, and to see whether its true assertion of the paramount necessity and possibility of self-discipline may have led to negations and abnegations which are no part of the message of Him in whom the totality of human nature was sanctified. But apart from the corrective of exaggerations to which criticism may lead, the fact remains unshaken that the relation of man to woman and of woman to man which was made possible by Jesus Christ, is in truth the sanest as well as the purest, the strongest and the richest and the most perfectly human. The Spirit of Jesus teaches that the highest and the happiest solution of the sex problem is won in the out-and-out acceptance of the subordination of impulse to self-discipline; and that this unstrained self-discipline, in which alone impulse itself finds its

true human interpretation and God-ordained satisfaction, is made possible by Jesus Christ for whoever wills its possibility, without any despairing negation or abnegation whatsoever.

The Spirit of Jesus—in this word all that we have been trying to express in this concluding section is summed up. Only that Spirit can avail with Islam. And yet, it is because the Church, whose one sole asset that Spirit is, needs in every generation to rediscover His fulness—it is because of *this* that she may perhaps learn some lesson from her great antagonist, if perchance that antagonist were indeed unconsciously to motion her towards aspects of that fulness which otherwise, it may be, might have escaped her eyes.

THE CONTINUATION COMMITTEE

By JOHN R. MOTT, LL.D., *Chairman.*

The World Missionary Conference at Edinburgh widely and deeply impressed Christendom. It awakened expectations of greater things in the expansion of the Kingdom of Christ—expectations so great that the Edinburgh Conference is recognized as not merely an event in the past, but rather as a present and growing force. It is the promise of this permanent productive influence of the Conference that gives to it a living interest. In the work of the eight Commissions it was found that eminent missionaries and native workers in the mission field, and leaders of the missionary forces in Christian lands, felt strongly that steps should be taken at Edinburgh to draw closer together the different forms of missionary work, and by some organization, however tentative, to unite the present with the future, and to secure that the beginnings of co-ordination and co-operation, of which the Edinburgh Conference was the expression, should be continued and, if possible, developed. The Conference came irresistibly to the conclusion that such an agency should be created.

Without doubt the day of most vital interest at Edinburgh was Tuesday, June 21. On that day, while the report of the Commission on Co-operation and the Promotion of Unity was under discussion, the Conference decided to create a Continuation Committee. Many feared that the diverse elements assembled at Edinburgh could not be united, but had met only to part again. It is significant, it is prophetic, that, after prolonged discussion in which difficulties were faced with Christian candour and courage and in a deeply prayerful spirit, this one official action of the Conference was taken unanimously. None present will forget the thrilling sense of oneness of desire and purpose which came after the vote was taken. All felt that a grave peril had been safely passed; for what more serious disaster could have befallen the Edinburgh Conference than to have caught, through its atmosphere of united study, united intercession, and intimate fellowship the clear vision of the wonderful possibilities

of concerted constructive effort on the part of all the missionary forces at this time of times, and then to have turned away from it.

The work of the Continuation Committee is to carry forward the activities and to perpetuate the spirit of the Edinburgh gathering. None realized more keenly than the various Commissions how inadequately much of the work of investigation had been done. Because of the many limitations they could not as a rule do more than outline their subjects and concentrate their efforts upon certain selected aspects of them. The Continuation Committee is in a position to deal more deliberately and systematically with the great problems of missions. Through Special Committees it will continue the investigations begun by the Commissions, and will study the data with a view to building up a science of missions on which statesmanlike policies may be based.

The Continuation Committee will increasingly serve, through publications, visits, conferences, and correspondence, as a clearing-house for the missionary societies. Thus the experiences, methods, and plans, and, above all, the distinctive ideals and convictions of each nation, race, and communion, will become more widely known to all others engaged in the missionary undertaking.

The Continuation Committee will facilitate closer co-operation between the many agencies engaged in missionary work. This effort is the first serious and systematic attempt to bring into helpful touch the vast and yet hitherto unrelated missionary activities of the world. The Committee is the concrete expression of the spirit of co-operation in an undertaking so extensive that no one Christian communion can hope to accomplish it alone, and in which each society and communion is under obligation to give to the others its experience, its sympathy, and its intercession.

More vital still is the duty of the Committee to seek to preserve the vision and to spread the spirit and atmosphere of the World Missionary Conference. It is easy to lose such a vision, and it is difficult to impart such a spirit. Without vigilance and true perspective the most sacred things may become common, and that which once deeply moved the lives of men may cease to influence and control them.

The Continuation Committee consists of thirty-five missionary leaders: ten from the British Isles, ten from the continent of Europe, ten from North America, and five from Asia, Africa, and Australia. The members are chosen from seventeen different countries, and an

even larger number of missionary organizations. While many important phases of the varied and comprehensive enterprise of Christian missions are represented, it is frankly recognized that the Committee is not adequately representative of the missionary forces of the world. When the Edinburgh Conference limited the Committee to thirty-five, it became manifestly impossible to embrace in its membership representatives of more than a fraction of the missionary societies and agencies. This, quite apart from any other reason, points to the formation ultimately of a permanent International Committee which would be thoroughly representative of the vast and complex world missionary movement. The Continuation Committee was authorized to confer with societies and boards as to the best method of working toward the formation of such a committee in accordance with the recommendations of several Commissions of the Edinburgh Conference. This matter is receiving careful consideration. It is certain that, when the missionary societies see their way to create such an International Committee, it will not exercise authority over mission policy any more than does the present Continuation Committee. It will, however, differ in being larger and more representative in character, and in having received the formal endorsement of the missionary societies.

The Continuation Committee met on June 24th and 25th, immediately after the Edinburgh Conference, and made the preliminary draft of the constitution, elected officers, and appointed committees. Its second meeting was held from May 16th to 20th, in Auckland Castle, at Bishop Auckland, England, where its members met as the guests of the Lord Bishop of Durham. The Committee continued in session mornings, afternoons, and evenings, for four full days. The seriousness with which the Committee has accepted its responsibility is evinced by the fact that there were present at this meeting the ten members from the Continent, the ten from North America, and eight of the ten from Great Britain, the other two being detained by illness. The remaining five members, representing the more remote parts of the world, were prevented from attending through inability to command the time necessary to travel the great distances involved. Reports from the Executive and the nine Special Committees appointed at the first meeting in Edinburgh were received and discussed. Some of these committees were continued, while others, having carried their tasks so far as seemed practicable, were discharged. New committees were

created. The constitution of the Continuation Committee was adopted, and rules governing the procedure and relationships of committees in their work of investigation and report were determined. It is probable that the Committee will have one regular, extended meeting each year, and that its Executive will meet from time to time as the demands of the work may require.

The range, variety, and importance of the work of the Continuation Committee may be recognized by an outline of the work of its Special Committees. Committees have been appointed only as they seemed necessary to accomplish work which the Commissions emphasized as of permanent value. The policy in constituting committees is to appoint a small nucleus of a committee, other members to be added by the Executive from time to time as exigencies of the work require and as persons are discovered whose co-operation is specially desired. In addition to the members of the Continuation Committee itself, a large number of those possessing special knowledge of the different subjects under consideration have been placed on the Special Committees. The eleven Special Committees now constituted are practically all international in their composition, and although for convenience or efficiency they are divided into sections on national or other lines, each committee acts as a whole at the important stages of its work. Each committee, in consultation with the Executive of the Continuation Committee, has defined its objects, stated the reasons why these objects are necessary or desirable, and outlined the steps proposed for carrying them out. The committees are guided by simple rules designed to promote efficiency, to prevent overlapping, and to define clearly their relation to the Continuation Committee itself. Conclusions affecting policy or methods of missionary work are submitted to the Continuation Committee before they become the basis of suggestion or action.

A Committee on the unoccupied fields of the world was appointed at the first meeting of the Continuation Committee, in view of certain recommendations by Commission I. on Carrying the Gospel to all the non-Christian World. Its preliminary work showed that the study of the unoccupied fields is closely connected with a general survey of all mission fields. Therefore at Auckland Castle its scope was enlarged, and its name changed to THE COMMITTEE ON MISSIONARY SURVEY AND OCCUPATION. It has been commissioned to consider the possibility of making or securing complete surveys of different missionary lands, to ascertain the facts concerning the

occupation of these fields, and to make a special study of methods, principles, and policies affecting the nature and adequacy of missionary occupation. It is hoped that this will lay foundations for a real science of missionary occupation which will influence the policy of missionary societies. As the whole task cannot be accomplished simultaneously, it is proposed to make surveys of particular mission fields in succession until the whole world field shall have been covered. This will require years of work, and the co-operation of many workers on the different fields will be indispensable. The reports of the committee will furnish a fresh and moving appeal, and will point the way to a more adequate missionary strategy. The absence of such a survey explains in part why the Church has not yet seriously attempted to evangelize the world. The work of the present decade should remove the necessity for this damaging confession.

A Committee on the Formation of a Board of Study in Great Britain was appointed immediately following the Edinburgh Conference. The work of Commission V. on the Preparation of Missionaries and the discussion of its report at Edinburgh clearly revealed the need of a body of competent persons to study the whole subject of the training of missionaries with reference to the special requirements of different fields and to the existing facilities for such training, and to give advice and counsel when desired both to missionary candidates, and to those responsible for their training. After careful study this committee drew up a plan for the constitution, work, and appointment of such a Board, and submitted it to the missionary societies of Great Britain. As a great majority of the societies approved the proposal to form a Board of Study, a meeting of representatives of the missionary societies was held last March in London, which proceeded to take the necessary steps to constitute the Board. At this meeting the conviction was expressed that to ensure the highest success of the Board a secretary should be appointed to give his whole time to its work. The committee, having accomplished the work for which it was appointed, was discharged by the Continuation Committee at its meeting in Auckland Castle. A small sub-committee, however, was appointed to consider and report on the relation of the new Board of Study to the Continuation Committee, and through it to similar Boards of Study in other countries which already exist or may later be created.

In this connection, attention should be called to the interesting

fact that the Annual Conference of the Foreign Mission Boards and Societies in the United States and Canada at its meeting last January, having heard through the officers of the Continuation Committee the proposed plan for a Board of Study in Great Britain, decided to create a similar Board for North America, and appointed a representative committee for this purpose. This committee has created a Board of Missionary Studies for North America, composed of over thirty leaders qualified to render assistance to missionary societies in the preparation of missionaries. These newly constituted Boards in Great Britain and America will deal with specifically missionary training, as contrasted with general training. They will be the servants of all the missionary societies in this work, which is essential to the highest efficiency and fruitfulness of the missionary movement.

A Committee on the Development of Training Schools for Missionaries on the Field has been created. This contemplates keeping in touch with the various efforts that are being made all over the mission field for the establishment of such agencies, and assisting them in every way practicable. In some of the principal language areas, at any rate for the present, there is scope for the establishment of schools for the study of the language, notwithstanding all that may be accomplished in a preliminary way in the home lands. Certain other special courses, pertaining to the religions, institutions, and customs of the different peoples concerned, could also be advantageously included in the curricula of these institutions. Naturally the closest relation of mutual helpfulness will be maintained between such institutions abroad and the Boards of Study at home.

The Committee on Christian Education in the Mission Field is divided into two sections: the American section, acting as the Executive of the whole Committee with reference to Japan, Korea, China, Siam, Laos, the Philippines, the Turkish Empire, Persia, and Egypt; and the European section, holding a similar position with reference to the Indian Empire, the South Sea Islands, the Dutch East Indies, and Africa with the exception of Egypt. The Committee will, however, act as a whole in relation to all fields. The chief work of the Committee is investigation and study, continuing the valuable investigation begun by Commission III. with reference to educational conditions throughout the mission fields, and the possibility of improving these conditions. It hopes to serve

as a means of communication between educational workers abroad and the best educational thought in Europe and America. It will co-operate where desired in helping to standardize and co-ordinate Christian education within given areas, and to develop efficient co-operation among various Christian bodies in the higher forms of education as recommended by Commission III. It desires to promote educational associations and conferences in mission fields where these do not exist, and to keep in close touch with those already at work. It will place its services at the disposal of the missionary societies.

A Committee on Christian Literature was appointed to investigate the whole subject of the production and use of literature in the mission fields. Owing to the prolonged illness of its Chairman, Dr. Robson, this committee was delayed in beginning its work. It is hoped that, in co-operation with existing Christian Literature Societies, it may render service in bringing this important subject more forcibly to the attention of the home Church, and in various ways in promoting co-ordination and co-operation in the work of Christian literature.

Possibly the most serious omission in the preparations for the Edinburgh Conference was the failure to appoint a Commission to deal with the subject of medical missions. The representatives of different medical missions presented a memorial to the Continuation Committee, requesting the appointment of a special Committee on Medical Missions. Such a committee has been created, and is dealing with the subject of medical missions in a broad and comprehensive way. It will investigate the problems relating to medical education on the home field and to the establishment of medical schools in the mission field. It will also consider questions relating to the co-ordination of medical work and likewise of medical education. A matter of unusual importance, which has been all too long neglected, will be the scientific study of the vital statistics of the missionary calling. The best plans of education and advice for non-medical missionaries on health questions will be studied, and special means for safeguarding the health and increasing the physical working efficiency of the missionary staff will be considered.

Solid ground for gratitude and hopefulness was afforded at Edinburgh by the report of the Commission which dealt with the Church in the Mission Field. The evidence massed in its report and emphasized in the long and interesting discussion told eloquently

of the rapidly increasing numbers, of the strengthening of character, of the new evangelistic energy and spiritual victories, and above all of the growing independence and power of self-propagation of the various native Churches in Asia and Africa. The impression was deepened by the presence and able participation of Orientals in the activities of the Conference. In this respect the Edinburgh Conference marked a genuine advance. Certain perils and problems of these Churches were made to stand out more vividly than at any preceding missionary gatherings. The delicate and vital questions pertaining to the future relations between the home Church and the Church on the mission field were recognized to be such as to cause members of the missionary societies and prominent native Christians to favour the appointment of a committee to deal with such questions. There has, therefore, been appointed a COMMITTEE ON THE CHURCH IN THE MISSION FIELD. It will devote itself to the collecting of information, and the studying of questions of policy, and will make available the results of its special studies.

The terminology and methods in the statistical work of different countries have differed quite widely, notably those of the Continent from those of North America. The difference has not been one of relative accuracy or thoroughness, but rather one of the use of differing governing principles. In view of the importance of satisfactory statistical returns, it has been found desirable to appoint a COMMITTEE FOR SECURING UNIFORMITY OF STATISTICAL RETURNS. This committee includes in its membership the leading European and American authorities on missionary statistics. They are carrying on a thorough study of the problem, and it is hoped that in the near future they may arrive at a satisfactory working agreement.

In line with the recommendation of Commission VII. on Missions and Governments there has been appointed a special COMMITTEE TO PREPARE A STATEMENT OF THE RECOGNIZED PRINCIPLES WHICH UNDERLIE THE RELATIONS BETWEEN MISSIONS AND GOVERNMENTS. This committee includes among its members a number of men prominent in public affairs, and will relate to its studies jurists of international repute. After its report has received the endorsement of the Continuation Committee or its Executive, it may be published for the information both of missionaries and of government officials who may be in contact with missionary work. At its recent meeting the Continuation Committee considered the desirability of appointing a special committee to deal with questions which may

arise between missions and governments. After full deliberation, however, it resolved that it is best at the present time to leave such questions to be taken up by the missionary societies of each country, acting so far as possible in concert; and that, in countries where they do not already have an agency for united action of this kind, the Committee recommended the making of such provision. The Executive was authorized to lend its services to any country which may require them. At the same time it was decided that in case matters arise which in the judgment of any National Committee imperatively call for some international action, the Continuation Committee or its Executive shall take such steps as may seem wise and necessary. The Committee has already had under consideration a number of questions of international concern.

The past five years have been crowded with events unprecedented in the recent history of Islam, such events as the revolutions in Turkey and Persia, the development of the nationalist movement in Egypt, the extension of railroad systems in the Near East, the larger participation in Indian affairs granted to Moslems, the efforts on the part of Islam to adapt itself to present-day conditions, the modernist movement within Islam, and the tendency to draw closer the bonds of Mohammedan brotherhood. It has also been a period of unusual encouragement in the development of interest among Christians in the Mohammedan problem, and the deepening sense of responsibility with reference to bringing the helpful influence of the Gospel to bear upon them. It is not strange, therefore, that the importance of the Moslem problem was recognized at Edinburgh by almost every Commission. Subsequent discussion and reflection on the part of the Continuation Committee led to unanimous action in the appointment of a COMMITTEE ON WORK AMONG MOSLEMS. This committee is composed of some of the most competent students of the Mohammedan problem. It will deal with certain communications from the Conference on Missions to Moslems, held at Lucknow, and will keep in close touch with the committee appointed to carry on the work of that Conference. It will consider and report on ways in which the Continuation Committee can render special service in relation to the Moslem problem.

The most characteristic and the dominant note of the Edinburgh Conference was co-operation and unity. It would have been strangely incongruous, therefore, had not the Conference been followed by a continuation of the investigations and reports bearing on this all-

inclusive and momentous subject. The Continuation Committee has but done its duty in appointing a COMMITTEE ON CO-OPERATION AND UNITY. Its principal work will be to gather information regarding all movements in the direction of co-operation and unity in missionary efforts, continuing the work on the wise lines followed by Commission VIII.

The Continuation Committee decided at Auckland Castle to establish *The International Review of Missions*. This periodical will appear quarterly, and will be scientific in character. While this is the organ of the Continuation Committee, its pages are open for the free expression of views divergent from those held by the Committee. It will serve as a means of communication between the Continuation Committee and the leaders of missionary thought and action throughout the world. It will be of real service to all other missionary periodicals, treating missions, as it will, from the world point of view. It will fix thought on the non-Christian world as a whole, and on the missionary enterprise as a whole. It will keep to the front great principles, thus helping workers who are tempted to become absorbed with details. It will facilitate the study and discussion of great and pressing questions. Workers, scholars, and statesmen will have opportunity to influence missionary policy, and constructive Christian statesmanship will be promoted.

A question of concern to the whole missionary enterprise was raised by the Continuation Committee at its recent meeting; namely, that of establishing a better common understanding, a closer co-ordination, and a more vital relationship between the missionary agencies on the home fields and the leaders of the Church in the mission fields. While the workers of different societies and communions in some of the home countries have, in recent years, come into mutually helpful relations; and while on certain mission fields movements in the direction of co-operation, federation, and union have drawn together the leaders; and while in the case of some Christian bodies the leaders at the home base and at the front have arrived at a working agreement in their policy; it is true still that between the leaders of all the Christian forces on any one of the principal mission fields and the leaders of all the mission agencies at the home base there is lacking that common understanding and mutual helpfulness that are necessary for the largest results. This is one of the principal reasons why missionaries, administrators, and discerning laymen have hailed with such satisfaction the formation of the Continuation Committee.

Owing to the representative character of its membership, and owing to its aims and relationships, they believe that it can minister largely in the direction of meeting this need.

At their recent session the Committee discussed the matter at great length. It recognized furthermore that the investigations to be conducted by several of the Special Committees involve extended research on the mission field, that such work should be as closely correlated as possible, and that personal touch is of large value in bringing the aims, methods, and work of the Committee to the knowledge of the missionaries and leaders of the Church in the mission field as well as the mission boards and the general public at home. The Continuation Committee therefore requested its Chairman "to consider whether he can arrange to devote a considerable portion of his time to the work of the Continuation Committee and its Special Committees, more particularly in visiting the mission fields, acquainting missionaries and native leaders with the work and plans of the Continuation Committee, studying how missionary bodies on the field and this Committee may be brought into most mutually helpful relations, and assisting the work of the Special Committees in such other ways as may be determined by the Executive acting in consultation with them."

The Chairman, after careful consideration, has decided to respond favourably to this request, and plans to start within a year on an extended and unhurried visit in an honorary capacity to the principal mission fields throughout Asia. While carrying on this special mission he will also continue to discharge his duties to the World's Student Christian Federation and to the other movements to which he is responsibly related. Before starting he will confer with the leaders of the missionary societies in North America and Europe. He hopes that he may have the opportunity, in conferences and otherwise, of coming into close contact with missionaries and native leaders in the various mission fields, and learning from them how in their judgment the Continuation Committee can render the greatest service to the missionary cause. His plans will be shaped in consultation with the Continuation Committee and the leaders in the different fields, and his report will be the subject of special consideration by the Committee on his return. That this mission on behalf of the Committee is both timely and desirable is seen from the fact that missionaries singly and in conferences in three of the Asiatic countries and in one conference in Africa have requested

such co-operation, and that some of the home secretaries of societies and prominent laymen have urged similar plans.

Certain principles must govern the working of the Continuation Committee if it is to be true to the body which created it, and thus perpetuate and extend the influences of the Edinburgh Conference.

It is, in an important sense, a world's Committee. It must plan, speak, and act internationally. Its members will seek to understand their task and to express their convictions from the point of view of a world enterprise. Missionary leaders have so long approached their problems and conducted their activities from sectional, national, and racial angles that this will not be easy. The Atlantic Ocean and other stubborn geographical facts will militate against it; but the Committee must pay what it costs in time, money, forethought, and patience to overcome these limitations. Even national questions will more and more be dealt with from an international point of view. The responsibilities of the Continuation Committee ought not to be allowed to drift into the hands of a few, or of any one national or racial group, but, as at the Edinburgh Conference, all must share the burden. As a matter of convenience committees may from time to time act in national or continental sections, but in planning their work and in making recommendations each committee will speak as a unit. While each member of the Continuation Committee and of the Special Committees will be true to his individuality and express his own religious, national, and racial convictions, he will at the same time bear in mind his corporate responsibility in this world's enterprise.

The Continuation Committee is not an end in itself. It is not a new missionary society, and will not perform the functions of one. It was called into being by representatives of many societies to serve the interests of all in a comprehensive way. Its highest ambition is to be the servant of all. Happily there is little danger that this Committee will drift into an isolated zone, or confine itself to academic discussions, for its personnel ensures that its investigations and other activities will be related constructively to the missionary plans of the various Christian communions.

The Continuation Committee has no ecclesiastical or official character in the sense of having authority to represent churches or missionary organizations. It has and it wishes to have no more power than the Edinburgh Conference had and conferred upon it. Its work will be purely consultative and advisory, and in no sense

legislative or mandatory. The value of its recommendations will depend upon the experience, reality, and truth behind them. The measure of its authority will be proportioned to the sanity of its views, the degree to which it is dominated by the spirit of service, and the intrinsic value of its conclusions and counsel.

In all its co-operative work the Continuation Committee asks from none of its members or others associated with it any compromise or obscuring of conscientious conviction. The Committee is entirely mindful of its limitations. It has no scheme or propaganda of union. It is true to the Edinburgh principle of not dealing with "matters which are concerned with the doctrinal or ecclesiastical differences of the various denominations." It does not forget that there are large fields of Christian missionary work which as yet are not represented upon it. Its one aim is to be loyal to the method upon which at Edinburgh God's blessing was felt to rest, the method of mutual recognition and respect, of mutual conference, of exchange of experience and counsel, of united prayer. The Committee is confident that, if God have work for it to do toward wider and greater results, such work will be best done by rigid adherence to the principles upon which men of many sorts found it possible at Edinburgh to come together as had never been done in like manner before, without any compromise of principle and with a delightful sense of freedom and confidence. The work of the eight Commissions before the Edinburgh Conference and of the Special Committees since that time shows that without entering controversial regions there is a vast and important field in which practical conference and even co-operation is possible.

As the influences set in motion at Edinburgh continue to operate, and as the activities of its Continuation Committee continue to multiply, through investigations and studies, conferences and publications, visitations and personal intercourse, the setting forth of ideals and the enlisting of intercession, what may reasonably be expected as the outcome? The holding of this ideal and hope steadily in view will best ensure the realization of the vision seen at Edinburgh.

First of all, we may expect that Christendom will have kept before it as in no preceding decade of its history the oneness and the wholeness of its duty and responsibility to the non-Christian world. Leaders and supporters of missionary activities, even those who have had the cause most at heart, have hitherto, generally speak-

ing, been absorbed with fractional parts of the task before Christianity. Each one has been necessarily occupied, it may have been intensely, with the activities of his own particular communion, and his plans have been concerned at the best with but a small part of the human race. The processes of the World Conference which are to be carried forward by the Continuation Committee compel us to school ourselves in learning to see the work as a whole.

We may look forward with a certainty which has hitherto been impossible to the evolution of a science of missions. Not until the missionary thinkers of all nations were associated in the definite purpose to bring together all the facts from the entire field could the elements essential to a comprehensive and adequate mastery of the missionary enterprise be supplied. It is gratifying to notice the growing conviction that the missionary problem must henceforth be treated as a problem in applied science. The existence of the Continuation Committee is a guarantee that the scientific idea will be a permanent factor in future policies relating to the expansion of Christianity.

In the pathway of the development of a comprehension of the mission of Christianity to all mankind, and in part as a result of this process, we may hope to see exercised a more masterly strategy in missionary affairs. It is evident that many are eager that the campaign be planned with more deliberate calculation, and that missionary operations be characterized by an abler leadership and maintained by a statesmanship of strong grasp of the essential factors in the missionary situation. This is absolutely necessary if the Church is to carry out its task of bringing the full power of the Gospel to bear at this time of unprecedented opportunity, danger, and urgency. A policy which combines the most comprehensive and exact views of the different nations, races, and communions can most truly deal with the world situation which now confronts the Church.

The Edinburgh Conference and the creation of its Continuation Committee inspire confidence that the movement toward co-operation and unity will go from strength to strength. The most commanding vision of the Conference was that of the essential unity of the Christian missionary forces of the world. It was the first gathering in history in which the representatives of so many communions had come together to express their common obligation to the non-Christian world. Its members saw the greatness of the work to be done, and

recognized how powerful must be the forces to accomplish the undertaking. The conviction laid strong hold upon them that Christendom must not divert or waste any force if it really means to meet its full missionary obligation. It seemed unthinkable that the hundreds of different missionary organizations, reported in the new *Statistical Atlas*, should continue to go separate ways. All were agreed that the forces must be harmonized, correlated, and unified by the Spirit of God. All were convinced that it would be a calamity not to avail ourselves of the momentum and effectiveness that come from the united action of well-distributed forces. It was realized keenly that a divided Christendom is not only an ineffective witness, but in reality a false witness.

Convictions like these, based upon the report of the Commission on Co-operation and Unity and upon the dispassionate discussion of this subject, gave birth, under God, to the Continuation Committee. The existence of this Committee shows that the Church is approaching the end of the period of isolation in missionary activity, when Christian bodies, societies, and workers go about their work independent of each other's knowledge, experience, and sense of duty. It is profoundly significant that there is a permanent committee to serve, however inadequately, the interests of the united work of the many organizations represented at the World Missionary Conference. It may be easy to question the practical significance of a great gathering like that at Edinburgh, but when a representative committee is appointed to find ways to give expression to this spirit of co-operation and unity, and when this committee proceeds to carry forward definite practical tasks by the associated effort of workers of different nations and Christian communions, it affords solid ground for hope that the ideals of true co-operation and unity will be increasingly realized. Dr. J. Campbell Gibson, chairman of the Commission on the Church in the Mission Field, has well said: "It was not an artificial unity precariously maintained through a few days of self-restraint. On the contrary, it was so hearty, so genial, and so unaffected that it perfected itself in the formation of a Continuation Committee to direct this new impulse into channels of practical utility for carrying on the work of the Conference in the spirit which it had evolved."

In working toward the realization of this divine ideal for which Christ prayed, the Continuation Committee will emphasize and employ the processes which characterized the Edinburgh Conference

and the work of its Commissions. It will not devote itself merely to discussion, but to bringing the Christian workers of different names and climes into each other's presence and binding them together in friendship and fellowship. It will continue to associate the workers of different communions in tasks of importance, the accomplishment of which will be of practical value to the entire Church, and in tasks which cannot be accomplished without unity of action. "To get to know and work with very noble Christians who are not in communion with us," as Bishop Montgomery has said, "is the true road toward future unity." Personal intercourse leading to mutual confidence and trust is far more likely to issue in valuable results than abstract schemes. In everything, however, it will be recognized that the first requisite is unity of spirit, without which outward co-operation will be without reality and power. How important, therefore, it is to preserve, as the Bishop of Oxford (late of Birmingham) has so aptly emphasized, "the atmosphere in which men loathe to differ and determine to understand." Thus it may be hoped that what was tentative and partly timid at Edinburgh may be continually more accepted as natural and beneficent, and that separated Christians may realize steadily and habitually that, across the lines of division and without compromise of conviction, they can meet and, in not a few cases, co-operate and help one another.

Through the work of the Continuation Committee the Church will be turned back inevitably upon its superhuman resources. Facing its whole duty, as all these activities require, will bring its members to realize keenly their extremity. The very evolution of the science of missions and the development of the larger missionary statesmanship—in other words, the perfection of the human plans, methods, and agencies—will reveal as no other process the absolute insufficiency of man, even of the most comprehensive and effective combinations of men, and will give a realizing sense of the indispensable need at every point in the missionary enterprise of a wisdom, a leadership, and an energy far more than human. Even the growing and insistent desire for real unity will lead Christians into the comparatively hidden secret for the realization of their oneness, although the secret was most openly emphasized by Christ, the practice of intercession. Yes, back of Commissions and Committees, behind investigations and conferences, beyond machinery and movement, undergirding and energizing co-operative activities

and united plans and efforts, is Almighty God, the source of the power of the missionary enterprise. Well, therefore, did the Edinburgh Conference in creating the Continuation Committee place first in its charter, "to maintain in prominence the idea of the World Missionary Conference as a means of co-ordinating missionary work, of laying sound lines for future development, and *of claiming by corporate action fresh stores of spiritual force for the evangelization of the world.*" To this end let sincere Christians everywhere make faithful intercessions on behalf of the Continuation Committee and the increasing number of workers up and down the world who are being associated with its activities, that they may devote themselves with humility of spirit and patience and tenacity of will to their transcendently important work, and that they may be absolutely dominated by the power of the living Christ.

THE PRESENT POSITION AND PROBLEMS OF CHRISTIANITY IN JAPAN

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"What goes before becomes master," is a Japanese saying which finds abundant illustration in our history. It is a matter of common observation that a man's choices, tastes, and judgments are determined chiefly by his preconceptions, his interests, or his beliefs; and when such prejudices have sent their roots into the soil of the centuries it is well-nigh impossible to tear them out. "No man having drunk old wine desireth new; for he saith, The old is better."

I

In order to understand the present position of Christianity in Japan, let us first consider the moral and religious conditions of our people. There are many reasons for the opposition of educated Japanese to Christianity, but the first one that falls from their lips is likely to be that Japan already has her own religion,[1] and has therefore no need for the religion of the West. From the outset they are prejudiced against it. They declare that all religions, regardless of their different objects of worship, aim to foster goodness and discourage badness. "The paths at the foot of the mountain diverge, but they all lead to the same summit and command a view of the same moon." What reason, therefore, for embracing a new faith? Self-righteousness likewise repels the advances of a faith that says, "Ye must be born anew." To such Pharisees among us one can hear Jesus' pitying rebuke: "They that are whole have no need of a physician." The attitude of such Japanese is aptly expressed by Kunitake Kume: "In what religion, then, do I believe? I cannot answer that question directly. I turn to the Shinto priest

[1] Japanese Michi = Way = Chinese Tao.

in case of public festivals, while the Buddhist priest is my ministrant for funeral services. I regulate my conduct according to Confucian maxims and Christian morals. I care little for external forms, and doubt whether there are any essential differences, in the *Kami's* (Deity's) eyes, between any of the religions of the civilized world." [1]

The religious situation in Japan to-day is intimately connected with the culture of medieval Japan. That culture was dominated by the *Samurai*, for their training and authority were not confined to military arts alone. During the three hundred years ending about 1870, they held a monopoly of education no less than of government. Their conceptions were entirely based upon Confucianism. Now Confucius was a positivist; his world was the world of visible reality. Confucianism is poor in the element of imagination. It therefore offers but stony ground for the ideas of the supernatural, of mystery, of eternity, and of sublimity. Hence, to Japanese reared according to Confucianism, that is to the intelligent middle and upper classes, miracles have been a great stumbling-block. To be sure, Japanese customs and religions have not been free from superstition—ghost-stories and strange tales of answers to prayer abound; but such things are held lightly, and the educated class for the most part scorns them. The following is typical of this spirit: "That, in spite of the best efforts of missionaries, Christianity does not make a marked progress here is simply due to the fact that the higher and educated classes are not so prone and receptive to the miraculous and supernatural. How can it be otherwise when Western missionaries preach us blind faith in the sanctity of the Bible, and the consequent acceptance of all the miracles contained therein, while Western teachers and professors preach us the supremacy of reason, the necessity of scrutiny, and the disbelief of anything supernatural." [2]

But strong as is the aversion to the supernatural, the most determined opposition to Christianity has sprung, strange as it may seem, from distrust of its ethical principles. For Japanese critics assert that neither loyalty nor filial piety finds clear expression in Christianity; and since these two principles are the very central pillars of Japanese morality, a religion that slights them is considered not only unsuited, but a positive menace to the nation. The principle of loyalty is not native to Confucianism. Filial piety is its basal

[1] *Fifty Years of New Japan*, vol. ii. p. 41.
[2] Keiroku Tsuzuki, in *Fifty Years of New Japan*, vol. ii. p. 486.

principle—" Filial piety is the mother of a hundred virtues." But Confucianism gradually underwent new developments after coming to Japan. For several hundred years Japanese morality rested equally upon the two principles. With the restoration of national peace, and the development of nationalism in modern times, loyalty crowded filial piety into a subordinate place and became itself the heart of Japanese morality. It should be said, however, that those who advocate the worship of the Emperor as divine are extremists. Apart from the narrowest of nationalists no one nowadays ventures to assert that the principle of loyalty and the principle of " Worship Heaven ; reverence the gods " are in conflict. But, nevertheless, even to-day Christianity is eyed with suspicion by so-called patriots and imperialists. It is branded as an enemy of national morality. At the very least, Christianity is charged with not upholding the good customs and traits handed down from olden times.

Of late, also, Christianity has been generally suspected of being in sympathy with extreme socialism. It is true that socialist teaching was first introduced by Christians, but there was nothing, either in their character or their utterances, to warrant the charge that they were enemies of society. Last year, when the anarchist plot was discovered it was supposed at first to be intimately connected with Christianity ; but it turned out quite the contrary, for among the plotters were Buddhist priests and anti-Christians. And the chief of the band, Kotoku, left a posthumous work entitled *The Annihilation of Christ*, in which he maintains, quite unexpectedly, that Christianity has nothing to do with extreme socialism.

Among the various measures recently adopted for the suppression of such " dangerous ideas " is the pronounced official encouragement of ancestor worship. This official action may merely be a part of the conservative effort to preserve old customs, foster a spirit of reverence for the elders, and maintain the social order. But it is open to question whether this conservative reaction can be harmonized with the mighty motives which gave birth to New Japan at the Restoration of 1868. In the Imperial Oath [1] proclaimed at that time are these striking pledges :—

> 4. Uncivilized customs of former times shall be broken through, and everything shall be based upon just and equitable principles of nature.

[1] The oath consists of five articles. The translation is by Prof. H. Hosumi of the Imperial University of Tokyo.

5. Knowledge shall be sought for throughout the world, so that the welfare of the Empire may be promoted.

Thus sanctioned and stimulated by the Imperial Oath, the renaissance sprang forward at a speed which has no parallel in the history of any other Oriental nation. But this extremely progressive spirit has suffered a decline in recent years. It was inevitable that a reaction should set in against the undeniable extremes to which the Restoration ran. But it is only just to say that without some such cataclysmic period it is doubtful if Japan could have leaped at a bound to a recognized place among the leading nations of the earth.

A glance at Japan's modern history will show that the present is not the only period of reaction; indeed, a much more severe reaction occurred twenty years ago. About 1888 Japan was all aglow with the exhilaration of the spirit of progress. Political parties were proclaiming liberty and popular rights. Young men waxed eloquent over independence and self-reliance. Smiles' *Self-Help* enjoyed tremendous popularity among them. To carve out a career against all odds was the height of their ambition. Officials were despised, and mere knightly birth was looked down upon. Occidental ideas, good and bad alike, were welcomed with open arms. But from 1890, when the Constitution was proclaimed, a marked change occurred. For although the Constitution guaranteed popular rights, it also limited them. It proved to be more of a bulwark for the conservatives than for the radicals. The old social order, to be sure, had been in large measure replaced by the new, but under the influence of the reaction the old customs began gradually to be restored. From this time the cry of "Preserve the National Spirit" became clamorous. Instead of cosmopolitanism the watchword was nationalism; instead of liberty, authority; instead of popular rights, national rights. Politicians still talked glibly of the fortunes of their party, but they showed little inclination to fight for the rights of the people. Whereas young men of the earlier period had made political life the primary goal of their efforts, those of the new period strove after social promotion and the earning of a livelihood. The idea of democracy retired as constitutional government advanced. Narrow nationalists were not slow to turn this tidal-wave of conservatism to the serious disadvantage of Christianity.

The agitation for the preservation of the national spirit and tradi-

tions as against the West was not confined to Japanese. Europeans and Americans themselves had a part in it. It is true that many of the first missionaries and other Occidentals who came to Japan were inclined to classify Japanese with the barbarous peoples of the South Seas. Or even if they admitted that the nation was not wallowing in ignorance, yet they looked with contempt upon Japanese civilization. It required at least two decades before they were ready to admit the worth of Japanese religion, philosophy, and art. Gradually they came to see that Japanese art had struck out upon an original line, and that its creators could hardly be called semi-barbarous, nor their religious and philosophical ideas be dismissed as superstitious jumble. The works of Rein, Morse, and Hearn led the way in effecting this change, and later, the writings of Dr. Nitobe and Prof. Okakura opened up to the Occident still further the unsuspected wealth in Japan's storehouses. The Japanese in general began to realize their own worth, and to see that things Western were not necessarily superior. This changed attitude toward the West inevitably affected Christianity unfavourably—for it too was looked upon as Western—and led to the reactionary period in Christian work from 1890 to 1900.

On the other hand, Christian evangelism has created one of its own most formidable obstacles, for its activity has been partly responsible for the modern revival of the old religions. The priests have been aroused to the need of an education abreast with the age. They have founded colleges for the training of promising youths, or have sent them abroad for graduate study. The *Shin* sect has become especially active, not only inaugurating philanthropic and social activities at home, but sending missionaries to Japanese settlements abroad. Temples that had fallen into decay suddenly donned fresh garments, and sects that had long been stagnant began a new lease of life. But this phenomenon has been true not of all the sects, but of only one or two besides the *Shin* sect. The study of Buddhism has been taken up afresh by not a few among the educated class, but it would be an exaggeration to say that Buddhism as a whole had been deeply affected.

The wave of zeal for preserving the national spirit, and the aggressive activity of the Christian forces, have revived Shinto also, especially in its nationalistic aspect. Original Shinto consisted largely of the worship of nature. It had no founder, but arose in primitive times and, with the development of Japanese nationality,

gradually took the form of a religious cult, adding to nature-worship an emphasis upon ceremonies connected with the Royal House. At certain periods it formed an alliance with Buddhism, and at others it borrowed from Confucianism. The result is that to-day it peacefully shares with these other faiths the devotion of the Japanese people. Shinto as a national cult stands outside the pale of religion proper, and is under the direction of Government officials. Its chief function is to foster patriotism and solidarity by maintaining the national customs, and by preserving the shrines of royal ancestors and of all who have rendered notable service to the State.[1]

Shinto is thus so closely interwoven with the nation's patriotic sentiment that it is a factor to be well reckoned with by Christianity. It is true that many Japanese confuse national pride with true patriotism, but both alike constitute possible obstacles to the acceptance of Christianity. To the historian it would be interesting to trace the rise of patriotism in Japan. It began in the form of the personal pride of the *Samurai*, who prized his own and his lord's honour above life itself. But national patriotism in any real sense may be said to have arisen for the most part after the opening of foreign intercourse. It speedily grew into a passion that counts it joy to sacrifice life for Emperor or country. The result is that no religion which fails to respect the national spirit can hope to prosper. It is doubtless a combination of personal and national sensitiveness that makes it so delicate a matter for a foreigner to criticize the Japanese. They especially resent criticism by unsympathetic outsiders. But, on the other hand, they take gratefully even the most adverse criticism of friendly foreigners. For the loving admonitions of proved friends like Verbeck, Brown, Davis, and De Forest, the Japanese feel nought but gratitude and respect.

The last barrier to the acceptance of Christianity which I would mention is not peculiar to the Japanese people. It is simply the perversity of human nature itself the world over. Pride now, as in Jesus' day, the love of the glory of men, and disguised self-indulgence, all combine to form a high barricade against the approach of Christ to the heart of the educated. Japanese who have looked into the teachings of Christ admit the loftiness of His ideas, but hasten

[1] Modern Shinto is divided into two parts—one having to deal with national ceremonial, the other being a popular religion, as represented by such sects as Kurosumi, Tenri, Remmon, and Mitake, which are composed for the most part of simple unlettered folk.

to excuse themselves by affecting to believe that they are impracticable in the modern world. The high and exacting moral standards of Christianity are in sharp contrast to the extreme lenience of other religions. The resulting "puritanic" character of Christians is admired by thoughtful men of high standing. They are eager to have their wives and children brought under Christian influences, but they boast that they themselves are above relying on the crutch of religion to walk a fairly straight course. No preacher of the Gospel should be deceived by such self-sufficiency under the guise of tolerant patronage; it is the universal symptom of pride and hardness of heart.

Turning now from the practical to the more metaphysical aspect of our subject, we would observe, first, that Japanese, in common with other Orientals, are inclined toward pantheism, for they have been steeped in Buddhism. Shinto, to be sure, is polytheistic, but, on account of the influence of Buddhism, it too has taken on a pantheistic tinge. Confucianism, despite its idea of Heaven, is distinctly positivist. Consequently, Japanese have had no clear conception of a personal God, nor even of the personality of man himself. It follows that they have never attained to an adequate conception of the worth of the individual. Sometimes the idea of duty has been confused with the idea of submission to authority, blessedness has been identified with happiness, and sin has been confused with crime. Hatred of sin and love of righteousness have been but feebly felt. Hence religion has too often been degraded into a tool, a means to an end, a method of training for the pursuit of worldly success. As Canon Barnett justly observes, there is nothing in Japanese literature that corresponds to the lament and aspiration of the fifty-first Psalm.

Secondly, since the Restoration of 1868 Occidental scepticism has rushed in like a flood. Together with scientific thought have come anti-religious theories. Thirty years ago the writings of Mill, Spencer, and Thomas Paine, and more recently the philosophies of Schopenhauer, Hartmann, and Haeckel, have all had a vogue among the more intelligent Japanese, as indeed they have had throughout the world.

In the light of the above facts we may divide all educated Japanese outside the Christian body into three classes. The first consists of those who rule out religion altogether, and profess themselves satisfied with ethics alone. Among them are those educators who clamour

for the revival of Confucianism. Their number is legion. Perhaps the most noted and most extreme anti-Christian among them is Baron H. Kato, formerly President of Tokyo Imperial University. The second is composed of the eclectics who would fain amalgamate with Christianity the strong points of Shinto, Buddhism, and Confucianism, making of the whole a rich mosaic. In this class probably a majority of thoughtful educated Japanese would enroll themselves. Quite recently two volumes on this line have appeared, the one called *The World's Three Saints* (*i.e.* Christ, Sakya Muni, and Confucius), the other, *Three Faiths United.* The third class cherishes the ambition of creating a new religion based upon scientific truth and idealism. It would do away with historical religions and their personal founders. These three classes taken together fairly represent the religious attitude of educated Japanese, and epitomize many of the difficulties confronting the Christian workers.

II

We have now passed in review the salient obstacles in the way of the propagation of Christianity in Japan. The question will probably occur to the reader : If all this be true, what accounts for the measure of success already attained ?

1. First of all, we answer, is the fact that Christianity accompanied, and in some cases brought to Japan, the superior intellectual and practical civilization of the West. The missionaries of Christianity far outshone our scholars and priests in modern knowledge and skill. Even until a few years ago, to call a country or a man " Western " was synonymous with " superior." And since all the civilized peoples of the West were adherents of Christianity, that was admittedly the best religion. This period of infatuated Europeanization lasted from 1883 or 1884 until 1888 or 1889, and it was for the reason given above that Christianity made such rapid progress during this period.

2. The second reason was that Christianity brought a number of auxiliary agencies in its train. Missionaries were the pioneers of modern education in Japan. Dr. Verbeck, President Clark of Sapporo, Dr. Murray—who was once adviser to the Educational Department—and many others were employed by the national educational authorities, and Captain James, Dr. Griffis, and others were employed by the clan schools. Their influence for Christianity

is well known. In private education Dr. Neesima and Dr. Davis at Dōshisha, Keiu Nakamura at Dōninsha (for he at one time, at least, professed to be a Christian), and many other educators at such schools as Meiji, Aoyama, and Tohoku, exerted a powerful influence. Particularly great has been the contribution of Christian workers to women's education. Professor Fujisawa, of Tokyo Imperial University, gave an address before the Semi-Centenary of Protestant Missions in Japan, which contains the following tribute: "The field of women's education was opened up and tilled by missionaries. . . . Even after it had germinated and started to grow missionaries cultivated it side by side with the Government."

3. Movements like the Young Men's Christian Association have secured valuable assistance from non-Christians, both official and private, and have won the admiration of men who care nought for the Christian religion. As the writer said, in an address at the Conference held on 20th October 1910, at the White House: "The work of the Young Men's Christian Association is a force which has changed the sentiment of the Japanese toward Christianity. This has been indicated by the very generous gift by His Majesty the Emperor toward its work on behalf of the soldiers in Manchuria—the first gift of the kind to an institution professedly Christian." Even the Robert Ingersoll of Japan, Baron H. Kato, in his volume entitled *Evils of Christianity*, says, in the chapter on "Christianity and the State": "Although religion has so many evil features, it is not devoid of good, especially in its age-long devotion to philanthropic ministration. Christianity has been pre-eminently active and successful in such work, a fact too well known to need detailed proof. Above all, the Salvation Army's work in recent years compels our heartiest admiration."

4. All these Christian activities have no doubt done much to overcome prejudice and win sympathy and approval for Christianity itself; but equally potent has been the character of Christian workers. We have a pregnant saying—"The Way does not propagate men, but men propagate the Way." Certainly it is true that the character of the missionaries has been one of the most influential factors in promoting the "Jesus Way." We would not go so far as to praise the character of all the missionaries; but, speaking broadly, their kindness, sympathy, zeal, and consecration have in hundreds of cases awakened the deepest gratitude and respect. Their truly Christian homes have seemed to impartial observers

amongst us, regardless of creed, the incarnation of a hitherto unknown ideal, and convincing evidence of the truth of their religion.

5. But the Japanese judgment of Christianity has by no means been based solely upon its by-products. If the teachings of Christ had not the power of satisfying the deepest needs of the heart, it would be idle to expect converts among us. There are certain points in Christianity which seem to me to have appealed most strongly to Japanese. First, Christianity presents to us a Father in heaven who completely meets our ideal. The human heart can never rest content with an Absolute Reason, a vast Unknowable, or a pantheistic All. "My soul is athirst for the living God," we cry out with Israel's singer. Down the ages ring the sublimely simple words of Jesus to His Father and ours, "This is life eternal, that they might know Thee, the only true God." Verily, in a vital knowledge of our Father God we have found the secret of the life immortal.

Secondly, the personality of Jesus Christ Himself—so pure, so exalted, so comprehensive, so sympathetic, so courageous! None who touches that personality with open mind can resist the charm or withhold the tribute of spontaneous adoration. Men stricken down by the weight of sin, men longing for sympathy, search in vain for relief until they find Him and exclaim, "My Saviour!" In Him they discover love revealed at its highest power, for He is absolutely "full of grace and truth." Within the last twenty years "Jesus the Condemned" has been exalted in the popular mind until He is now generally recognized as one of the few pre-eminent persons of all times.

Thirdly, Christianity offers a positive view of life. Oriental religion is on the whole passive, or even pessimistic. Contrasted with it Christianity gives us a positive, optimistic conception. It is Christianity that has abolished the conception of religion as a dull, unprogressive, and sorrowful affair. The character of the missionaries and the methods of their activity altered the conception of religion, so that it is looked upon as a matter of active life. Thus the whole idea of religion has been changed in the minds of Japanese; especially have young men been impressed by this aspect of Christianity, and been drawn toward it.

Fourthly, Christianity gives a comparatively satisfactory world view. It does not lay undue stress upon the existence after death, nor is its chief purpose to give man full answers to his questions

regarding the future life. It avoids, on the one hand, the extinction of personality, or Nirvana, taught by higher Buddhism, and, on the other hand, the physical paradise held out by popular Buddhism. It takes a middle path, and essays to satisfy the highest and deepest longings of the human spirit. Primitive Buddhism, with its doctrine of Nirvana, could not long satisfy the demands of the heart. The whole history of Oriental religion is an eloquent testimony to this fact. Strange as it may seem, Brahminism and Buddhism alike gradually developed idolatry and other forms of worship and doctrine to satisfy the demands of ordinary human nature, and to-day by far the larger part of the adherents of these religions firmly believe in the future life. To be sure, the popular doctrine of these religions regarding the future does not satisfy the more highly educated; indeed, they are accustomed to smile at it. Nevertheless, in Japan the fact remains that both educated and uneducated, regardless of their religious affiliations, firmly believe in the immortality of the soul. A decade or so ago Mr. Tokusuke Nakae introduced into Japan the materialism of the West, in a book called *No God, No Soul.* This was the first instance of such a bold atheistic book by a Japanese scholar. But his arguments, like those of Baron H. Kato, are practically mere repetitions of the views of certain Western teachers. Some Buddhist priests also have assiduously preached the extinction of the soul, but the fact that both educated and uneducated Japanese alike have gone on believing, like their ancestors, in the immortality of the soul is clearly reflected both in the poetry and in the customs of the people. But when all this is said, the conception of immortality in Japan is vague and exceedingly unsatisfactory. In contrast with it Christianity brings its clear teaching of a living God, of a spiritual Father, of eternal life—beliefs all of which commend themselves to the impartial mind as reasonable, positive, and ennobling.

Fifthly, Christianity produces innumerable examples of its power to produce repentance, transformation, and new life. It thereby gains a firm basis for its apologetic, for, as our proverb puts it, "Evidence weighs more than argument." Looked at subjectively, there are multitudes who declare that in their own experience it has given comfort to the despairing, hope to the defeated, assurance to the bewildered, and salvation to those engulfed in sin. It has brought the gift of a regenerate and victorious life to thousands who before had been at the mercy of an evil environment. And looked at objectively, any observer may see in the Christian Church

not a few "twice-born men," who have been made over from "broken earthenware," each of them incontrovertible evidence of the unparalleled power of Christianity. And such social reform agencies as the ex-convicts' homes and the Salvation Army rescue work give evidence of the living power of the Gospel, which even he who runs may read.

In a home for discharged prisoners established in Tokyo by a Christian, Taneaki Hara, 1117 persons have been cared for since its establishment thirteen years ago. This number has included 801 burglars, 74 murderers, 49 incendiaries, 141 prostitutes, and 73 vagrants. About 500 of these former jail-birds have been restored to a reputable life, 123 have died, and only 113, or about 10 per cent., have returned to a criminal life.

Personally, I am acquainted with several criminals who have been restored to a respectable life; some are now actively engaged in religious and reform work; one of them is carrying on a most successful home for discharged prisoners in Kobe.

I do not intend to dwell here upon the apologetic of Christianity, but it is clear that the indirect apologetic, such as I have alluded to above, is most effective in Japan, as it doubtless is in other countries. Whatever one may think as to the analytic and reasoning powers of the Japanese, it is beyond controversy that they are quick to draw conclusions from concrete evidence, and when there is a sufficient number of men who are completely transformed by the power of Christ, then the progress of Christianity will be greatly accelerated.

Any one who wishes to commend Christianity to thoughtful Japanese must certainly give the most careful attention to the relation of Christianity to non-Christian religions. He must be prepared to define to himself at least what he means when he says that Christianity is the absolute religion, or, what is still more fundamental, perhaps, to define what Christianity itself is. Any one who has tried it will admit that this is no easy task. Is Christianity to be defined according to the Roman, or the Greek, or the Protestant teaching, each of which conflicts with the other at not a few points? And the problem is still further complicated by the almost innumerable divisions in Protestantism itself. Or, shall we claim that the Old and New Testaments entire are the norm of Christianity? Or, with some, shall we hold that only the New Testament has final authority? Or, still more narrowly, shall we take the teaching of

Christ Himself as the ultimate norm? Such questions as these are enough to puzzle the most confident and scholarly minds.

Again, if Christianity is the absolute religion, do we thereby declare that there is no truth whatsoever in other religions? Or, if we admit that there is truth in other faiths, does that truth spring from the Fountain of all Truth—God Himself? Is the activity of the Holy Spirit limited to times or races? For my part, it is inconceivable that any one who has impartially studied the history of religion can fail to admit the universality of the activity of the Spirit of God, and the consequent embodiment of a degree of truth in all faiths. Few of us would hesitate to agree with the noble utterance of the late Professor Max Müller regarding Buddhism and other faiths: "If I find in certain Buddhist works doctrines distinctly the same as in Christianity, so far from being frightened I am delighted, for surely Truth is not the less so because it is believed by the majority of the human race."

The point on which by far the largest number of Christians are entirely agreed is this—that in Jesus Christ God has given to man the highest and most complete manifestation of Himself, and that the teaching of Jesus possesses the highest authority of all. This belief by no means denies that God has been at work in other religions, rather it conceives it to be the mission of Christianity to fulfil, not to destroy, the other faiths. It is extremely important that in Japan an attitude of appreciation and tolerance toward the old faiths be combined with a clear-cut emphasis upon the fundamental and distinguishing characteristics of Christianity itself. One of the greatest obstacles, if not the greatest, to the spread of Christianity in Japan is the lamentable divisions of its followers. It is therefore all the more desirable that we should at least agree in faith and spirit.

Once more, it is of the utmost importance, as I have already pointed out, that Christians should study deeply the national spirit of Japan and strive to do nothing wantonly to offend it, and especially to cast no unsympathetic reflection upon the relation of the people to the Imperial House. It seems to me that the veneration of the Japanese for the ancestors of the Imperial House and for their own ancestors is not a custom to be strongly condemned. How can we expect a man who feels no gratitude toward his own ancestors to have a true appreciation of the great mercy and goodness of God? Is it not rather for us to cultivate and guide this sentiment

so that it shall be raised from mere reverence for human ancestors to worship of the great Father of all fathers? The man who thinks little of his ancestors will end by thinking little of God Himself. Consequently, it seems to me that instead of attacking the so-called worship of ancestors, the better way is to emphasize its resemblance to the true worship of the Father of Lights, leading men on until they are willing to have the lower custom swallowed up in the higher, even as the light of the stars is swallowed up in the greater glory of the sun.

III

From what I have thus far said the reader will easily infer those general principles that should be carefully considered by the Christian apologists in Japan. I now proceed to deal with more practical problems which confront the Christian Church in this country.

1. One of the most imperative problems is the unification of the various branches of the Church, for there is hardly any greater hindrance to the spread of Christianity than the present diversity of denominations and antagonism between different communions. Among Protestants there are at present 931 foreign missionaries and 561 ordained Japanese evangelists and pastors, and some 75,000 Church members, and these are divided into over twenty different denominations. Futhermore, almost every denomination has its own educational institutions, with the natural result that the equipment of most of them is sadly deficient. If it were possible in the near future to effect the union of these various denominations and their educational institutions, their efficiency would be increased at least three- or four-fold. The present use of forces and equipment is in the highest degree wasteful of both men and money; and here again, as "Evidence weighs more than argument," if we could exhibit a union in both spirit and organization no one could calculate how great would be the direct gain in evangelistic efficiency and the indirect gain in the heightened respect of the nation at large for Christianity.

2. The expansion of Christian education is the second urgent need. Thirty years ago Christian higher educational institutions could compare favourably with the corresponding grade of government institutions in both equipment and work, and Christian girls' schools were admittedly in the front rank. Meanwhile, however,

government and public schools have advanced a hundred paces, while Christian schools have taken but two or three faltering steps. The government schools now are like full-grown men and the Christian schools like boys. In the four imperial universities there are some 500 professors and instructors and 7500 students. In the eight higher schools and the fifty or so higher technical schools there are 2000 professors and instructors and 23,000 students. In the four hundred and fifty boys' and girls' government middle schools the number of pupils exceeds 160,000. It must be borne in mind that in all these government and public institutions the following "Instruction," issued by the Minister of Education in 1899, is strictly observed: "It being essential from the point of view of educational administration that general education should be independent of religion, instruction in religion shall not be given or religious services held at government schools, public schools, or schools whose curricula are regulated by provisions of law, even outside of the regular course of instruction."

Contrast with these figures the Christian schools, which have enrolled in the middle schools only 3416 pupils, and in the higher or collegiate schools 332 students, while throughout the Christian educational system there is no institution that is really worthy of the title of a university. Even Christian girls' schools have at length fallen behind the corresponding government schools. Meanwhile, Buddhist schools have caught up to, and in some cases passed, the Christian institutions.

When confronted by such discouraging facts as these some persons are inclined to throw up their hands and exclaim, "If that is the situation, what is the use of attempting to keep up the competition?" But such an attitude is, to say the least, short-sighted. Supposing for a moment that all the universities and high schools of Great Britain and America should have all Christian worship and Christian teaching eradicated, can one conceive that the Christian civilization of these countries could be maintained? Hitherto the respect accorded to Christianity in Japan has been due in large measure to the fact that there has been a comparatively large number of Christians of university standing, most of whom have spent some time in study abroad. They have held their own with non-Christian scholars as exponents of Western thought; but if the falling behind of Christian schools is not checked, it is no exaggeration to say that within twenty or thirty years Christian scholarship will be an incon-

siderable factor in the thought and higher life of the nation. It is certainly a crisis, calling for resolute action and large policies by all the Christian forces. We need the best possible middle schools, where the foundations of high and manly character may be laid; we need Christian higher schools, where a liberal training may be given; and we need Christian universities, with theological, arts, and science departments, to produce leaders in these branches of knowledge. Then, for the first time, we shall be able to say that Christianity is permanently planted in Japan. For the consummation of the evangelization of Japan in any true sense such educational institutions are a *sine qua non*, and for this reason, if for no other, we must continue to look for generous help to our Christian friends across the seas. In Christian education, at least, there is no room for argument as to the need of greatly increased reinforcements of men and of money from foreign countries. And it should be added that there is no fear that the number of Christian schools will exceed the demand, for, according to government statistics, there are at least three times as many applicants for admission to higher schools as there are places available.

3. Japan needs more teachers and scholars of the highest character and scholarship from abroad. One of the most encouraging facts in the history of Christian work in Japan is the deep and lasting influence exerted upon the educational and higher classes by such men as Professor Ladd, President Cuthbert Hall, President Churchill King, and others. Their eminent attainments have done much to raise the prestige of the Christian movement as a whole. I would not be understood as advocating visits by distinguished Americans alone. We earnestly hope that more men like Professor Macalister and Sir Alexander Simpson will come from Great Britain and Europe. In no way can Christianity be commended to our most thoughtful men so effectively as by specialists in literature, theology, philosophy, psychology, sociology, and science. They will command a hearing and sow seed that will sooner or later yield a rich harvest. But when such visitors come to Japan we trust that they will not give merely doctrinal expositions of Christianity, nor waste time in complimenting us, but will rather treat their special subjects, such as education and sociology, from the point of view of Christianity, as well as expose our defects and point the way to their correction through the power of Christ.

4. We need to have many more standard Christian works pre-

sented in our own tongue. The majority of Japanese scholars to-day look contemptuously on Christian philosophy as far inferior to Buddhist philosophy, and this view is unfortunately shared even by some Christians. One of the best means of correcting this misconception is to translate and publish in Japanese the standard literary works of the Occident. At the same time it would be extremely desirable to translate and circulate, among both Christians and non-Christians, some of the best recent utterances of Western writers. Furthermore, it is necessary that Christians should be made acquainted with the content, not only of their own faith, but also of the assured results of the critical study of Buddhism, Shinto, and Confucianism. A positive and open-minded treatment of such subjects would do not a little to correct the misconceptions among thoughtful men at large, and to create sound convictions among Christians themselves.

5. In addition to Christian scholars from abroad, Japan needs to be visited by Christians of less specialized training—men of standing in the business and political worlds, leaders in industry and applied science. They could do much for the spread of Christianity by coming into intimate contact with Japanese. For one thing, they could help to bridge the deep gulf of national and racial prejudice, and to demonstrate that Christianity, in fact as well as in theory, embodies the Confucian precept, "All within the four seas are brothers." Is it not the natural way for each class to evangelize its fellows—for publicists to win publicists, for men of affairs to win men of affairs? If this were realized more fully by the various classes of Western residents in the East, who can doubt that the Christianization of Japan would be greatly hastened? Would it not be but a carrying out of the underlying spirit of the Laymen's Missionary Movement, which declares that its members must give not only money but voluntary and personal service for the evangelization of the world? Let Western Christian laymen be assured that if they come in such a spirit to Japan they will meet with the heartiest welcome.

6. There is need for the Christian forces to pay more attention to promoting international peace. Fortunately, the impression that all missionaries were spies and emissaries for the betrayal of the country has entirely died out, and the fact that a person is a foreigner is no longer a cause for distrust or hatred. But at the same time there are deep-seated national and racial prejudices

which are by no means limited to Japanese. Looked at from the standpoint of both politics and religion, is it not incumbent upon every Christian worker, whether foreign or native, to exert himself to the utmost to do away with all these disturbing factors? The first purpose of the foreign missionary in Japan should be to preach his religion, not because it is his own religion, but because he loves the Japanese and wants to help them by giving them the most precious thing in his possession. The missionary who can create the conviction in the minds of Japanese that love is foremost and propaganda secondary is the one who will win their undying affection and lead them to Christ.

7. The time has come for a larger proportion of missionaries to be sent into the interior. Some may ask whether there is any need of increasing the missionary force at all, and to this I unhesitatingly answer, "Yes"; but most of the additional missionaries are needed for different functions than those hitherto filled by them. The pioneer period has passed. The need for missionaries to control the management and activities of the Church has now gone by. Henceforth, speaking broadly, the need will be for specialists of some sort, whether theologians, or Biblical scholars, or musicians, or science teachers, or experts in social-religious work and administration. At the same time, those whom we may term "ordinary missionaries" should be scattered from the large cities out into the towns and villages of ten or fifteen thousand inhabitants. They should live with the people like parish priests, knowing them in their most intimate needs, and establishing lifelong friendships—especially with persons of education and influence in the town. It would, of course, be important that missionaries should work hand in hand with Japanese evangelists, but in certain respects the missionary is better fitted to take the lead in such interior work than the Japanese. I feel sure that missionaries who combine a broad culture with ardent devotion to the people will still be able to play a notable part in the evangelization of the Empire. And they may work with the consciousness that their efforts are doubly worth while, for they are in a real sense working not only for Japan but for the world, for the mould in which Christianity is cast in Japan will modify not a little the outlines of Christianity throughout the world.

In conclusion, it is important for every one concerned to realize that the Christianization of Japan is no holiday task; indeed, it is certain to be a long and severe campaign. Since Christianity

assimilated Greek thought and conquered Roman civilization it has never faced a task so stupendous as that of the conquest of the Orient. Japan, with all her progress in the arts and crafts of civilization, and all her friendliness toward Christian ethical standards, is far from being a Christian nation; indeed, she is in some respects more anti-Christian than at any time since the placards proscribing the "Evil Sect" were removed in 1873. Then there was unreasoning antipathy, now there is reasoned opposition. Yet Japan is a prize worth capturing. Gigantic as are the internal forces arrayed against Christianity, the Christian cohorts are daily growing in numbers and efficiency, and there are multitudes of Nicodemuses needing only a crisis to bring them out into the open. The disquieting consideration is that the tides of the new social and religious life are waiting for no man. To keep up with these rapid movements the Christian Churches and missionary bodies should accelerate their pace. The situation in the whole Orient, in fact, constitutes one of the most splendid opportunities, and at the same time one of the gravest crises, in the whole history of the Church. With every passing year the opportunity is slipping farther from her grasp. I make bold to say that her victory or defeat in Japan will largely determine the future of Christianity in the whole Far East.

THE PLACE OF WOMEN IN THE MODERN NATIONAL MOVEMENTS OF THE EAST

By Miss AGNES DE SÉLINCOURT

"You know," said an old Mohammedan Sheikh as he somewhat timorously contemplated the prospect of modern education for his little girl, "you know, we do not care to have our daughters stay in school very long." "Oh, but all that is past," broke in a young Moslem B.A., who had ventured within the Mission precincts on a similar errand; "our country can never be great until our women are properly taught."

So the old and the new are meeting to-day in the East; the clash of conflicting theories as to woman's rightful place in the life of a nation is one of the forces which is shaking society to its foundations. Not in one country alone is this phenomenon observable; wherever the East is being touched with the breath of awakening life, the woman's question leaps into prominence.

With the proclamation of the Constitution in Turkey in August 1908, thousands of women threw off their veils and streamed into the streets with their husbands to join in the general shout of "Liberty." Though this proved to be a premature attempt and the women have since been forced back into their former seclusion, yet below the surface the ferment continues unabated, and it cannot be long before the social life of Turkey is transformed. The last few years have seen the birth of a national consciousness in Persia, and with it there also an awakening has begun among the women. In one town alone a hundred schools for girls have been opened within a year; in one of the largest a mother was found sitting in the same class with her two daughters, the youngest a child of seven. In China, also, schools for girls are springing up like mushrooms in almost every province, and though, owing to the lack of qualified teachers, much of the work that is being done is almost comically crude, yet

the pathos of these women's eagerness turns laughter into something nearer tears.

In India, of which I wish principally to speak, side by side with the growth of national ideals and aspirations, the woman's question grows steadily in importance. In a district of Eastern Bengal with a population of 850,000 where, six years ago, there were four girls' schools, to-day there are 300. From the Government Quinquennial Review of Education in India (1902-7) we find that while the chief increase in female education has taken place in Bengal and Eastern Bengal and Assam, yet there is no province in which there has not been advance during the past quinquennium. Of the United Provinces, which is the most backward part of India in the matter of female education, the Report runs as follows: "It is true that the vast mass of the people are as indifferent, apathetic, and perhaps as prejudiced as ever, nevertheless the outstanding fact remains that the percentage of girls attending school to the female population of school-going age has very nearly doubled. It is satisfactory also to find that the increase has been general throughout the Province."

Not only in the quickly increasing percentage of girls attending school do we find traces of the new spirit, but in every department of social life. Clubs are being started, women's periodicals launched, philanthropic activities undertaken, all carried on by Indian women for Indian women. One of the most significant movements of the kind is the Bharat Stri Mahamandal, a Society formed in the United Provinces last winter by some advanced Hindu and Moslem women in the Empire. The following extracts are from the inaugural address given at the meeting of the Mahamandal: "'The hand that rocks the cradle rules the world.' It is to make ourselves worthy and efficient rulers, to equip ourselves with the fitting of sound rulers, to have our Indian social world better governed, that the Bharat Stri Mahamandal has been founded. No nation can rise above the spirit of its women. If that spirit be asleep the nation can never be wide awake. Thus the Bharat Stri Mahamandal is to form a common centre for all women thinkers and women workers of every race, creed, class, and party in India, to associate themselves together for the progress of humanity. The secretaries and members of the executive body are always to be chosen from the Hindu (including Sikh, Jain, etc.), Mussulman, Buddhist, and Parsi women of India. A certain number of 'helpers' are to be selected from the Anglo-Indian and Christian members who join the Mahamandal. Their

function will be to help the executive body by suggestions and ideas which are expected to be stored up in them by their greater experience in these lines of work, also to co-operate with us in any other way found practicable."

Those who know something of social conditions in the East even ten years ago will realize the swiftness and the significance of the appearance of these phenomena; one cannot but feel a measure of sympathy with the alarm and hesitancy of the old Sheikh and his *confrères*, as they watch the old order changing, and wonder whereunto this will grow. Times of transition are always difficult, and the changes which we see taking place in the thoughts and ideals and opportunities of Eastern women are such as cannot but give food for serious reflection. And yet the dangers of advance can only be met by still further advance, and surely there are none who care for the progress of humanity, whose hearts do not throb in sympathy with these women, struggling, sometimes crudely, often mistakenly and yet passionately and sincerely, for light and knowledge and liberty. Who would not respond to the appeal lately voiced by a Hindu lady before a Western audience: "It is clear that our advance as Indian women must be based on our national literature, our national history, our national ideals. In working out its steps, we need sympathy, we need the fellowship of all the noble women of the world"?

Christian missionaries have played a larger part than any other body in bringing about this awakening. During the greater part of the nineteenth century they stood well-nigh alone in the East in their championship of the woman's cause; with the result that until quite recent years it was practically only in the Christian Church that women of culture and education were to be found, and even yet the vast majority of the women leaders in the East are Christian. But a realization of the necessity for an educated and emancipated womanhood is now no longer confined to those sections of the community which are directly influenced by Christianity, but is laying hold of Eastern nations as a whole. The times are moving and we must move with them, if we would enable the Christian women of the East to preserve, and yet further to strengthen, their present position of leadership. We have inherited a noble trust through the toil and devotion of missionaries in the past; but changing conditions necessitate readjustments, and can it be doubted that those great pioneers of women's work in the East who, fifty

years ago, thought out and laid down the lines which have been followed in the main by their successors ever since, would be the first to desire that their policy should be revised and adapted so far as may be to the actual needs of the situation to-day? If the Christian Church is to make any adequate attempt to meet the present need of the non-Christian world, it would seem to be imperative that she devote some of her best thinking to the solution of the problems which are involved in the following questions: What is the message of Christianity to the awakening womanhood of the East? How may that message be most wisely and effectively delivered?

I. What is the message of Christianity to the modern woman?

The phrase "modern woman" is not so incongruous in connection with the East as may at first sight appear, for in the matter of women's problems, as in other directions, the leaders of Eastern nations are at the present time assimilating Western ideas with startling rapidity, and the woman's question, like so many other social questions, is becoming every day more and more obviously related in the East and the West. Some whose main interest lies in the work of the Christian Church abroad have perhaps hardly realized the quiet revolution which has taken place in England during the last half-century in the position of women, and the manifold problems which are arising as a result of it.[1] But modern missionary work needs to be reviewed in close relation to these problems, even as they need to be thought out in the light cast upon them by the work of the missionary abroad, and both in the light of a careful survey of the causes and effects of woman's progress or retrogression from the beginnings of history up to the present time, and the bearing of her evolution upon the life of nations.

One fruitful line of study, for example, would be that of the position of women in medieval times, as compared with their position after the Reformation. The conventual ideal made possible for women a career greater in many respects than any other which has been thrown open to them in the whole course of modern European history, and found its fullest exemplification in such women as St. Hilda of Whitby, or the Abbess of Las Huelgas in Spain. In post-Reformation days, on the other hand, in the reaction from the evils of the monastic system supreme stress was laid upon the sanctity

[1] Cf. Sir Oliver Lodge in his Preface to *The Position of Woman—Actual and Ideal.* Nisbet & Co.

18,959

of the home, with the result, among other and nobler ones, that for generations marriage became woman's only recognized vocation. A careful study of Eastern history along similar lines is also essential; we must not allow the present backward condition of women in the East to blind us to the fact that it numbers among its great ones in the past women such as Rani Devi, the wife of the Emperor Asoka, and Lilavati, daughter and disciple of the famous mathematician, Bhashkaracharya. The East has much to teach us of the glory of motherhood, despite the fact that over-emphasis of that one side, great though it be, of woman's life is largely responsible for the degradation of widows and childless wives, and other social evils which enlightened Indians deplore as sincerely as we do. Ancient Indian poetry reaches its highest level in its portraiture of such exquisite woman characters as Sita, Damayanti, or Sakuntala.

Whatever be the message we would take to the East, it must at least be great enough to include all that is true in every past conception of woman and in every aspiration that is stirring among women to-day. A great part of the present difficulty lies in the fact that neither woman's capabilities nor her limitations are known as yet, nor can they be fully known until she has had opportunity to find herself. Then, and not till then, temperamental characteristics will tell, and there will be a clearing up of the present confusion between accidental and essential difference. Meanwhile there is a spirit of unrest among women all the world over, a reaching out after a freer, fuller life; and it must never be forgotten that a free, full life for women is an integral part of the reign of God upon earth, which our Lord came to establish. The messengers of the Cross must accept and encourage the highest aspirations of women, seeking the solution of confusing and apparently contradictory elements in the light of the fundamental teaching of Christ that life comes through death, self-realization through self-sacrifice. It is comparatively easy to push to an extreme, but the perfect and more difficult way is to bring both extremes to a golden mean, to combine freedom with self-imposed restrictions, and enthusiasm with sanity. One main justification for the missionary enterprise lies in the conviction that Christianity alone, among all the religions and philosophies of the world, holds the key to the right solution of the relations between men and women. But our presentation of Jesus Christ in this as in every direction must be made in a spirit of deep humility, realizing how far short we in the West still fall of His teaching and His life, and

how only as the East brings in its contribution can we rise to a perfected humanity in Him.

II. How at this time may our message be most wisely and effectively given ?

There seems little doubt that our main opportunity at the present moment lies along the line of education; it is in this more than in any other direction that the East is looking to us for help. The education of women in India, for example, has now reached a point not dissimilar from the crisis which confronted that of men some fifty years ago when Dr. Duff's epoch-making work was done. Whether we will or no, upon us Westerners must rest very largely the responsibility of determining the lines along which the education of the rising generation of Eastern women shall be carried out. The next ten years will see the beginnings of many things in the women's educational world in the East. Few things could be more fatal at this juncture than a hasty and wholesale adoption of existing Western methods. The need of the present crisis can only be fully met as those in the front rank of education in the West, in consultation with the finest leaders of Eastern thought, plan out some system of education which shall be true to the genius of the East, and in which a due place shall be given to those other elements in education, such as manual, industrial, and domestic training, which are necessary, besides the purely intellectual, for balance of character and a sane outlook upon life.

Upon us also rests the solemn responsibility of determining whether this education shall be imbued with a partly materialistic, partly agnostic spirit, or with the spirit of Christ.

The time seems therefore to have come when we ought seriously to consider whether, in view of the present situation in the East, educational work should not be given the central place in our programme of missionary work among women, and this not to the neglect of other most important activities, but rather to the strengthening of them all through a closer co-ordination of the whole.

Indeed, the call of the present educational opportunity seems to demand a threefold co-ordination of the missionary force.

(1) In the first place, there is need of closer co-ordination of the various branches of missionary work.

In such a co-ordinated scheme medical work, for example, would be regarded as a preparation for educational work, and evangelistic work as its essential supplement. The testimony of Dr. Emmeline

Stuart, who has been working for the last fourteen years as a medical missionary in Persia, is of value here. She writes: "Our medical missions have removed prejudices and opened doors on every side for educational missionaries, but these do not come! Of what use are medical missions, if educational missions do not follow in their wake? We want to see high-class schools established in each of the chief towns of Persia; each school with an educational missionary at its head, and a band of trained teachers to co-operate. Unless this can be done, *and that soon*, our day of opportunity will have passed in Persia; our medical missions, successful though they may have been in their own line, will have failed in their ultimate and highest purpose." [1]

This is a truly typical situation. In many other parts of the East we find that medical missions which have done magnificent work are failing to reap their highest results because they are not being followed up by adequate educational work.

Similarly, as our educational work develops, it is essential that it be ever more and more closely co-ordinated with the evangelistic work of the missionary force. We have seen in the past, more especially in educational work among boys and young men, how the pressure of examination and of constantly growing curricula has tended to crowd out individual evangelistic effort; let us be warned in time in any new schools that we may start. Not only must we endeavour to secure that they are adequately staffed, but we must bring them into the closest possible touch with whatever evangelistic work is going on in the same district, enlisting, wherever practicable, zanana or village workers to visit the homes of the pupils and to help us in every possible way in our endeavour to bring our pupils, and not our pupils only, but their parents also and friends, into personal and vital relationship with Jesus Christ.

(2) A second need is closer co-ordination of the work of the various missionary societies.

It was well said at the World Missionary Conference that in many cases closer co-operation would be equivalent to a doubling of the missionary staff. This applies especially to educational work among women, on account of the small numbers of women and girls at present receiving Christian education, and the fact that far too large a proportion of missionaries are giving their time to teaching them in small and scattered classes. If the missionary societies

[1] *Daylight in the Harem.* Oliphant, Anderson & Ferrier.

could see their way to substituting for these, wherever possible, union training schools and colleges, the work would be more efficiently done, and a considerable number of educationists would be set free for pioneer work in connection with up-to-date schools for non-Christian girls, so urgently needed at the present time. No scheme of co-operation is possible without a certain amount of individual sacrifice; we need a largeness of vision to see things in their true proportions, and a burning enthusiasm for the Kingdom of God, which will not allow local and temporary inconvenience to block the way when the call comes to advance.

(3) A third claim is closer co-ordination between men's and women's work.

Much might be gained if the method of some missionary societies were adopted by all, and the work of missions, both at the home base and on the field, were carried on by joint-committees of men and women, with sub-committees of men and women separately, when so desired, to deal with especial subjects.

The gains on the women's side would be many and obvious—women's work as a whole is not as yet so well organized and disciplined on the mission field as is that of men; it stands in very special need of just that organizing and co-ordinating which such committees might make possible. On the other hand, the women's contribution to the common stock of experience would not prove altogether valueless.

In the East men are of necessity a good deal more in evidence than women; it is sometimes perhaps difficult for the leaders of missionary policy to bear in mind that women are anything more than a small and practically negligible section of the community; and so it too often happens that while a generous tribute is paid to women's work, little serious thought is given to its problems. And yet all the time the inverse of the scene in the Interpreter's House is being enacted; the missionary, in his college or school, spends himself in the endeavour to quench the fire of opposition to the claims of Christ or adherence to caste law, and wonders at his small success, forgetting that all the while the flame is being fed by the persistent, well-nigh omnipotent, influence of the unseen wife or mother. Not until men and women missionaries unite, far more than is as yet customary, in simultaneous and concentrated attack, can we hope to see anything like victory.

At present in India, for example, we find not infrequently whole districts in which there are only women missionaries, and again

other districts in which only men are working, and the result is a terrible hindering of the progress of the gospel. Even when men and women missionaries are working in the same town, they are very often reaching, or seeking to reach, entirely different families.

Educational work among Christians has in various parts of the mission field suffered not a little in the past from a similar lack of co-ordination. In one district the girls would be receiving a higher education than was being provided for the boys, in another district the reverse would be the case ; in neither instance has the discrepancy made for the happiness and usefulness of the community as a whole.

Much of the success of the present forward move in the direction of education for non-Christian girls must depend upon the closeness of its co-ordination with similar work that is being carried on for boys and young men. " Schools for non-Christian girls should be opened, whenever possible, as ' twins ' to existing boys' high schools. This would give a nucleus to start with among the sisters of the boys, an area for recruiting, a permanent connection, a splendid *point d'appui*, and an unparalleled opportunity for co-ordination and concentration. . . . The divorce of men's and women's work leads to much, very much leakage of force, and often to heart-rending separations in the families of converts." [1]

An idea seems to be gaining ground in some quarters that the day of mission schools for non-Christian girls in the East is over, and that the only schools which have a future are those upon a secular basis. But while mission colleges and schools for men and boys retain their present popularity, it is surely reasonable to hope that there is a place for schools for girls along similar lines, and that if these schools can be brought up to a standard of efficiency equal to that of the boys' schools, they will be equally appreciated and desired. It is not the missionary, but the amateur element in education which spells disaster. Missionary educational work for non-Christians on the men's side is of long standing in the East ; among women it is in its infancy—those engaged in it are treading a new and untried path, and greatly need the strength that would come from close co-operation with those possessed of a longer and wider experience.

A larger place also might well be given to women on the various missionary literature committees, that the growing need for suitable literature for women and girls may be kept constantly to the front.

[1] *Young India and the Education of Girls.* By E. R. M'Neile. Church Missionary Society, Salisbury Square, London, E.C.

With the memories of the World Missionary Conference fresh in our minds, the advantages of co-operation need no advocate; possibly in no other department of missionary work is co-operation more imperatively needed than in work for women in the East, both on account of the extreme complexity and delicacy of the problems to be handled, and also of the fewness of the workers as compared with the vastness of the work to be done. It is a happy augury that just now, when our need for mutual help and counsel is so great, this International Review should come into being—a meeting-ground where we may learn more and more to understand and appreciate thoroughly one another's methods and ideals. Within the limits of the present article it has been possible merely to touch in the barest outline upon the place of women in the modern national movements of the East, and to indicate some of the problems arising therefrom; it must be left to future contributors to take up various aspects of this great question in that detail which any adequate treatment of them would necessitate. An attempt has been made here simply to draw attention to the movement for the education and emancipation of women as being one of the biggest factors in the present situation in the East—one which cannot but be productive of profound and far-reaching results, for good or for evil, upon the history not of one nation only, but of the whole human race, and to point out that this world-wide movement among women constitutes a peculiarly urgent call to the Christian Church of to-day—a call to think out anew what message Christianity has for the twentieth-century woman, what light and leading it can give her in her struggle towards self-realization; a call to consider, also, how that message may be so delivered as to bring about its acceptance and to secure thereby the building up of a redeemed society upon the only true foundation—allegiance to Jesus Christ our Lord.

Such a task is surely worthy of a place in the thought and sympathy of leaders in the Church of Christ in every land. May there be many whom God shall call to give not thought and sympathy merely, but their lives, lived out in the East, in unreserved abandonment to this great and glorious cause.

THE SPECIAL PREPARATION OF MISSIONARIES

By HENRY T. HODGKIN

I. GENERAL INTRODUCTION

Probably no report presented to the World Missionary Conference, held at Edinburgh in 1910, marked a larger advance in missionary statesmanship, or was of more immediate practical value, than that which dealt with the preparation of missionaries. In the hands of the Fifth Commission this subject assumed an importance and an urgency which had not been apparent to the ordinary observer. It became a living question, calling for a large-hearted and radical treatment from the societies, and that without delay. Much that had been said and thought upon this problem for years past took concrete shape; and by bringing together the views of men and women of all schools of thought, and indicating how large a consensus of opinion was being directed towards a similar goal, the report had the effect of arousing the conscience of missionary leaders. It is therefore not surprising that it is in this direction that the Edinburgh Conference has borne the most immediate fruit. Within a year of the close of the Conference, Boards of Study for the preparation of missionaries had been formed both in Great Britain and in America. In Great Britain this is the first occasion, so far as I know, in which missionary societies have attempted to do an important piece of practical work at home in common. The fact that the Board of Study has received sufficient assurances of financial support from the missionary societies to justify it in proceeding to the appointment of a secretary is a clear indication of how fully they recognise the necessity for advance. Before proceeding, however, to show in detail the progress that has been made, it may be well to restate briefly some of the underlying principles which are behind this movement in favour of a more specialized preparation for missionaries.

One outstanding lesson which has been learned by our own generation is the need for specialization. In business life, in the workshop, in the science laboratory, that lesson has been taken to heart, and is being daily applied to the great benefit of the enterprises concerned. Perhaps the slowest progress has been made in training for religious work. This may be in part due to a fear of overdoing the specialization. Religion touches the whole of life; its message is to all types of men and nations; a specialist here may lose something of that "universal spirit" which is characteristic of Christianity. Nevertheless we can guard against this danger, and it is our plain duty so to train men that their lives may be as efficient as possible in the place in which they are working.

Hitherto the training for home and foreign work has been far too largely identical. We are awakening to the fact that this state of things is wholly unsatisfactory and must be altered. The Edinburgh Conference marks a distinct stage in this awakening process. Dr. Harlan P. Beach is quoted as saying: "I am convinced . . . that scarcely any other need of the missionary enterprise is *more pressing* than this of adequate preparation for so complex an enterprise." He proceeds to point out that while the training for the foreign missionary should contain much of what is given for the home work, it should be "specific so far as the candidate's individual need and prospective work can be known." This opinion is only one of very many which might be quoted in the same direction. The mass of the evidence received by Commission V. was strongly in favour of supplying whatever special training might be required as an *addition* to the ordinary Arts and Theological courses, not as a substitute for, or as a modification of them.

It is almost universally recognized that the language of the people to whom the missionary goes must be acquired before he can take up responsibility for mission work. This is the element of special missionary training to which, for obvious reasons, most attention has been given. Yet missionary practice, especially in some fields, is so very far below the accepted ideal, that we should not pass the point too lightly. It will be granted that, even where the language of the missionary is learned as a second one by the bulk of the people among whom he works, the language of the home and of the heart ought to be acquired by any one who seeks to bring his message to the homes and hearts of the people. No condition of missionary urgency is sufficient, in my opinion, to stand in the way of a man or woman

acquiring this essential knowledge. Give up your work for a year or two, close down your institution, let your opportunity slip by, but do not allow a missionary to blight his whole future, as many a one has done, by entering upon his work without this essential qualification. It seems to me comparable to calling a medical student away from his hospital without allowing him to take his last year's work and his diploma, in order to fill a vacancy in a mission hospital. The matter cannot be put too strongly, as many would say who look back on years of second-rate work which would have been of ten times the value, had it not been that responsibility was thrust upon them almost before they had got a start with the language. In some countries, moreover, a second language ought to be learned by some if not all missionaries, as, for example, in those Moslem fields where Arabic is not spoken. If we want our best men and women in this work we must give them the best possible chance to do their best work, and we cannot afford to have any laxity here.

The necessity of learning a foreign language is, however, merely the index of something that lies far deeper. In the process the student obtains an insight into the heart of the people which nothing else can give. "Every tongue is a soul," says the Arabic proverb, and to understand the soul of a people is the missionary's first task. He has to deal with a race that is different from his own, and it is important that his mind should be opened to the new problems involved in this relation. He has to deal, moreover, with a different religion and philosophy. A sympathetic study of these may save him from many mistakes, and guidance should be given him as to the methods to be employed by the Christian teacher in dealing with the pantheistic, polytheistic, and Islamic positions. It is especially important that the student should understand the underlying differences which are often concealed by the use of identical terms. The mistake of arguing from a false similarity may be as fatal as that of neglecting to build upon a real one. The recent large increase of books dealing with the life, customs, and beliefs of non-Christian peoples greatly facilitates the study of the problems referred to. The social conditions, again, will be unfamiliar and in process of rapid modification. The missionary's eyes must be opened to the social results which are likely to follow from the delivery of his message. By the wise application of the results of social study in the West he may be able, in some measure, to forestall the dangers which accompany progress in any direction.

Moreover, most of the non-Christian peoples are profoundly stirred at the present moment by national movements whose underlying causes and ultimate aims the outgoing missionary should study with close and sympathetic attention. Let him remember that "the modern missionary is the founder of all the Christian nations that are to be, if the nations are to be Christian."

And lastly, the problems of the Church in the mission field are of a wholly different kind from those which the missionary has met with at home. The organization of an infant Church in the midst of heathen surroundings, perplexing questions of discipline, the relation of the foreign missionary to the native Church, the battle with heathen customs and beliefs within the Church itself, and the methods of co-operation with other Christian bodies working in the same mission field, are all matters to the solution of which the experience of an old-established work in a Christian country can contribute but little. If the principle of training a man for the work which he has to do is admitted at all, one can hardly question the necessity of giving all the help that experience, history, and science can provide to those who have to face issues so complicated, so far-reaching, and so pressing. Even the missionary's humblest work in an obscure station will be better done for a training directed towards these ends; much more will this be the case when, as has often happened in the past, he is called, unexpectedly it may be, to a position of wide influence at a time of national danger or opportunity.

In urging the importance of special preparation it is necessary that we should not lose a sense of proportion. The all-important question, after all, is not that the message shall be ably delivered, but rather that the missionary shall possess a message—a vital, saving and uplifting, all-sufficient gospel. The special training must be carried on throughout in a devotional spirit. The spiritual side of it must never be allowed to take a second place. The missionary has few external aids. He is placed in the deadening atmosphere of a non-Christian country, he is tempted to spiritual pride by reason of the unique position of trust which he holds, and in many other ways he has exceptional need of a humble Christlike spirit. If he fails here, and the light that is within him becomes dim, no linguistic or scientific proficiency can enable him to do the work for which he was sent out. The special training given to missionaries should therefore aim at cultivating regular devotional habits, at correcting temperamental defects, at developing a sympathetic attitude to all men

and races, and at deepening the sense of the value and power of the message of divine love in Christ. All this is fundamental; but when we have recognised that the message is far more important than the manner of its delivery, we are still left with the fact that the manner of delivery is exceedingly important.

We dare not do this supreme work in a slovenly way. If science and business are making larger demands every year upon those whose lives are devoted to these callings, if methods must be overhauled, wastage avoided, and economy practised, how much more should this be so in the work of the kingdom of God. Many are already alive to the importance of specific missionary training, as is shown by what follows. In some directions, however, a further advance seems to be called for, as, for example, in an earlier recognition (in some societies) of responsibility in regard to candidates, an earlier decision as to the field of work, a more liberal expenditure on training, or the establishment of new hostels or colleges for this purpose. As Dr. A. Lankester said at the Lucknow Conference, "In order to secure the success (of a college on the field) it is essential that the home committees should guarantee not only sufficient teachers, but *sufficient students*." There are undoubtedly many difficulties, but these will, I believe, be faced as they arise, and resolutely overcome.

II. THE BOARDS OF STUDY

The Report of the Commission on the Preparation of Missionaries proposed to the World Missionary Conference that "it should institute a Board of Missionary Studies, the general purpose of which shall be to supply guidance and to render assistance to missionary societies in the preparation of missionaries for their work" (p. 189). The Continuation Committee, meeting immediately after the close of the Conference, at once took steps to prevent this recommendation from sharing the fate of so many conference resolutions, by becoming nothing more than a pious opinion. It appointed a Special Committee to consider what steps could be taken in Great Britain and Ireland for the formation of a Board of Study, the action being thus limited, in the first instance, because there especially the situation was ripe for definite action. This Committee elaborated proposals, which were submitted by the Continuation Committee to the various missionary societies in the United Kingdom, with the result that a gathering, thoroughly representative of British missionary societies, was held at

the Bible House in London on 31st March 1911. At this meeting the scheme was generally approved, and it was resolved that the meeting should constitute itself a Board of Study in accordance with the plan that had been laid before the meeting.

The Board of Study will consist of about one hundred members, of whom the greater part are representatives appointed by the missionary societies in a proportion roughly corresponding with the extent of their work. Places are also left for representatives from universities, missionaries who have retired or are on furlough, and others specially qualified to help. Such a large body, drawing its membership from all parts of the country, can only be expected to meet annually, and determine the main policy and general lines of action. The serious practical work is being undertaken by an Executive Committee of some twenty members, which will hold regular monthly meetings. Care has been taken to include thereon representatives, not only of missionary societies, but also of theological colleges and other training institutions, and, in addition, a few specialists in Oriental subjects. That work of a serious kind is intended will be shown by the fact that the Executive Committee has, with approval of the Board, appointed a secretary to give his whole time to the work, and has become responsible for an annual expenditure of £700, which is being met by contributions from the missionary societies.

It has been exceedingly fortunate in securing, as its first secretary, the Rev. Canon H. U. Weitbrecht, D.D., who has been for thirty-five years a missionary in the Punjaub, where he has been working with the Church Missionary Society. His name is so well known, especially in connection with literary work and work among Moslems, that it seems needless to add anything here as to his unique qualifications for the task upon which he is entering. The Executive Committee have every confidence that under his guidance the Board of Study will speedily prove its value to the societies and to the cause of foreign missions generally.

In America the machinery for taking practical action was found ready to hand, since for seventeen years the missionary societies in North America have met in an annual conference. Here also, however, the stimulus and the suggestion came from the Continuation Committee, and in making their plans the American leaders had before them the proposals which were elaborated in Great Britain. The Annual Conference of Mission Boards, meeting in January 1911, appointed a committee to bring into existence a Board of Study for

North America. This has been done, and a Board, consisting of thirty-six members, with Principal Douglas Mackenzie of Hartford Theological College as its chairman, has been appointed, subject to final confirmation by the next Annual Conference of Foreign Mission Boards.

What, then, is the work which these two Boards will undertake? In what ways will they be able to render help? The writer has not had the opportunity of knowing what plans are being framed by the Board in America, and in what follows he cannot do more than indicate the kind of work which seems likely to occupy the attention of the Board in Great Britain. Similar problems will probably be taken up by the Board of Study in America.

1. The Board can become a clearing-house for ideas and a bureau of information in reference to the whole question of special missionary training. It is amazing to see how largely each society has been ignorant of the work others are doing in this matter. Still greater is our ignorance, in Great Britain, of what is being done in America and on the Continent of Europe. I have beside me, as I write, a Report of the Second Conference of Teachers at Missionary Colleges, held at Barmen last year. Five papers were read and followed by illuminating discussions. One who was present writes: "The problems are almost identical in the different continental countries, so there is much room for consultation and deliberation." A careful perusal of the Report convinces one that our problems in this country are also very similar, and that much good will result from an interchange of thought. To Englishmen perhaps the most startling paper will be that on Phonetics. How much is being accomplished through this new science is further illustrated by two reports recently received from those who have visited Germany and studied the application of this science in the training of missionaries. Much is certainly to be gained from Germany in regard to the thorough study of language, and until there is some body or person responsible for action, much of this and similar material will not be made available for us in this country. It will be of great advantage if information can be given as to the facilities for special training in any particular line, both at home and abroad; the question of whether preparation had better be taken before going out or on the field often resolves itself into the practical one of the nature of the training available in each case. If the secretary were able to do

nothing else he might be very usefully employed in obtaining and communicating information as to such training. It is not, however, for this alone that the Executive have dared to call back an experienced missionary from the field.

2. The Board, then, will also give close attention to the whole problem of special missionary preparation. It will consider the subject in its widest aspects. It will endeavour to apply true educational and psychological principles to it, and to view the preparation in the light of the ever-changing conditions with which the missionary is confronted. None surely would be bold enough to maintain that our present methods cannot be improved. New conditions are always arising, and new knowledge is being reached which must shed much light upon the task of preparation. The Board will endeavour to fit itself to advise and, where needed, to originate ideas bearing upon this problem. It will be in a position to do this as it seriously studies the information it collects, and discusses the questions suggested by it. By such means the members of the Board, and more particularly the secretary, should become specialists upon missionary preparation. In many theological colleges the authorities are alive to the need of special training for those of their students who are going abroad, and would welcome practical suggestions in this direction. Moreover, many student volunteers and other young people who may not yet have applied to the missionary societies would value authoritative guidance as to the way in which such spare time as they may have during their course of preparation may be used to the best advantage.

3. Having collected and, as far as possible, applied this information, the Board of Study will be in a position to bring home to missionary leaders and to the Church as a whole, the importance of special missionary preparation. It is clear that if adequate steps are to be taken to meet the need, money will be required. When once a clear line of policy is defined, and it becomes generally recognised that the largest missionary results will follow by carrying it out, the Church will not fail to take up the burden. The Board can serve a most useful purpose in raising the level of the discussion, focussing attention upon the problem, and inspiring the Church with a keen sense of her duty in the matter, and a desire to do it.

4. Further consideration of the question will bring to light other directions in which the Board can practically serve the societies.

While much may be done by the various denominations acting each in its own capacity, there will certainly be work that can be more efficiently performed by joint action. A beginning will doubtless be made by issuing a list of the best books available on the various subjects included in such a course as that suggested by the Report of Commission V. Such a list will in itself draw attention to the necessity of stimulating the production of better literature in certain departments. As the existing facilities for training are reviewed it may be found that some steps can suitably be taken towards their improvement. It may appear that certain subjects are not adequately taught, and the Board may be able to secure the best teachers and make them available for various institutions. Problems of co-ordination and co-operation in missionary training will emerge, and the Board might help in the solution of these, and in arranging that the special advantages offered by one institution should be available for all. A proposal to hold summer schools for missionaries on furlough and those about to go out for the first time, is also under consideration. The Board would obtain information in reference to, and seek to bring the societies into touch with, any work carried on outside missionary circles which might have a bearing on the training of missionaries—as, for example, that undertaken by the proposed School for Oriental Studies in London. The Boards in various lands would doubtless co-operate with one another.

It has never been supposed that the Board of Study would advise upon general theological training. It would strictly confine its attention to matters in which differences of opinion would not be along denominational lines. That there is a wide field of service before it in regard to such questions must be evident to all who closely consider the subject. It is largely because there is such a wide field before it in this direction that it has been found possible to move forward so rapidly in the creation of the Board of Study. The ideal before the Board cannot be more fitly expressed than in the words of the Conference Report (Vol. v. p. 191):—

"Leaving each society free to train its candidates in its own way, it would be the servant of all societies, furnishing each with such information and guidance as might from time to time be requested. Its wide outlook would enable it to judge as to the subjects that require investigation, and the courses of study that could be profitably pursued."

III. TRAINING AT HOME AND ON THE MISSION FIELD

At the outset of its investigation the Board of Study is confronted with an extraordinarily difficult problem. Wide differences of opinion are apparent in regard to the question as to the point in his training at which the missionary should go abroad. It is urged on the one hand that when his ordinary training is completed he should at once proceed to his field of labour. Among the subjects for special study there are some, and notably the language, which can be taken up profitably on the field. While undertaking this special training the missionary is absorbing, unconsciously it may be, the ideas of the people among whom he is living; he is becoming mentally and physically acclimatized, a process which is bound to take time. It is urged that a missionary who comes out fully prepared, and even ready, to speak the language, is sure to make blunders which would be avoided if he were to live for a year or two in his new surroundings before undertaking active work. Again it is pointed out that the younger a man is when he reaches his field the more readily will he learn the language, and the more easily will he adapt himself to the new thought and life in the country of his adoption.

Other aspects of this question are ably stated by an Indian missionary in the following words :—

"The proposal to place all missionaries, for the concluding year of their preparation, at a college on the field ensures a study of Hinduism under circumstances in which it can alone be understood; for Hinduism is a spirit, an attitude, rather than a religion which can be studied from books. The scheme also has the great advantage of bringing English and Indian workers together as fellow-students. One great and urgently needed reform, to my mind, is that the missionary's earliest years in the country shall be spent *as a student*, humbly learning, studying, and imbibing. If we have a generation of home-trained missionaries coming out to India with the notion that they are now trained and equipped for work, we shall create a new class of evils hardly less disastrous than those from which we are trying to escape. *At all costs insist that the concluding period of training, a year at least for all missionaries, shall be on the field.*"

There is much, however, to be said on the other side. Among the reasons advanced in favour of special training at home are the greater facilities there, the difficulty of doing one's best work in a

tropical climate, the fact that a missionary, once he is on the field, is often given responsibilities for active work, owing to temporary need, at a time when he should be engaged on language and other study. Those who most strongly press that missionaries should do all their language study on the field do not perhaps sufficiently appreciate how much can be accomplished at home. Where there are large resources, and skilled native teachers can be obtained, first-rate work can be done, as is shown by the experience of the School of Oriental Studies in Berlin and the Colonial Institute at Hamburg. In some languages much better progress can be made at home than in others. Where teachers of genius are available, some beginning in studying the structure and grammatical basis of a language may be of great advantage.

It is interesting to note that while the bulk of missionary opinion in this country and in America seems to lean to a language training on the field, the evidence taken by the recent Treasury Committee on the organization of Oriental Studies in London points almost unanimously to an opposite conclusion. "The evidence," says the Report, "of the need for preliminary training in this country is overwhelmingly great." It was pointed out to the Committee that the native teachers used by foreigners seldom had any idea of teaching, and that thus much time was lost; and special attention was called to the fact that some Oriental languages "require for their acquisition aptitudes not possessed by everyone." It is suggested that a year's course would serve to show how far any candidate possesses such aptitude. The view was even expressed that appointments should be conditional on the candidate's knowledge of the language spoken in the place to which he was to be sent. Missionary opinion on the Continent of Europe leans strongly in the same direction.

A wide divergence of opinion is manifest in the replies sent in to a series of questions asked of missionaries in regard to the establishment of schools for the training of missionaries on the field. In the main the differences are between missionaries at work in different language areas. At the same time there are cases where two missionaries, writing of the same language, express diametrically opposite views.

How are these different points of view to be met or reconciled? It has been suggested that it might be well to look to the establishment of colleges for special missionary training at home, and also on the field. Even if the home colleges had the best possible equip-

ment, and were doing the finest work, there would, it is said, be room enough still for colleges on the field where training would be carried a step farther, and the language studied in the place where it was spoken. Some societies might send men direct to such training schools. In any case it may be some time before a School of Oriental Studies is founded in London, and in the meantime the present chaotic state of things should not be allowed to continue.

One thing seems clear, that no theoretic solution is possible which would give the victory to one view rather than the other. Conditions differ in different fields, and according to the facilities available. In many cases a college on the mission field does not seem to be possible. Individuals must also be dealt with according to circumstances. What is most needed is an exhaustive study of the whole problem, in relation to the conditions of each field. It may be that the question of language training will have to be dealt with apart from the other aspects of special preparation, although there are advantages in taking the two together. It is certain that the Board of Study will not approach the problem in any partisan spirit, but will aim at working in the closest co-operation with the efforts that are being made in the mission field for more adequate training. A special committee of the Continuation Committee is studying the question of training schools for missionaries in the field, and is taking pains to keep in touch with the Board of Study. Some of the facts that have come to my knowledge in connection with this investigation will probably be of value at the present time.

IV. TRAINING SCHOOLS IN THE MISSION FIELD

The missionaries, at least in several fields, have clearly recognized that the present arrangements ought not to continue. They see how much time is wasted in finding a suitable teacher, in teaching him how to teach, in wrestling with difficulties where a single word from a foreign teacher would make the matter clear. One writes: "Candidates usually trained not to learn *languages* but *subjects*, by the same methods as are used in the study of philosophy and theology, and then sent out to teach themselves a living language with the aid of a native usually absolutely ignorant and incompetent for the purpose—the candidates trusting, in a childlike faith, that the

teacher will teach them what he himself does not know! . . . All the while the senior missionary too busy, or too diffident to undertake the task himself. The marvel here is not that missionaries are generally poor linguists, but that one ever learns the language respectably at all!"

In most cases it is the language question which has been uppermost in bringing missionaries to the point of starting a school for special training, and the bulk of the teaching, if not all, has been on the language. Great advance has recently been made, on the Continent of Europe especially, in the teaching of living languages. Schools run on the Berlitz lines are to be found in all parts, and are having a wide success. The best methods ought to be applied to the language training of missionaries. What we actually find is that the great majority are still wasting time in the way described above. There is the clearest possible case for the establishment of language schools at any rate in some fields.

A good deal has been done in China. The China Inland Mission has set the example, and for many years has had training schools—one for men at Nganking, and one for women at Yangchow. These schools are regarded by the Mission as having been an almost unqualified success. The authorities believe that far better work can be done there than would be possible at home. The schools are under a foreign principal—a missionary of wide experience—who is assisted by competent Chinese. Lectures are given on Chinese religions, manners, and customs, as well as on the language. Six to twelve months are passed in the institution by each new missionary. The student is thus protected from interruption; his first months in the country are spent in a helpful atmosphere; and he has the stimulus of working with others during the early grind on the language. It may be questioned whether the attempt to deal with all Mandarin-speaking China in one school is not almost too difficult. Many students find it hard to adjust their speech to different tones and modified sounds. However, with this one possible exception, there can be no doubt of the value of the schools.

Four years ago an experiment at a hill station (Kuling) was tried by the Y.M.C.A. From all parts of China secretaries were gathered together, most of whom had done some previous work. Each had his own Chinese teacher. A foreigner was in charge, and lectures were given on geography as well as on the subjects mentioned above. Drill in etiquette was a helpful feature. "*All* found the

work most helpful," says one who was there; "the elements of competition, discipline of regular hours, and the easy access of an expert ready to give counsel, were all valuable."

Similar temporary courses have been conducted in Hankow, Chekiang, and Peitaho. These have been of a varying degree of value, but all are spoken of as very useful. The difficulty in a mission station seems to be that interruptions to study are usually more difficult to avoid.

Regular language schools have been established in two other centres in China—by the Canadian Methodist Mission in Chengtu, and by the London Missionary Society in Peking. In both cases other missions have participated in the advantages, and in the latter proposals are now under discussion with a view to placing the school under union management. In Chengtu the course covers about a year; the primary object is language study, though "much is also taught of the customs of the people." All new missionaries (of the C.M.M.) are required to spend their first year in the school; and the secretary of the Mission writes: "We believe that an additional benefit in connection with the language school is that the presence of the new missionaries for one year in the city of Chengtu, where a number of missionary organizations have their headquarters, and where some of the most experienced missionaries are located, gives them an opportunity of studying the most effective methods of missionary work and of observing Chinese characteristics, before they are brought into direct contact with the people in responsible missionary work."

In Peking the range of studies appears to be somewhat wider, and eight lectures a week have been given by missionaries other than the Principal, who gives his whole time to the work. "Examinations are conducted by a board made up of diplomats and missionaries, and five missions accept these examinations as equivalents for their own." It is strongly felt by the Principal that the school should be a spiritual home and that "spiritual dangers should be frankly dealt with."

In both schools conversation takes a large place, and each student has his own teacher in addition to receiving help from the Chinese who are appointed on the staff. Of the Peking school it is said: "It is not too much to claim for the school that it has lessened very considerably the drudgery of learning Chinese for beginners, and some have been saved from pitfalls which would have cost them pain and

loss unless the warning note had been given. Examiners have testified that it has, probably, saved for the students at least half the time generally devoted to study, or, in other words, that they have learned in six months as much as they would have learned in twelve under the old method, and learned it more efficiently."

Other proposals are being brought forward in China with a view to providing permanent language schools in other centres. It is too soon yet to speak of them. One movement must, however, be mentioned, namely, the proposal to establish a school for the thorough study of Chinese literature and philosophy. The Shanghai Missionary Association took the matter up at its meeting on 2nd May 1911, and referred it to the Continuation Committee. The proposal is that there should be a central school for all China, preferably in a place where there is active missionary work, and where there are many historic associations. A first-class library would be collected; three or four professors would be appointed; the courses would be on the structure of the language—Chinese literature and philosophy, social conditions, etc. All who entered should have done at least two years' work on the language and, say, another two years' mission work. This proposal is similar to that put forward for North India by the Bishop of Lucknow, described in *The East and the West* in October 1910, and referred to in the Report of Commission V., Appendix XIV.

Matters are not so advanced in India. The Bishop of Lucknow's scheme has, however, been before the public for some time, and a beginning was made last summer by holding a school of study at Kotgarh; and lecture courses on Hinduism and Islam at Simla and at Mussoorie. These seem to have been generally appreciated. "Strong expression," we are told, "was given to the view that language study should be combined with the study of religions, especially for the younger missionaries." In fact Bishop Westcott himself writes: "Practical considerations make it probable that arrangements for instruction in the vernacular will take a more prominent place in the programme than was at first intended." There is a general agreement among the missions as to the necessity for moving forward as soon as the shape which the proposal is to take can be definitely decided upon. A scheme brought forward some years ago by an American missionary was generally supported, but fell to the ground. There is good reason to hope that the present one will be more fortunate. The scheme is

planned so as to benefit all denominations, though here again one society is taking the lead in organizing the work.

A proposal has also been made to the Church Missionary Society that their new missionaries should be placed, during the last year of training, at the Divinity School, Allahabad, where they would work alongside Indian students. A scheme for the training of women has also been advanced, which has certain unique features and is well worthy of mention. It is that " candidates should leave for North India, not as at present in the autumn, but in the spring, and proceed at once to a hostel in connection with a school of study in the hills, and spend their first six months there in language study. They would then disperse for six months' practical training on the plains, in little groups of twos and threes, some to village work, and others to zenana work, others to schools, others to hospitals—in each case under the guidance of the most experienced missionary available. Candidates would then return to the hills for a further six months' study, after which they would take up work in the station to which they had been located by their society."

In connection with the United Theological College at Bangalore classes have been held for new missionaries, chiefly on the languages of South India. Steps are now being taken for the establishment of a permanent school for the study of Tamil, Kanarese, Telugu, Malayalam, and Hindustani. The course is for six to eighteen months, and includes lectures on Indian history and religions. The scheme has been approved by the Executive of the South India Missionary Association. Proposals have also been made for starting a school of study at Serampore in connection with the college. This would be primarily for language study, but would also include courses on religions and history. A special point is made of a good course on Sanscrit.

Lastly, the Lucknow Conference on Missions to Moslems " strongly recommended the establishment of a well-equipped college for missionaries at Cairo on a co-operative or interdenominational basis." Investigations are being carried on with regard to this proposal, and there seems to be every prospect of its taking definite shape in the not distant future.

From this rapid survey it will be apparent that many are keenly alive to the importance of the whole subject. Considerable progress has already been made both at home and abroad, and the clearest case seems to be made out for a co-ordination which shall be both

on international and interdenominational lines. Close touch must be maintained between those who are working out the problem at home and on the field in order to avoid unnecessary duplication, and to exchange experience. The formation of the Board of Study, and the establishment of the *International Review of Missions*, will each be of large value towards this end. The above considerations and facts will serve, perhaps, to show how complicated is the problem and how urgent is the need for advance. Such advance can only be made after further careful investigation and thought. The steps already taken encourage the belief that something like adequate attention will be in future given to a subject which has too long suffered from, at any rate, partial neglect.

CHINA AND EDUCATION

By President JOHN F. GOUCHER, LL.D.

Those who would think correctly and consequentially upon the problems which China presents must revise their premises and quadrate their facts with a changed and rapidly changing environment. Her condition has ceased to be one of inertia and is rapidly becoming one of momentum. Her past is a question of arrested development, not incompetence. She is belated, not incapable. She is no longer looking backward, but forward. She has ceased marking time, and is moving with a swinging stride in an unfamiliar way toward an uncertain future, expecting from other nations the inherent rights of a peer, and is vitally related to everything determinative of the ultimate humanity.

Changes within the "Celestial Empire" are being made so rapidly and are so stupendous and far-reaching as to be almost incomprehensible. If progress is measured by the advance toward, rather than by the distance from, its goal, China's record is not only unparalleled in history, it is unapproached. Notwithstanding the antiquity of her civilization, her vast population, divergent local interests, varied and embarrassing treaty regulations, and a reputation centuries old for immobility and lethargic indifference to everything about her, yet she has registered during the last half-decade real progress in the development of a new Nationalism.

In response to an Imperial Edict the people elected representatives who, in Provincial Assemblies convened, decorously assumed their assigned responsibilities of directing in governmental affairs.

A National Assembly, consisting of one hundred appointees by the Emperor and one hundred selected by the Provinces, has held an epoch-marking session in Peking to discuss national problems, formulate recommendations, and prepare the way for constitutional legislation by a National Parliament to convene in 1913.

Opium, with its insidious tendency to enervate and lure its victim to utter destruction, was entrenched in treaty regulations,

and had become arrogant as a source of revenue abroad and at home. In large areas, 70 to 85 per cent. of Chinese men and 30 to 45 per cent. of Chinese women were reported as held in the seductive thrall of the debauching drug. Nevertheless, on 20th September 1907, an Imperial Edict was issued restricting poppy cultivation and limiting the consumption of opium as steps towards its absolute eradication. I spent several weeks during 1910–11 travelling nearly two thousand miles in Szechuen, where the annual production had been 27,000,000 pounds, and I did not see a poppy plant. Its consumption in the Empire has been reduced about seventy per cent. in three years, and it is believed the poppy will entirely disappear from China within the next two years, in which case export from India is to cease.

The educated, the nobility, and the middle class have assumed such hostility to the ancient custom of foot-binding that it is doomed.

The phenomenal growth in the freedom, circulation, and quality of the newspapers and periodicals; the marvellous development in the postal, telegraph and telephone service; the comprehensive plans for the equipment of extensive railroad systems; the regulations for the establishment of a national currency and a national customs service; the reform of the Chinese Courts of Justice and the provision of fixed salaries for its officers; the requirement that a common language be taught in all government schools; the abolition of girl slavery; the suppression of the elaborate and arrogant system of gambling entrenched about Macao; the exclusion of cigarettes from the Fukien Province; together with other national and provincial reforms and movements which involve radical political, social, and economic changes, demonstrate the rapid development of their new Nationalism. It is in no sense old things dropping from palsied hands, it is the purposeful letting go of the outworn or harmful, and the deliberate alignment of modern and potential forces and methods with their reconstructing purpose.

The most radical, far-reaching, and vital change, the one which transcends all others in importance, is taking place in China's educational problems.

Her educational plan was in operation before Abraham migrated from Ur of the Chaldees, and it was organized into a workable system by Li Shi Mi, the second Emperor of the Tang Dynasty. Whatever may have been its elaboration, its chief characteristics had persisted for twenty-five centuries, developing and extending its influence,

dominating and unifying the Chinese civilization. Measured by its ideal to conserve the past, it was eminently successful.

As a system it was unique in object, content, and method.

The government has been the dominating idea, and its stability the direct, pervasive, and persistent object of their educational system. The development of officials, trained to obey by sustained personal application, selected through progressive examinations open to all who qualified, and culminating in position and promotion, was its immediate purpose.

The content of their education was wisely chosen to further its object, and consisted of a detailed knowledge of their classics, ability to quote them accurately, skill to apply their precepts, and efficiency in imitating their style in dissertation. These were the attainments by which the officials acquired their degrees and consequent positions. They were their most prized intellectual asset and best paying investment.

The method was not compulsory, but conditionally remunerative; not universal in its requirements, but impartial in its rewards. It provided no facilities for aiding those who wished to try, only assured opportunity for those who succeeded. It maintained no schools for instruction, its education halls were solely for examinations. It did not occupy itself with the dullards, the unimaginative, or the masses, but appealed to those who had initiative and ambition, and affected them in two ways—it paralysed their initiative and enslaved their ambition to the government service. The antiquity of the system, with its subtle, far-reaching ramifications, the loyalty of the learned, the devotion of the aspiring, the reverence of the ignorant, made any sudden or serious modification an improbable supposition.

In 1898 the Emperor Kuang Hs'u attempted to introduce an era of educational reform, but the Empress Dowager deposed and imprisoned him. Two years later the Boxer outbreak attempted to destroy all progressive influence, but resulted in the overthrow of the reactionists, and in 1901 the Empress Dowager revived the very program which she imprisoned Kuang Hs'u for proclaiming three years before. This ordered that all temples which had not been set apart for sacrifices by edict should be used for schools and colleges for the new education; and all who graduated from them should be eligible for government appointment.

On 2nd September 1905 an Imperial Edict was issued practically abolishing the entire scheme of literary and civil service examinations,

and, beginning from 1906, designated courses of modern learning were to be included in the required tests of candidates for civil appointment.

This action was cataclysmic, it swept out of existence their national system of education; there was none other available or adjustable to substitute for the discarded one; and no element of the old possessed sufficient vitality or adaptability to serve as a germ or rallying point from which to elaborate a new one.

It was no ordinary crisis, but vitally related to every interest of the Empire, present and future, the culmination of a series of crises any one of which challenged the wisest statesmanship and most herculean effort to divert disaster.

As a whole the Chinese are uneducated. While many may know a few characters intimately associated with their immediate business, they can neither write nor read the simplest of those used in treating of government affairs, social relations, or even the daily events of life. It is estimated that only one man in twenty and one woman in a thousand can read.

An absolute monarchy may maintain its authority so long as the ignorance of its subjects is sufficiently dense to make them a non-resisting mass, and the subserviency of its officers renders unquestioning allegiance in the enforcement of its orders. But ignorance and servility are poor substitutes for intelligent loyalty, and are inimical to a constitutional government. A liberalized government demands as absolutely essential to its efficiency and maintenance the rational consent and co-operation of a dependable citizenship and capable leadership, and these must be the products of education.

For centuries China had reverenced education beyond all other nations, and depended upon a carefully elaborated system of education for the maintenance of her national life. When she changed her governmental ideal, it was but natural for her to restudy and reconstruct her system of education.

The Imperial Decrees of 1906 stated: "Our High Commissioners have returned from their travels, and in all their reports to us they are unanimous in the declaration that the main cause of the backward condition of this Empire is the lack of confidence between the highest and the lowest. . . . Indeed, officials know not how to protect the people, while on the other hand it naturally follows that the people are ignorant of how to guard the safety of their country, . . . but no method of procedure has yet been drawn up, while the understanding of the masses is very limited. . . . It is incumbent upon us,

therefore, . . . to promote and encourage universal education. . . . We would earnestly exhort our Viceroys and Governors of Provinces to issue proclamations to their people begging them to show an enthusiastic desire for education. Let all observe law and order, and sedulously prepare themselves to enjoy the solid advantages of constitutional government. Let this be made known to the whole Empire."

Emphasis on the new education did not stop with verbal commendation. China is absolutely honest in her desire for progress, and the "Chinese Government as an entity is fully alive to the necessity of having a new class of officials who thoroughly understand everything the West can teach."

Examinations were held in Peking in the autumn of 1906 for the bestowal of degrees on Chinese students who had won distinction in the universities of America, Europe, and Japan, and it was discovered that proficiency in Western learning had been acquired at the expense of exact knowledge and correct use of Chinese. The Throne emphasized its insistence that Peking would not tolerate poor Chinese and meager attainments in Eastern learning, any more than Washington and London would condone poor English, or Berlin faulty German and inadequate Western learning.

Imperial Decrees inaugurating the new era in Chinese education provide for a university in the capital of each Province, with auxiliary prefectural and district colleges and schools; medical and industrial colleges, agricultural institutions, schools for normal training, mechanical engineering, electrical engineering, and the whole range of technical instruction, all culminating in the Imperial University of Peking. In all these institutions Western arts and sciences are to be taught side by side with the old Confucian classics. Underlying the higher institutions, middle and primary schools are to be founded, one of the latter on the average for every four hundred families. The plan further provides for an inspector of education for each Province, and other necessary accessories of administration.

The crisis which confronts China is incidental to her transition, but augmented by her immense population, complicated by her national characteristics, and aggravated by its diverse factors and far-reaching issues. Her problem is emphatically a world problem. How can her ignorant mass and incompetent leadership, produced by an obsolete system through centuries of inbreeding, under an isolated, absolute monarchy, be transformed into an educated,

dependable citizenship, with capable leadership, which is essential to a liberalized Government facing the responsibilities of a great world Power? It can be solved only through education. A bad or insufficient education will work disaster. Success depends upon an educational system adequate to both the present and prospective demands of the Chinese nation, not simply the demands she recognizes, but the demands which she must satisfy in her relation to the ultimate humanity. An adequate educational system must be universal in its provisions, adjusted to Chinese necessities and cumulative in its results.

China estimates that it will require one million schools to care for her population of school age. About forty thousand schools offering some kind of Western learning have been established. Among these are universities, colleges, middle and primary schools. Their equipment includes specially constructed buildings and others carefully transformed, with, in many cases, elaborate and expensive apparatus. There are a considerable number of instructors qualified to teach their respective subjects or administer their particular offices, but because of limitations which they cannot control the results are unsatisfactory.

How are the remaining nine hundred and sixty thousand schools China requires to be established and maintained? As she perfects her organized effort, China can house them in her temples already assigned to that use, and in specially erected buildings.

Hitherto China has lived from cultivating the soil and upon the spontaneous product of her waterways. She has never utilized her mineral resources, though no part of the known world is richer in coal, iron, and practically the whole range of commercial ores.

In the past she has relied almost exclusively upon man-power for all mechanical purposes. In propelling my houseboat on the Yangtse from Ichang last winter, I had the services from time to time of over five hundred persons. When she commands her mineral resources, harnesses steam, electricity, and her vast water-power, and utilizes mechanical devices, her material wealth will increase enormously, and she can finance her school system without burden or stint.

The physical conditions of her educational problem are superficial and readily supplied, but teachers and administrative officers present a more difficult proposition. Where can they be found? Character is of slow growth, and specialists cannot be furnished on

a rush order. Importation of any necessity is only a temporary expedient. The Chinese demand must be met by the development of a Chinese supply.

Fundamental to the development of this supply, more important and insistent than buildings, apparatus, or text-books, because determining, justifying, and outlasting them, is an adequate ideal. The formation of such an ideal is impossible to China at her present stage of development. She has not freed herself from the domination of her old ideal. Her traditions and training, her philosophy and ambitions, are nationalistic and materialistic, not individualistic or spiritual. She is lured by the glamour of the superficial, the mechanical, the physical.

China's great need is not the material equipment and organized forms of a new civilization, but the vital self-interpreting energy of a new and spiritual regeneration. The higher education must include the education of the highest. The development of the body may make a splendid animal; "the discipline of the mind may make a splendid devil." To ignore or subordinate the spiritual nature is inhuman. Body, mind, and spirit are the indispensable concomitants of a man. Without any one of these, he is mutilated, incomplete, aborted. The true man is a trinity with three interrelated natures, each serving in its proper relation; the disciplined body and trained mind subordinated to the cultured spirit, which interprets moral obligation and emphasizes the sustaining motives. These when properly adjusted realize the assured blessings of true manhood. An adequate ideal must be universal in its application, and include the true objective, content, and method of education.

If China recognized this, where could she find such an ideal? She could not turn with confidence for counsel to any nation with which she has had treaty relations, for all these without exception have deceived her, sought to exploit her for their own selfish ends, and, in their dealings with her, been avaricious, mendacious, predatory. The United States has been less so than any other, but she has not maintained a consistent record of equity.

China could not adopt as a proper model any national system of education now in operation, for there is not a national system which justifies itself by its ethical results as recorded in its citizenship. Even "the most Christian nations" would soon show serious moral degeneracy if the ministry of the Christian Churches or the tonic, constructive influence of the Christian schools and Christian

homes were suppressed and the training of its youth were left to its educational system.

China could not find her quest in any idealistic treatises, for education is not speculative, but vital; not a theory, but a practical, articulated system of principles and facts, actions and reactions, which eventuate in character.

Christianity possesses the possibility, and therefore she must face the responsibility of helping China to work out the solution of this problem. All religions are educative; Christianity is pre-eminently so. It is not a series of human observations, speculations, and ratiocinations, but a revelation of spiritual and eternal verities, relations, and consequential obligations emanating from and interpreting God. Christianity was revealed through the Great Teacher who taught not by precept only, but embodied the whole range of the truths it embraces, manifested them and its spirit in terms of human living, and commissioned His disciples to go teach all nations and be His witnesses to the ends of the earth. Christianity is the only religion which is essentially and universally educative, inclusive of all men and all conditions, enabling man to transform his environment to higher forms of orderly service.

Christianity embodies the adequate ideal, for it includes the true objective, content, and method of education. The objective Christianity presents is personality in its two primary and indestructible categories, the individual and the collective, making serviceableness the gauge of attainment. Its content is truth—"ye shall know the truth and the truth shall make you free." Its method includes acquisition and expression.

This is the only ideal of education which can justify hope for China in her great crisis, enable her to enter the community of civilized nations, or prepare her to face her obligations to the ultimate humanity. Any other would temporize with her difficulties, pervert her opportunities, and prove a snare and a delusion. China's indispensable and insistent need, like that of other nations, is symmetrical personality, a personality with every function so developed and all so normally articulated as to make the individual dependable as citizen or official, in family, social, industrial, commercial, national and international relations, wherever placed and however environed.

To aid China to realize this her supreme need through an adequate system of education is the challenge which confronts Christianity. This is the challenge which opportunity always makes to ability,

but it is immeasurably enforced by the urgency, magnitude, and portentous issues of China's problem. The crisis is on, and creates an exceptional obligation which Christianity must face or fail.

To meet this crisis action is required along several lines.

1. The Christian Church must imitate the Lord in presenting the ideal. Jesus Christ, the Teacher who came from God, never sought to secure reverence or compel worship by declaring His divinity. This He did by demonstrating it. He declared His divinity to supplement instruction or enforce argument, but He relied upon its demonstration to establish confidence in His claim and obedience to His requirements. "The Father that dwelleth in Me, He doeth the works." "Believe Me for the very works' sake."

So it will not meet China's need to declare the superiority of Christian education. The Churches must demonstrate it. It is not sufficient to point to a record made elsewhere or to a contrast which existed in the past. The time was when Christian schools were the only schools on Western lines in China. They drew to them youths purposeful and courageous who were closely associated with and steadily influenced by the consistent, compelling personality of consecrated missionaries and strengthened by the unrelenting opposition of their neighbors, so that the Christian leaders, who have so steadily influenced the national life, were developed under conditions which do not always exist to-day.

Anti-Christian, non-Christian and nominally-Christian schools are rapidly multiplying and compete with the best the Churches maintain. The opportunity and obligation of Christian education is to demonstrate, under the severest tests of comparison with the best of all other classes, that in ideal and realization, in content and spirit, in method and administration, the Christian schools, judged by their product of dependable, efficient personality, are not only superior to all others in exceptional cases, but also in the high average attained by their students. It is a question of quality, not quantity, not how many but how much. It is thoroughness or extinction. One thoroughly first-class Christian institution, easily the best of its kind, will do more to demonstrate the superiority of Christian education, strengthen the Church and bless the nation, than forty schools of similar name or higher pretention, working below the point of efficiency.

2. It has almost the force of a serious arraignment to say that a Christian school should be all that its name implies, that it should

be as good as non-Christian schools entitled to that grade-name in the same nation or province, plus a studious, practical Christian atmosphere. Yet facts that are a menace to efficiency, a cause of contempt from native educators and a discount upon the sincerity and influence of the Churches require that emphasis should be placed upon this. It may be that devout men named the schools they founded as an act of faith. They surely are an evidence of things not seen. In some cases, schools called universities are so inadequately equipped, incompetently administered, and rudimentary in the work offered, that it would require a serious strain of courtesy to class them as secondary schools; some colleges, or college preparatory schools so called, would not grade as lower middle, and some are an exponent of the idiosyncrasies of their head masters, who, without regard for psychology or pedagogy, include subjects for instruction or omit others, which place their schools out of alignment with their students' ability and the requirements indispensable to attempting higher grade work. These and other reasons reveal an urgent necessity, if Christian education is to demonstrate its superiority, that the schools should be standardized. This does not mean that they should be fossilized or made so mechanical as to destroy their vitality or eliminate their spontaneity, but that schools which are adapted to children or youth of certain grades or degrees of development or are definitely related to advanced work, should be so designated as to state the truth.

3. China is courageously, generously, devotedly busy organizing and developing a comprehensive system of national education. Organization must be met by organization. In its progress toward fulfilment, the prayer of Christ "that they all may be one" has brought us to a time pre-eminent for team work. Its distinctive characteristic in sport and war, manufacture and commerce, finance and social betterment, government and education, is closely articulated co-operation. This spirit eliminates duplication of agencies, lost motion, and waste of energy. It intensifies effort, develops efficiency, increases the economies, and multiplies the results. No business management of material things would tolerate the expenditure of effort or money in any department of its enterprise where there are disregard for the relation of supply to demand, of investment to receipts, of the kinds of service to the quality of product, of wasteful duplication, of destructive competition or neglect of readily-cultivated openings for extension.

The Churches are called upon to administer consecrated money and employ consecrated personalities in furthering the purposes of God where muchness of fruit is the test of discipleship. Shall they be less prudent or thrifty than business men of the world? In so far as the Churches through their schools maintain hurtful competition, fail to secure to their students the best of present possibilities and largest future opportunities, by neglecting to establish a system of Christian education thoroughly articulated from primary to university grades, wisely supervised, supported and developed by generous, consistent, persistent co-operation, they are wasteful of resource, neglectful of opportunity, and disobedient to obligation.

The details of the system would necessarily differ, for a time at least, in different areas, but should be true to the ideal and steadily draw toward a general national type. Probably primary and middle schools should be maintained by the various Churches under denominational direction, but thoroughly standardized according to, and articulated with, the general system.

4. There are many reasons which seem to require that the universities, including technical schools, post-graduate instruction, and affiliated colleges, should be union institutions with inter-denominational, that is, inter-Church management. Among these reasons are the following:—

(*a*) The necessity to establish at strategic centers, without limitation by denominational preoccupation, commanding institutions and the ability to maintain and develop them and their affiliated schools properly.

(*b*) The inability of one Church to compete successfully with the nation in equipping, maintaining, and developing a great university.

(*c*) The largely increased financial co-operation which great union Christian institutions could secure from the stewards of God entrusted with the administration of large wealth.

(*d*) Economy and efficiency of administration.

(*e*) General or common supervision, assured excellence, and thorough articulation which it would make possible.

(*f*) The education of the Chinese is China's problem. The demonstration of the superiority of Christian education by establishing an adequate system and maintaining typical institutions, the development of Christian leadership for all the departments of life, the adequate interpretation of the revelation of Christ in the spirit of the Church, through an intelligent and dependable member-

ship, is the Churches' problem. The Christian Church is responsible for bringing to the Chinese a Christian experience. The Chinese are responsible for giving China a Christian civilization. The Churches may not at present be responsible for more than four truly great Christian universities with their affiliated schools and a thoroughly administered system of Christian education, but less can hardly meet her reasonable responsibility to China's more than four hundred million souls.

5. To demonstrate the superiority of Christian education requires that the schools, founded and maintained by the Christian Churches or Christian people, shall be Christian schools and offer Christian education. If "the end of all education is right living," its true objective is the development of men, not specialists; saints, not simply students. All that is taught should be subservient to the paramount aim, the perfecting of character, the development of virtuous, serviceable lives, quadrated with God and man. Science, history, literature, the arts, are to be studied not as ends in themselves, but as means to personality, development for serviceableness.

There is in the essential nature of youth a responsiveness to and demand for instruction in spiritual things. No education is complete without it. So persistent and assertive is this demand, that it has come to pass without legislation, and in some places in spite of legislation, that the colleges and universities of America contain the most Christian communities in the land. Taking the young men of North America as a whole a decade ago, not more than 8 per cent., or one in twelve, were Christian, but of the 83,000 young men enrolled in 356 institutions of higher education 52 per cent. were members of evangelical Churches. A godless school is an archaic and aborted form of social institution, psychologically defective, a spiritual derelict and a crime against humanity. No matter what may be the physical development of a teacher, or his mental equipment, nor the extent or exactness of his knowledge of any special subject, no matter what his personality or his reputation, if he is not a disciple of, and loyal to, Jesus Christ, whom the consensus of the world's best men and most accurate thinkers recognize as the Great Teacher, he is by so much disqualified for the best work and his deficiency is a menace to the most manly development of the pupils entrusted to him.

For the Christian Church to found or maintain a non-Christian school in a non-Christian land would be more subtly destructive,

more subversive of obligation, more antagonistic to the Kingdom of Christ than are the pagan schools of similar grade.

While, for lack of space, I may not discuss the status of Christian education in China as to its present condition, needs and trend, I may say there is evidence of growth among the missionaries, native Christian leaders, mission boards and leaders in the home lands in the spirit of unity, the demand for greater excellence and a closely articulated system of co-operative Christian education.

(*a*) There are various organizations carefully studying the situation, formulating results, discussing needs, exchanging conclusions, creating sentiment, developing purpose, unifying effort, and strengthening agencies.

(*b*) The Educational Association of China for "the promotion of educational interests in China and the fraternal co-operation of all those engaged in teaching" has for twenty-one years served with aggressive efficiency in creating and focussing public opinion along these lines.

(*c*) The national Committee on Christian Education, created at the Shanghai Centennial Conference, interpreted the spirit and purpose of unity, and nearly every Province has a similar committee, while numerous union educational associations conserve and strengthen similar ideals at important centres and in contiguous territory.

(*d*) There are notable developments which have passed far beyond the committee stage into vigorous, autonomous existence and are full of promise.

If the Churches purpose to demonstrate the superiority of Christian education, Peking offers the natural and most strategic location and opportunity. There, at the capital of the nation, where everything is centralized, beside the Imperial University in which the national system of education focusses and from which it influences the farthest hamlet, observed by statesmen, legislative and executive officials and correspondents from all parts of the Empire, with students from every Province easily accessible, the Churches could set up the most conspicuous, impressive, and farthest-reaching evidence of superior, practical excellence.

Nor has the opportunity been unobserved. The various Churches engaged in medical work have agreed upon a policy and plans for a great Union Medical School in Peking. Committees are busy at standardizing and co-ordinating the Christian schools in the Chili Province and the leading educators have long dreamed of a great

Union University. It is high time that they catch the vision of the divine purpose and the nation's need, and increase the excellence of their work by establishing a great Union Christian University at the capital of the Empire.

In West China a notable movement has emerged. All the missions working among the 95,000,000 in the Provinces of Szechuan, Kweichow and Yunnan have agreed upon the standardization of their schools. Four of the seven missionary boards have jointly founded the West China Union University, adopted a working basis, organized the instruction, procured about one hundred acres of land just outside the walls of Chengtu, are erecting the necessary buildings, planning for the development of technical schools and working toward post-graduate courses. While the institution so auspiciously launched is a long call from its ideal, it is full of promise, and has made a valuable contribution toward solving the most vital problem facing the Christian Churches. At Nanking another Union Christian University has been inaugurated, comparatively small in its beginning, but rich in its environment. It has large promise of a great constructive future. Three missionary boards have already combined in its development, purchased land, are erecting buildings, articulating their schools, and organizing courses and instruction according to a comprehensive ideal; thrice that number of mission boards are considering the founding of a great affiliated Union Christian Medical School, and a Teachers' College has been projected.

In strategic importance Nanking is at present second only to Peking, but within three decades or less may far surpass it. It is the literary centre of the Empire, with 102,000,000 Mandarin-speaking people easily accessible. It has assured deep-water navigation to the ocean, and is the focus of seven projected railroads, reaching in all directions, which, if constructed, will make it the transportation centre of the Empire.

The Shangtung Union University, with its co-ordinated schools and affiliated institutions, is planning to locate more strategically its centre of activity, and seeking to interpret the same unifying spirit along somewhat different lines of procedure.

The initial steps have been taken by representatives of all the missionary boards working in the Fukien Province to organize a Union Christian University for south-east China.

The Canton Christian College grows steadily, and is seeking to

establish a great centre in the south with large plans for aggressive work. Plans are under consideration for the establishment of universities or the enlargement of present institutions to university grade at Shanghai, Wuchang, Tientsin, and elsewhere.

These various enterprises, so inadequately mentioned, and other schools and colleges which should be named, give emphasis to the widely diffused and generally recognized demand for unity in effort, and suggest the impossibility of any one enterprise either meeting the requirements or commanding the loyal support of the great missionary boards, burdened as they are with their responsibilities.

No one can consider the ultimate humanity, no matter at what angle he may seek to approach it, without seeing that the Dragon lies athwart his meditations, and he is forced to recognize that China must be reckoned with as a determinative factor. She is wrestling single handed with a series of crises, governmental, social, economic, ethical, educational. Her struggle and its outcome involve national crises of the utmost gravity. Now is the hour of opportunity. She cannot embody non-Christian ethics and live at peace with Christian nations. The conflict is irrepressible. She can be saved through Christian education. Instruction is construction. Her educational problem is her supreme problem.

China has been a backward nation. Her opportunity has been long postponed. Her call to Christianity seems belated. May there not be a special providence in this? Buddhism, Judaism, Islamism, each has sought to grapple with her problems. Her materialism and her massiveness have absorbed each and every cult which has touched her, as the sand absorbs the rain, leaving but slight vestige of their influence, except in a larger development of her dominating characteristics.

It may be Christianity has been "let hitherto," because she was not disciplined, unified, strong enough to be trusted in such a conflict, and because the former generations may not have properly emphasized the one efficient method of approach to secure success. If Christianity will go teach all of any generation, she may baptize all of the succeeding generation. How can she teach them if she does not reach them, and how can she reach them except when they are accessible, impressionable, formative?

Baltimore, Maryland,
October 31st, 1911.

CONTRIBUTORS TO THE PRESENT NUMBER

The Right Hon. James Bryce, D.C.L., His Majesty's Ambassador Extraordinary and Plenipotentiary at Washington, is too well known both in Europe and America to require any introduction. He has long been interested in the relations of Christian and non-Christian races, and his belief in the work of Christian missions is shown by the article which he contributes to the present number.

Dr. Joh. Warneck is the son of the late Professor Dr. Gustav Warneck of Halle, and was for fourteen years a missionary in Sumatra. He is now one of the Inspectors of the Rhenish Missionary Society at Barmen. He is the author of *Die Lebenskräfte des Evangeliums*, translated into English under the title of *The Living Forces of the Gospel*, and on the death of his father he became the joint-editor, along with Dr. Julius Richter, of the *Allgemeine Missions-Zeitschrift*.

The Rev. W. H. T. Gairdner has been a missionary of the Church Missionary Society in Cairo since the year 1897. His work has been among the educated Moslems in that city, and he has been the joint-editor of a weekly paper, *The Orient and the Occident*, which has had a wide circulation in the Mohammedan Near East. During the past year he has been absent from Cairo in order to devote himself to the study of Islamic literature and theology, with a view to equipping himself for more effective work. He is the author of the one-volume Report of the Edinburgh Conference, entitled *Edinburgh, 1910*, of *The Reproach of Islam*, and of other works.

Dr. John R. Mott, Chairman of the Continuation Committee, is the General Secretary of the World's Student Christian Federa-

tion. He was the Chairman of the World Missionary Conference at Edinburgh.

President Tasuku Harada, LL.D., is the head of the Dōshisha College, the leading Christian educational institution in Japan. Before his appointment as President he was pastor of an important Church and also Chairman of the Japanese National Council of Kumiai Churches. He has visited China, India, and America, and was present as a delegate at the Edinburgh Conference, when he received the degree of LL.D. from the University of Edinburgh.

Miss Agnes de Sélincourt is the Principal of the Lady Muir Memorial Training School, Allahabad. She is temporarily detained in England on account of her health, and is working in connection with the Student Christian Movement as Central Volunteer Secretary for women students.

Dr. Henry T. Hodgkin was for five years a missionary in West China, and is now the Secretary of the Friends' Foreign Mission Association. He is a member of the Executive Committee of the Board of Study, regarding the work of which he writes. He is also a member of the Continuation Committee, and the Chairman of its special Committee on Training Schools for Missionaries; in this capacity he has gathered the information given in his article regarding Training Schools in the mission field.

Dr. John F. Goucher was for many years President of the Women's College at Baltimore. He is a member of the Board of Foreign Missions of the Methodist Episcopal Church. He has made three tours of the principal mission fields, and recently returned from a visit to China, where he made a special study of the educational situation.

REVIEWS OF BOOKS

THE HISTORY OF SOUTH AFRICAN MISSIONS

A History of Christian Missions in South Africa. By J. du Plessis, B.A., B.D. London: Longmans. 10s. 6d. net. 1911.

This volume, which is written in a clear and pleasant style, is full of interesting and suggestive information. The author, Mr. J. du Plessis, of the Dutch Reformed Church, states that it has been "prepared in leisure hours during the past three years"; but it has an encyclopædic character which indicates a far longer preparation. In forty-three succinct chapters the history of all the missionary agencies at present at work in South Africa, as well as of various enterprises now extinct, is set forth with considerable amplitude of detail, including delineations of eminent missionaries and summaries of the innumerable crises through which the cause of missions has passed. The leading features of most of the agencies mentioned are defined; reasons for their successes and failures are frequently suggested; their historical relations to one another and to political developments are made clear; and, above all, the general course of the Christianization of South Africa is lucidly presented. Mr. du Plessis' original intention was, he says, to close his record with the year 1850, and the earlier part of his work is certainly fuller and more valuable than the later chapters. Yet he has been wise in complying with the advice of friends that he should continue his narrative to the year 1910, and readers can supplement his sketches of recent events by their own recollections. Such a publication is specially opportune, as an undesigned enlargement and confirmation of the admirable survey of the field presented to the World Missionary Conference. It is greatly to be desired that similar work should be done for other mission-fields by writers as competent, discriminating, and sympathetic.

It is natural that Mr. du Plessis should dwell with special care and fulness upon the controversies in which his own Church and countrymen have been involved. These have in themselves been so important, and bear so directly upon the colour-question and upon the capabilities and rights of natives, that the information supplied will be valued by all students of missions. Yet it is right to say that the arguments presented, which are of the nature of an apologia, are not wholly convincing. Many readers will probably dissent from Mr. du Plessis' estimate of the first champions of the rights of the Hottentots,

from his condemnation of Sir T. Fowell Buxton's Committee (1835), from his account of the regrettable collision between David Livingstone and the colonials, and, still more, from his definition of the rights of white men to appropriate native territory for civilizing purposes.

The proof which this volume itself gives of the friendly zeal of the colonial Churches, not only for the mission cause but for comity and co-operation, makes it needless to debate past antagonisms.

The brevity of the period with which an historian of South African missions has to deal appears in Mr. du Plessis' pages with simple yet picturesque realism. Although we are familiar with the comparatively recent origin of our respective missions, it is almost startling to read that a hundred years ago the only missionaries in South Africa were six agents of the London Missionary Society, who had begun work in 1801, and a band of Moravians settled at Baviaans Kloof. The sixteenth-century enterprises of Dominicans and Jesuits in Portuguese territory had collapsed, and the Moravian mission of 1737 had been stifled by the determination of the Dutch to keep South Africa for the Reformed Church. Indeed, until the arrival of Robert Moffat in 1817, even the London Missionary Society had not, in Mr. du Plessis' phrase, "laid the foundations of its imperishable monument," so seriously had it been hindered by political opposition and by its own blunders. Wesleyan missions began in 1816, Scottish Presbyterian in 1824, the French mission to Basutoland in 1829, and the Rhenish mission to Namaqualand in the same year. We must therefore think of the missionary movement as one which has been in force for eighty or, at the longest, ninety years. In fact, in 1850, when the Anglican and the Dutch Reformed Missions were taking shape, only eleven of the thirty-two or thirty-three agencies which now occupy the field had begun their operations.

Equally startling is the account given of the sporadic, haphazard selection of fields and sites. There was little method and no agreement. The choice was often determined by some stray piece of information or by a personal impulse, and was rarely regulated by adequate knowledge, which was indeed not available. The general idea that a free field was desirable was sometimes glaringly neglected, and, even when there was no such offence, rules as to continuity, concentration, etc., which are now followed by every society, were ignored in practice. A wily invitation from some shrewd chief, whose sole motive was clan rivalry, led again and again to disastrous undertakings.

The difficulties and trials faced are serious enough when considered in regard to any one mission, but in the mass they appear as insuperable. The pressure of European governments—sometimes in conflict with each other and almost always suspicious of religious movements—the complications of tribal strife, the lack of consistency and discretion in home administration, defects in the training and equipment of missionaries, ignorance of the primary rules of health, varieties of dialect and language, with still more perplexing varieties of native temperament, the reluctance of converts to accept any moral

discipline, sex problems, the importation of rum by traders, the attractiveness of missionary settlements for sluggards and rebels—these are only samples of the hindrances by which one station after another was blighted if not obliterated. When one reads of a band of missionaries selecting a site on hearsay, and after a costly journey of months discovering that the site had been occupied for years by the agents of a sister society, or of a missionary formally charging government agents with extortion and failing, when an inquiry was instituted, to produce any evidence, or of devout men, in the supposed interests of Christianity, leading in a racial fray, and when such mistakes are seen to have been natural and almost inevitable, the feeling arises that the success of a scheme so embarrassed could not reasonably be expected, in spite of the high purposes cherished by societies and the consecrated heroism of gifted explorers and willing martyrs.

Yet Mr. du Plessis' narrative, without any argument, converts that feeling into one of profound and thankful surprise. These sporadic agencies have been subject to an unseen control. Lost ground has been recovered. Blunders have been corrected. Offences have been abated if not removed. Wisdom has been given to inexperienced men, and courage to the fragile. The cases in which one mission has permanently injured another could be numbered on one's fingers. If Moffat's single-minded comrade, Sykes, spent a lifetime in service without seeing a single conversion, a brief evangelistic campaign undertaken by William Taylor, the Methodist Episcopalian, led to the conversion of six thousand natives, and such failures as Sykes' have proved even more valuable than such successes as Taylor's. In the Apostle's words, *πάντα συνεργεῖ εἰς ἀγαθόν*. Again and again Mr. du Plessis' frankness discloses the unexpected. While criticising gently the predominance of educational work at Lovedale, he recognises that that mission has "by precept and example taught its converts the prime necessity of thoroughness." Similarly, he tempers some strictures upon undenominational missions by the statement that the South African General Mission, under the guidance of Andrew Murray, has "made more rapid progress than any other mission." His general conclusion is that "each society, according to its own genius, has made a perceptible impression upon the mass of heathendom and contributed its share towards the evangelization of South Africa." The careful reader of this volume will be inclined to no sectarian or competitive contrast between societies or Churches, but rather to the conviction that if "the pioneering stage of mission work has been passed," it has been through the guidance of God's Holy Spirit, who now calls all Churches and societies to face new problems.

The present necessities of the field are set forth briefly but very clearly. The statement of Commission I., which is now known to have been penned by the lamented Dr. George Robson, that the missionary agents at present at work would, if properly distributed, be numerically adequate, is accepted without reserve. If unification could be secured, the outlook would be full of hope. The breaking of the power of native chiefs, and the spread of secular

civilization, have opened doors which half a century ago were closed, or at the best were slightly ajar. Missionaries have not to contend, as in India and China, with powerful religious systems, but with a shifting belief in witchcraft which "must yield to the march of civilization and the spread of education." The most urgent requirements are (1) the training of a qualified native ministry by the better equipment and staffing of schools and colleges, and (2) the organization of converts into a great Christian society by the establishment of a national native Church. The former purpose, Mr. du Plessis indicates, may be accomplished by such co-operation as has already been begun by American and Scottish missions. As to the latter, he refrains from suggesting a basis on which a native Church might be organized, although he indicates that his ideal is neither Episcopalian nor Roman nor Presbyterian. But we must not blame him for refusing to be a prophet or even a creative churchman. His book has the high merit of stimulating thought and increasing hopefulness. He shows what God has done, and what we are called with His help to do.

ASPECTS OF ISLAM

ASPECTS OF ISLAM. By DUNCAN BLACK MACDONALD, M.A., D.D. New York: The Macmillan Co. London: Macmillan. 6s. 6d. net. 1911.

DR. MACDONALD'S name has become, within the last eight years, familiar to all English-speaking students of Islam, and the two books to which this fact is due, *Moslem Theology* and *The Religious Attitude and Life in Islam*, have also won the esteem of Continental scholars. The book now under review is in some respects supplementary to the two former ones. Of the new features in it an important one is the recording of numerous observations made by Dr. Macdonald in the course of a recent *Wanderjahr* in the Near East, or "Sabbatic Year" as they call that excellent institution for the rejuvenation of professors in the United States. These observations and experiences are very effectively used to illustrate the various points the author desires to make. More important still, however, is the fact that Dr. Macdonald in this book comes out quite manifestly as a hearty personal supporter of the ideal and practical enterprise of evangelization in relation to Islam. Such an attitude is, we cannot deny, rare among those who write so objectively about Islam as Dr. Macdonald has written in his former books.

The present work is a series of studies, the object of which is to introduce beginners to a study of the phenomenon of Islam, to awaken their interest and sympathy at the outset, to set them on the alert for observing and studying when they themselves reach the East, and to open up avenues for their reading as soon as they are advanced enough in Arabic. But while modestly described as written "for beginners rather than for scholars," the book is the fruit of deep knowledge and real mastery of its subject. Further, it is

the work of a genuine teacher—one who has not got so far away from the elementa that he has forgotten how they appear to the beginner, and who therefore can set forth what he has long known so well, freshly and brightly. "What *fun* it must be for you to teach me!" recently remarked a small boy to his governess, with artless enthusiasm. . . . The true teacher, in fact, is precisely he who finds teaching the elements fun, each time; and Dr. Macdonald seems to think it fun to teach us about Islam—for which we heartily thank him.

After an introductory chapter on the Moslem East, with wise encouragements and precautions relative to studying it on the spot, the writer dwells in the next five lectures on some of the chief momenta of Islam as it historically developed, beginning with Mohammed and the Koran, and ending with the dervish fraternities, ever trying to win through, and to take his hearers through, to the inner, the personal, the experiential, and psychological side of the phenomenon which he is discussing. The two lectures on the dervish fraternities strike us as being particularly suggestive and valuable, for there are many misconceptions prevailing about these fraternities and the place of Sufism in general, even among missionaries on the field; and these two chapters should go a long way to bringing this important subject into right relations with the rest of our knowledge of Islam. The next two lectures are, in different ways, of palpable interest to those concerned with the missionary cause: they are on the attitude of Islam to the Scriptures and the Person of Christ, and the missionary activity of Moslems. Then comes a chapter on a subject the materials of which it was high time should be gathered together —Moslem ideas on education. A concluding chapter on aspects of the ordinary Moslem's mind, the stories he is telling, the books he is reading, and which, therefore, the missionary should be reading too, is full of suggestive and wise advice. We should not be surprised to hear that even experienced missionaries had found, scattered up and down Dr. Macdonald's book, facts about the life at their very doors of which they were not aware. This is why we so cordially recommend this book to their reading. It will be certain to set them inquiring in order to verify the Professor's assertions and, *in sha Allah*, have the pleasure of criticizing some of them; and in so doing it will, perhaps, start trains of research which may bear good fruit later on. To take a single instance, what is said about the *Zār* (on pp. 4 and 332 f.) should set every woman missionary in Egypt inquiring. The results of such an inquiry, if they could only be collected, would make an interesting commentary on what Dr. Macdonald asserts as to the widespread character of this particular *bid'a* in the hareems of Mohammedan Egypt.

The author holds that the time is near when the character of Mohammed will be criticized by Moslems themselves, and that the discovery that will then be made will lead to a great religious collapse. We can only say that emphatically the time has not come yet; nay, the criticism of the Tradition is only driving men back more firmly on the Koran—a proceeding which

makes Mohammed himself practically unassailable. It took four centuries in Christendom for the criticism of *tradition* to pass to a criticism of *Scripture*. Is Islam likely to accelerate this transition? The point is worth a good deal of thought. Dr. Macdonald, however, is clear that such critical work should not be done by the missionaries. The dangers of the controversial attitude of mind are well set forth on page 13, and also on pages 17, 18. There is probably no more perplexing problem to a missionary than this—how to deal with a race of fierce controversialists, on a subject steeped in the controversial atmosphere, without being himself controversial, or at least without having the controversial mind, and at the same time without being disloyal to truth.

We have perhaps said enough to induce the reader to study the book for himself. In view of the extraordinarily increased interest in Islam and its evangelization that has marked the last ten years, and of the present movement to improve the equipment of those who take the Gospel to Mohammedans, we welcome a book which, starting from deep and earnest study and real interest and sympathy, shows that it is none the less possible to feel an undiminished earnestness in regard to evangelistic work. The paradox mentioned by Dr. Macdonald in his book, and given prominence on his title-page—namely, that the missionary must have interest and sympathy for the very thing he is trying to wean souls from—is one that in the case of Islam is peculiarly paradoxical. We sympathize with missionaries in Islamic countries who have found this demand both logically and actually difficult. Nevertheless we believe that the new attitude is the sound one, and that what was most needed was that some one should arise and give a clear lead in this matter. It may be that in this book we have that lead.

RELIGIOUS BELIEFS IN GERMAN NEW GUINEA

Deutsch-Neu-Guinea. By Prof. Dr. Med. R. Neuhauss. Bd. III. Beiträge der Missionare Keysser, Stolz, Zahn, Lehner, Bamler. Berlin: Reimer. Geb 20. M. 1911.

The well-known investigator, Professor R. Neuhauss, will shortly publish in two volumes the results of his researches in German New Guinea. The third volume of the work, which has already appeared, contains valuable contributions by five missionaries of the Neuendettelsau Society, with a preface by the editor appreciating the work of the missionaries in the study of primitive religious beliefs. Professor Neuhauss is convinced that missionaries are better fitted than any one else to gather authentic information about the mental life of the natives, since by their daily association with them they are able to win their confidence, and can thus penetrate further into their inner life than is possible for the mere traveller. Moreover, it is only the Christian pupils of the missionaries who are prepared to give trustworthy information regarding

the religious beliefs and customs of their people, while the heathen Papuans diligently hide these from the eye of the foreigner.

These rich collections contain information regarding the dwellings and food of the people, their manual skill, wars, festivals, family life, customs, sicknesses, death, burial, interpretation of dreams, proverbs, myths, division of time, trade, and commerce. Special attention is given to the religion of the Papuans, with its animism, spiritism, mythology, witchcraft, fear of spirits, occasional totemism, and other features. These accounts give us an astonishingly rich and varied picture of the mental life of the Papuans, such as could not be gained by a superficial observer. Among other things we find that this primitive people has a detailed and exact system of enactments, rules, and etiquette, that its code of honour is as sensitive as that of any civilized nation, and that a rich imagination is revealed in its myths and fables. We see the Papuan at his work, never very strenuous, at his family fireside, on his expeditions of revenge, in the hours when he is chatting with his friends, at his festivals and dances. He appears on the whole to have a peaceable and not unlovable nature, to be fond of shouting and noise, and ready to take to arms only when driven to it by fear. Tribal communism has not yet allowed any individualistic impulses to make their appearance.

The religion is fundamentally the same animism which we find in Indonesia and Africa. The fear of ghosts and spirits governs the whole of life, is the mainspring of ancestor worship, and determines marriage customs, sacrifices, fasting, and the numerous religious ceremonies and prohibitions. In this sense the Papuans are very religious. Religion is the really determining force in the life of the individual and of society. We find attractive traits, such as hospitality, honour, and consideration for the hungry ; and at the same time habits of revolting savagery, such as occasional cannibalism, the murder of weakly children, and the strangling of widows, which have their roots in the animistic view of life. Herr Keysser, whose contribution is the most valuable, formulates certain psychological laws of animism which are in harmony with those known to us from other sources. The people speak of a God who has made the world, but who does not trouble himself about men. Herr Keysser sees in this the survival of an original religious belief that has been supplanted by the fear of spirits. The other world is a shadowy reproduction of life on earth, in which a man expects to find the same conditions existing which he left behind on earth. The spirits of the dead in the end become animals, and ultimately become extinct altogether. The Papuans expect those of their ancestors whom they especially revere to share in all important undertakings ; they inform them of these, and make sacrifices to them. The numerous myths and stories which are included in the volume are of special value. They give us the best insight into the thought and feeling of the natives, though to read stories which, judged by our standards, have so little point, requires a certain intellectual effort.

It is just such books as these, supplying concrete facts with regard to

particular peoples, that we especially need at the present time. In the comparative study of religions it is much easier to frame theories and hypotheses than by laborious and detailed investigation to penetrate to the heart of the religion of a single people. We owe a deep debt of gratitude for this remarkable piece of work to the missionaries who have gathered the material, and to Professor Neuhauss, who has recognised the value of their observations and made them accessible to the public. A volume of this kind provides missionaries in other mission fields with an instructive example for similar studies. The preaching of missionaries who have thus learned to read the souls of those among whom they labour must be extraordinarily effective.

SOME RECENT LITERATURE ON CHINA

HALF A CENTURY IN CHINA. Recollections and Observations. By the Venerable Arthur Evans Moule, B.D. London: Hodder & Stoughton. 7s. 6d. net. New York: George H. Doran Co. $2 net. 1911.

THE CHINA MISSION YEAR BOOK, 1911. Edited by D. MacGillivray, M.A., D.D. Shanghai: Christian Literature Society. $1.50. 1911.

CHANGING CHINA. By the Rev. Lord William Gascoyne-Cecil, assisted by Lady Florence Cecil. Second and cheap edition. London: James Nisbet & Co. 3s. 6d. net. 1911.

TRAMPS IN DARK MONGOLIA. By John Hedley, F.R.G.S. London and Leipsic: T. Fisher Unwin. 12s. 6d. net. 1910.

CHINA UNDER THE EMPRESS DOWAGER. Being the History of the Life and Times of Tzu Hsi. By J. O. P. Bland and E. Backhouse. London: William Heinemann; Philadelphia: J. B. Lippincott Co. 16s. net. 1910.

THE CALL OF CATHAY. A Study in Missionary Work and Opportunity in China Old and New. By the Rev. W. A. Cornaby. London: The Wesleyan Methodist Missionary Society. 1s. 6d. net. 1910.

OF some fifty of the more important volumes dealing with China which have been published since the Edinburgh Missionary Conference, all of them well deserving review, the foregoing list has been selected as best fitted to illustrate certain aspects of the present missionary situation. With one exception they deal directly with missions in that Empire, and most of them with present-day issues. Other phases of the situation to-day—such, for instance, as the beginnings of constitutional government which make the year an *annus mirabilis*, and which are so ably set forth in the writings of authors like Professor Bevan and Mr. H. L. Yen, have been excluded, not because they are unimportant, but because of lack of space.

In 1861 Archdeacon Moule was one hundred and eleven days on the voyage from England to China; his last return journey from China was performed in sixteen days. Greater than this contrast is the progress which China herself has made during the half century, from a civilization, a governmental system, an intellectual and religious attitude essentially archaic

to the ferment of reform and universal modernity which makes her a marvel to the world. Archdeacon Moule's volume pictures this, not systematically and continuously, but by a series of detached moments which are made to live before the reader. In one of his earlier volumes he had described in clear detail the Christian causative factors of New China; here he presents typical centres wherein the new life has evolved and emerged. The author sees a gulf, spanned by a missionary bridge, between gruesome personal recollections of the T'ai P'ing Rebellion and, on the hither side, the sight of the latest Chinese girls' school whose pupils he met returning from a drill where they had just made a bonfire of flags of all nations, China's alone being left unscorched above the ashes.

The new political régime has its roots in a glorious past of sage and statesman. The modern learning has its real perils in the temptation to cast off for ever a literature which was more than an ethical pedagogic leading up to the present—a peril, also, to the missionary educator, if so excellent a scheme as Lord William Gascoyne-Cecil's should build up a university without so much as mention of a theological chair. Education and a variety of missionary agencies have been creative factors in a metamorphosed Empire; but Archdeacon Moule does well to emphasize the one agency which China has most needed—the proclamation of a gospel intimately related to the Chinese mind and the soul's need, as is described in Chapter X. What is not so evident in these pages is more central in Christianity's part in the renaissance, namely, human personality patterned after that of Him who was the missionary's ideal. Archdeacon Moule, John Innocent, and William Scott Ament, to mention only three depicted in recent Chinese missionary literature, simply "went about doing good," touching life and quickening thought in a thousand different ways.

What Archdeacon Moule did not tell us has been related as nowhere else in the 1911 issue of *The China Mission Year Book*. Dr. MacGillivray has improved upon its prototype, *The Christian Movement in Japan*, and even upon his initial volume of last year. The editor's general survey chronicles the conditions and the gains of the year; and he and several of China's foremost missionaries, as well as other authorities, like the editor of the Chinese *National Review* and Professor Bevan of Shansi University, furnish the student with precisely the information which is most demanded. Flood and devastating famine, awful plague and riots, past and impending, political tremors and international perils, the new education, governmental and missionary, the manifold programme of present-day missions in China and its critical problems, the unoccupied fields, the Christian student uprising in the Church's cause—these are suggestive of the many topics which are here presented.

The essential and underlying note of the book is twofold in its Christian appeal—China advancing, China wavering; the irresistible momentum of her tremendous bulk advancing with hesitancy as to which one of several inviting roads she shall choose. One section of her population upon whose future

the Chinese Church will largely depend is the student class. "What Chinese Students are Reading" and "What Chinese Young Men are Thinking About," are profoundly impressive studies. A single Christian Literature Society, three Bible societies, eight leading tract societies, and twenty-seven union educational enterprises and other independent colleges, are insufficient for so great a task. In a land which has been dominated for nearly two and a half millenniums by its "Throneless King," the holy teacher and sage, Christianity must emphasize the teaching function of the missionary enterprize as nowhere else on the mission field. But education is for the leaders in Church and State; for China's masses the new order inaugurated at the great meeting of the Evangelistic Association at Hankow, in December 1910, is the most hopeful cloud upon the horizon.

The causes of the stupendous changes, referred to in the foregoing volumes, and the resulting Christian responsibilities, have never been so carefully investigated and so suggestively discussed as in Lord William Cecil's chapters. While his second visit was made in behalf of the United Universities' Scheme, this volume is more than an argument for a promising universities' mission. China has awakened to the value of Occidental science and arts and, more important still, to the fact that goodness is a very real power in the West, and that goodness has its roots in Christian faith; and hence the corollary, "If she is to share in our civilization in the future, it is both our duty and our interest to see that this great world-movement is encouraged to develop on its higher side." Chinese rulers are naturally suspicious of Occidental *rapprochements*, commercial and political; and yet their civilization is so decrepit, selfish, infertile, that they must needs depend upon those from without the "Four Seas."

Where can relief be found? Who can be trusted in a faithless age? Is there any possibility of cultivating a true sympathy? Chang Chih-tung had told them in intensely anti-foreign, pre-Boxer days that China's only hope lay in a single word, "Hsüeh" (=Learn). But where shall she learn? Nothing promises so well as what President Hadley at Yale's Bicentennial called "the universal brotherhood of scholars." In a great university, staffed by the strongest teachers and manliest Christians from the West, China's best minds may feel the contact of this fraternity and know the richest that the Occident can bring to the Empire. Students do not become denationalized here. While formal religion is not a concern of the university itself, its Christian teachers must be such as Confucianism pictures its ideal man as being—so irresistibly attractive in their lives that formal religious teaching is superfluous. Yet the environment must be helpful, and the hostel system furnishes this safeguard as well as unites the various missionary societies in co-operating fellowship, thus furthering unity under the banner of Christian scholarship. This plan is merely an enlargement of ideals which already mark the policies of other notable missionary institutions in China, as also of the British Government's new Hong-kong University. The latter, however,

would confine the religious functions of the institution to hostels of two missionary societies. Whatever one may think of his university scheme, Lord William's contention is a vital one. Change is the order of the day; let education and religion jointly lead New China in paths of righteousness and into the fear of the Lord, which is the beginning of wisdom.

Thus far we have been thinking for the most part of the relatively small area in which the new order is asserting itself. Let it not be supposed that it has influenced all parts of the Empire as it has the ports and provincial capitals. The Chinese as a whole are still far from being modernized, and even the missionary has not yet been seen in extensive regions of the Empire. Books like Amundsen's dealing with the Tibetan marches, Pollard's and Clarke's dealing with aboriginal sections of south-west China, and Hedley's with Mongolia, indicate the magnitude of the Church's unfinished task. Mr. Hedley's volume is the most pretentious and scientific one in this department, albeit one of his missionary brethren who labours in a country over which our author only superficially tramped speaks of it with some disparagement. "The land is so wide and immense," writes Mr. Hedley, "the means of communication so expensive and precarious, the population so sparse and scattered, the people so ignorant and illiterate and, as a consequence, so superstitious, that the task might well appal the stoutest heart and try the strongest faith." Lamaism sits upon the throne, and its banners wave over felt tent and prayer cairn wherever the nomad population is found. Each family is busy with its estimated fifty sheep, twenty horses, fifteen horned cattle, and ten camels, and religion is concentrated in the second son devoted to the priesthood, and in the superstitious womanhood. On the other hand, Mongol hospitality—Mr. Hedley, however, calls it by a less flattering name than did Huc and Gilmour—welcomes to this family the traveller missionary; while the garrulous drivers of the 300,000 ox-carts and the 1,200,000 camels used in the internal caravan trade might, if evangelized, become the itinerant and unpaid transmitters of the Gospel story. When the "pushful and patient" horde of Chinese farmers permeate inhabitable sections, it will no longer be "an absolute impossibility for any Mongol to avow himself a Christian and remain among his own people and clan."

But in all our propaganda in China, is not Christianity reckoning without its host? The "black-haired people" of the "hundred surnames" look up to officials, and above all, to the Son of Heaven on the Dragon Throne, as to "fathers and mothers." That awful year of 1900 seemed to prove that the Empress Dowager's will was more decisive than all the desires of her four hundred millions of subjects. What manner of woman was she, and what were the Imperial purposes in that hour of crisis? "Previous writers," to quote Dr. MacGillivray, "had from the scanty materials at their disposal cast fitful gleams of light on the course of events; but the impenetrable veil which covers Oriental diplomacy refused to be drawn aside, until two brilliant collaborators gave the world the result of their study of various diaries kept

during the fateful months of 1900 by one who stood close to the Throne. For the majority of the people their book will simply confirm previous opinions, though the wrath of Mr. Ku Hung-ming and others burns fiercely against them and all their works." Messrs. Bland and Backhouse trace the flood of ills that deluged North China with Christian blood to its primal springs in the person of Tzu Hsi, a woman, they rightly say, "whose wonderful personality and career cannot fail to secure for her a place amongst the rulers who have become the standards and pivots of greatness in the world's history." So religious that she was popularly known among the Pekingese as the "Old Buddha," and a liberal supporter of priests and soothsayers, it was largely the Chief Eunuch Li's encouragement of her superstitious belief in their magic arts which gave the Boxers encouragement, resulting in the disastrous attempt to drive all hated foreigners into the sea, or to slaughter them, with their equally detested contingent of Chinese "secondary devils." Yet this same Eunuch Chamberlain in 1902 was heard once and again to say in his usual familiar manner to Her Majesty, "We are only sham devils now, Old Buddha," thus jestingly predicting her conversion to Christianity. Certainly the late Emperor was favourably impressed with some of the Christian books, including the New Testament, which he had read; and the present Regent, when in America, was most intimate with a Christian gentleman who was his escort, and whom the Prince in turn entertained when later he visited Peking. While the story that another prominent official had become a convert to Christianity is untrue, the reviewer has seen letters from one of his sons, written to his former missionary tutor, showing that the youth was standing a few years ago on the threshold of conversion. From these sample facts we may reasonably infer that the Throne and China's high officials are not likely in future years to permit either foreigners or native Christians to suffer seriously for their religion, least of all to become in any way a party to future Boxer schemes.

In his text-book for young people's mission study classes—the best and most original one on China that has been published—Mr. Cornaby traces the development of the Empire from the earliest times down through the epoch-making decade just past. The coming of the merchant and of the Protestant missionary; the awakening journalism of the latter which led to the publication of multitudinous Chinese periodicals; the new learning and the *début* of Young China; the fancied and the many real grievances of the renascent nation; the grave moral and religious outlook; the momentous questions of China's future —these constitute the mute yet imperative *Call of Cathay*. A call to what? It was fitting that the author of *Let us Pray* should write: "Let us open our hearts and expand our imaginations to demand insistently that there shall be in the Christendom of our day *a revival of prayer and supplication comparable in its far-reaching results to the Reformation under Luther in Germany, or the Revival under Wesley in England*; for only thus shall we be demanding 'large things' worthy of our infinite God, and only thus shall we cope with the eternal needs of the rising generation."

This is not China's only call, but at this hour, when the fate of the dynasty is in the balance and when missionary operations are temporarily threatened, a spirit of intercession Christendom-wide in its prevalence will accomplish more for the Empire's salvation—politically, socially, religiously—than any other agency.

A CONTRIBUTION TO THEOLOGY FROM THE MISSION FIELD

CHRIST'S MESSAGE OF THE KINGDOM. A Course of Daily Study for Private Students and for Bible Circles. By A. G. Hogg, M.A., Professor of Mental and Moral Science in the Madras Christian College. With a Prefatory Note by the Rev. Professor Mackintosh, D.D. Edinburgh: T. & T. Clark. Cloth, 2s. net; paper, 1s. 6d. net. 1911.

Books on theology lie, for the most part, outside the scope of this Review, but the present volume, which shows how a new and alien environment re-acts on the mind of the missionary, and lends freshness and vitality to his whole conception of the Gospel, calls for special notice.

The author is already well known among Indian missionaries by his book on *Karma and Redemption*, which is a singularly penetrating analysis and comparison of the central elements in Hinduism and Christianity, and also by various articles of unusual originality and power on the teaching of Jesus. He is probably best known to readers in England by a recent article in *The East and the West* on the presentation of Christ to the Hindu, which has awakened a considerable amount both of approval and criticism. In reply to one of his critics, Professor Hogg recently stated that he had in preparation a volume of exegetical studies on our Lord's teaching, in which he would endeavour to substantiate the views regarding that teaching to which he had given an expression in the article that has been mentioned. This is the volume now before us, and it is certainly a book which will have to be reckoned with in all future discussions of its subject. Its form is due to the fact that it was prepared from week to week for some of the author's students, who were engaged with him in the devotional study of the Bible, but it has been expanded and recast for use in England and America. The Indian environment is in no way obtruded. But none the less the influence of that environment is visible throughout the book to every one who knows anything of Indian thought and life. It is, in fact, of great advantage to the author, and is one of the chief causes of the singular originality of his whole conception. The existing standard treatises on our Lord's teaching have practically all been written in an English or German medium, and under the influence of the western time-spirit. Professor Hogg has had the unique advantage of writing under the influence of Indian as well as of English and German habits of thought, and he has combined these in a work of remarkable independence and strength.

In one way the form of the book is against it. Theological scholars do not usually seek new light on their problems from Bible study text-books, and one feels, moreover, that the writer is hampered by the framework that he has chosen to use. The whole conception is so massive and original that it demands, and we trust will receive from him, a more continuous treatment. Yet the method has its own advantages. The author has certainly fulfilled his promise to show that his earlier articles, novel and even revolutionary as in certain respects they seemed, were grounded in a thorough and scientific study of Scripture. In his prefatory note, Professor Mackintosh says: "Whether as a scholarly interpretation of great New Testament conceptions, or as an incentive to Christian faith and thought, the book calls for very close attention. His sympathy and insight never seem to fail him. More than any other book known to me, *Christ's Message of the Kingdom* is successful in penetrating to vital truth in the transcendent phrases actually spoken by Jesus—truth that quickens faith and opens a new and vaster horizon to believing prayer." With this judgment the present reviewer finds himself in complete agreement. Theologians will make a great mistake if they let this volume pass unnoticed because of its unassuming form. It is a vital and original contribution to the burning questions of New Testament theology at the present moment. The author boldly faces the whole Apocalyptic problem; he discusses what Christ meant by the prediction of His return, and how we are to conceive of the social mission of Christianity in view of the transcendent and other-worldly aspect of Christianity; he deals with non-resistance, patriotism, the nature of the Atonement, and the place of the Resurrection in Christian theology. On each of these themes he has something fresh and strong to say.

The central contribution of the book, however, is its treatment of Christ's teaching regarding the power of faith and, in particular, of believing prayer. We know nothing in English or German that brings this idea out so clearly and powerfully as Professor Hogg's unpretentious volume. It is impossible to avoid the conclusion that in this matter there is the gravest difference between the current mind and practice of the Church and the mind of our Lord. Commentators and theologians, by what seems an irresistible bias derived from the time-spirit, all dwell to-day on the necessary limitations of prayer. On the other hand, whenever Christ spoke of it, His endeavour was to widen men's thoughts of its possibilities in changing for good both the lives and the outward environment of men. Professor Hogg sees the deep significance of this contrast, fastens upon it as of crucial importance, accumulates powerful exegetical proof that our Lord believed in the practical omnipotence of faith, ideally regarded, for bringing in the reign of God, and overcoming all the power of sin and of the tragic element in nature and circumstance, and then applies this recovered principle to the solution of outstanding and burning problems. He believes that he finds here the key to the prolonged delay in both the first and the second coming of our Lord, to the

whole long-debated question of the miraculous, and to all the perplexity into which positive Christian thought has of late been cast by the discovery of the great part which the Apocalyptic element plays in the gospels.

It is quite impossible in the limits of such a notice as this to give any adequate idea of the whole argument, or of the power and originality with which it is carried through. Wherever the argument of the book is really understood, it will lift the discussion of eschatology and miracle to a new plane, for we believe that Professor Hogg is right in asserting that the two subjects belong together, and that the miracles of our Lord are in His mind at once integral parts of the present Kingdom and yet fragments of heaven and intimations of immortality. If Professor Hogg is right, there is much in our existing apologetics and theology that will need to be re-written. We do not think that the vexed eschatological question is fully solved in this volume. We do not, first of all, believe that it can be solved without surveying the entire course of New Testament thought. But we have here a new clue which has, strangely enough, been almost entirely overlooked by the experts, but which seems to us of absolutely primary importance in the whole problem.

Much more might be said of the great importance of this book, not only for theology, but for the whole religious life, for it is fundamentally a sustained and powerful vindication of the place of prayer in the teaching of our Lord. Space, however, forbids, and our main purpose will have been attained if we have succeeded in calling the attention of theologians, scholars, and teachers to a book which, owing to its form, they might readily overlook, but which really advances the solution of the problems in which they are at present most interested; and of the public generally to a book instinct with great religious ideas which, however neglected for the time, belong to the very soul of the primitive Gospel, and sustained the life of the Church in its heroic days. These ideas it vitally concerns the Church of to-day to recover, that she may be ready for the work to which she is called, and which at present seems so far beyond her powers to accomplish.

THE BRITISH AND FOREIGN BIBLE SOCIETY

A History of the British and Foreign Bible Society. By William Canton. London: John Murray. Vols. I. and II., 15s. each; Vols. III., IV., V., 30s. net. 1910.

The British and Foreign Bible Society has deserved to have a good record of its first hundred years; and it has been fortunate in finding a writer who could throw its multifarious and world-wide operations into a picturesque form. The five volumes of Mr. Canton's History—two of which were published at the time of the Centenary, 1904, and the other three quite recently—are in their bulk a staggering prospect for both reviewer and reader; but the present reviewer can conscientiously say that he has read them through almost page

by page, and that he emphatically reports them as attractive reading of the best kind. Mr. Canton has the historic instinct, unmistakably. Plans and negotiations about new versions, arrangements for foreign agents and committees, adventures of colporteurs, illustrations of Bible influence—are not in themselves matters to interest the general reader through five large volumes; but they are here viewed in their environment of European wars like the Franco-German and the Russo-Turkish, of British campaigns in Zululand and Afghanistan and the Egyptian Sudan, of the building up of nations like Germany and Italy and Japan, of great enterprises like the Canadian Pacific and Siberian railways, of Spanish and South American revolutions, of the careers of heroes like Livingstone and Gordon, of missions in India and China and the islands of the sea. The result is that no small part of the history of the world in the nineteenth century is unfolded before us in a series of graphic pictures; and we get vivid glimpses, not only of countries more or less familiar, such as Russia and China and Australia, but of out-of-the-way scenes and peoples as in Iceland and Morocco, in Malay Islands and the forests of Central Africa.

Moreover, remarkable skill is again and again manifested in the way in which even a short clause in a sentence, or even a single adjective, is made to convey a fact that can only have been known by conscientious research; and if Mr. Canton has to tell of a certain work being begun in a certain city, he is not content simply to name the city, but in a few words he pictures the place and suggests its historic interest. For example, when he records the successful entry of colporteurs into Kief, the holy city of Russia, he writes: "High on the cliffs above the Dneiper the gilded domes and white campaniles of Kief flashed over leagues of steppe to the immense pine forests; an ancient church stood on the spot from which Vladimir dragged Perun, the idol, at his horse's tail to the sweeping river; in the catacombs hewn in the limestone hills pilgrims by the hundred thousand venerated yearly the mummies of the holy men of old; at the bookstall of the monks in the celebrated cloister the Russ version of the Scriptures was offered for sale" (vol. iii. p. 347). Perhaps Mr. Canton has visited Kief; but certainly he has not visited the hundreds of places in all parts of the world that he sketches with equal vividness.

The work of the Bible Society is twofold. First, it prints and publishes the Bible, or portions of it, in the languages of the world; secondly, it circulates and sells the copies printed, either through other bodies, such as local auxiliaries and the missionary societies, or by the agency of colporteurs of various nationalities, employed for the purpose. In the preparation of new versions, and in the revision of them, the Missionary Society and the Bible Society are in close partnership. It is often truly said that the former could not do without the latter; and it is equally true that the latter could not do without the former. The missionaries learn the languages, in many cases reduce them to writing for the first time, produce the earliest tentative grammars and vocabularies, and the first attempts (no doubt very lame ones) to translate perhaps a single gospel, and eventually produce the whole New

Testament, and even (now in over one hundred cases) the whole Bible. The Bible Society pays the expenses incidental to this work, and then receives the MS., prints it, and supplies copies to the mission. Many illustrations of this procedure naturally occur in these volumes; and we meet with not a few little-known but really distinguished missionaries: Archdeacon Robert Maunsell, for instance, a Dublin graduate, led to think of foreign mission service through reading Henry Martyn's Life, labouring sixty years in New Zealand without once coming home, and taking the lion's share in producing, and afterwards in revising, the Maori Bible; or the Dominican friar who first translated the gospels into a Philippine vernacular, presented the version to the Bible Society, got copies printed at Madrid, and, returning to Manila to circulate them, met his death immediately—some said by poison. We come across passages like this, from Vancouver: "On Sunday it was such a pleasure to see an Indian—and once there was no fiercer savage than these marauding Kwagutl—walk up to the lectern and read, without hesitation, Acts xii. in the Kwagutl language." Even New Guinea, latest of heathen mission-fields, can show the New Testament in its chief language—Motu—and portions in other dialects.

A History like this is mainly concerned with facts, and does not profess to discuss problems. However, there are not many problems for discussion in Bible work, except in questions of translation. Wordy battles have been fought over the choice of Chinese terms for God; and the question of the proper rendering of the word "baptize" has in several mission fields caused a separation between the Baptist missionaries and those of Churches practising infant baptisim. But upon the whole, the work of Bible translation has had a happy, unifying tendency. High Anglican bishops, for instance, who theoretically might regard Roman missionaries as nearer to them than non-episcopal Protestants, have sat for years over vernacular versions of the Scriptures at the same tables as the latter, engaged in a work from which the former, of course, stand aloof.

But problems of a different character arise in the other branch of the Bible Society's operations—colportage. Some of the difficulties familiar under the head "Missions and Governments" are met with by the agents and colporteurs as well as by ordinary missionaries. And, in addition, there are difficulties arising from the varied forms of Christianity. Naturally there is a good deal in these volumes about Roman Catholic opposition, and not a little, *per contra*, about the kindness of individual Roman Catholics. Borrow's *Bible in Spain* is a classic, and Austrians and Brazilians are as little likely to welcome a Protestant colporteur as Spaniards. As to France, its government cannot be credited with much zeal for the Church; but its official influence in French possessions abroad—Algeria, Senegal, Madagascar, Indo-China—is everywhere strongly exercised against the circulation of the Scriptures. Actual instances of Bible-burning, both in Europe and elsewhere, occur many times in these pages. Why (it was said) should a book be tolerated

which slanders St. Peter by saying he denied Christ? One case was at Nazareth itself. In 1885, in the outer court of the Latin monastery, before the statue of the Virgin on the traditional site of the Annunciation, a bonfire was made of fifty volumes of Scripture. The Russo-Greek Church is quite different. The Holy Synod prints its own Scriptures in great quantities, and sells them to the Society for distribution; and in some years one-seventh of the Society's expenditure has been in the Russian Empire, and one-seventh of its vast circulation. The Society's wisdom is manifested by its employment in that great country, for the most part, of old Russian soldiers, members of the Orthodox Church.

Difficulties at home have not been wholly absent. The Society has again and again had to resist the pressure of narrow-minded supporters who objected to the use of French and other versions derived from the Vulgate, although these were the only versions recognized in Roman Catholic countries. Another struggle with injudicious friends has been on the question of free distribution or sale. The Society has always stood upon the principle of selling; and Mr. Canton in three or four places notices the disastrous results of flinging the sacred books about broadcast.

But we must close abruptly, warmly commending this great History, and praying for an abundant blessing upon the work it so admirably describes.

THE HISTORY OF THE AMERICAN BOARD.

The History of the American Board: An Account of the First Hundred Years of the American Board of Commissioners for Foreign Missions. By William E. Strong, Editorial Secretary. Boston: The Pilgrim Press. $1.75. 1910.

The American Board of Commissioners for Foreign Missions, the first of the regularly organized missionary societies in the United States, has now one hundred years upon which to look back, and its History has been written by its Editorial Secretary—the Rev. W. E. Strong. The book is on a much smaller scale than that adopted by some of the English societies that celebrated their centenaries or bicentenaries a few years ago. In five hundred not very large pages the whole story is ably told, and the experiences of another of the great missionary organizations of the world are now available for the student. Herein lies the chief value of the work. The narratives are not detailed enough for extensive popular use; anecdotes and thrilling episodes for the use of speakers, though not absent, are not numerous; but all who are concerned with missionary administration, or in any other way interested in what we may call the science of missions, will find in these pages much food for reflection.

The American Board, as it is usually called—other boards in the United States being known by their more distinctive names, Presbyterian, Baptist, etc. —holds a position similar to that of the London Missionary Society in England. It comprised from the first members of various religious connections, as no other missionary organization then existed; but in the course of years all the denominations started their own boards or societies or unions, and left "the Board" to the Congregationalists. Indeed the first promoters approached the L.M.S. with a view to being associated with it and sending forth under its auspices the men who were ready to go. The same plan, it may be observed in passing, was proposed a little later by the American Protestant Episcopal Church to the English Church Missionary Society. Happily, however, American Christendom eventually retained its independence and established its own missions. This separation of other Christian bodies from the Board involved the transfer to them of several missions. The Reformed Church (Dutch) took over the Madras and Arcot Missions in India and the Amoy Mission in China; the Presbyterian Church (North) took the Gaboon Mission in West Africa, and large sections of the great missions in Syria and the Near East; and other organizations took several of the Red Indian missions, and the mission in Hawaii, and that in Siam. Tentative missions in Borneo and Singapore, and in Palestine, were abandoned. The fields occupied by the Board to-day are West Central Africa, Natal, and Rhodesia, European and Asiatic Turkey, the Bombay Presidency, Madura (S. India), Ceylon, four provinces in China, Japan, the Philippines, and Micronesia; and, in addition, for Roman Catholic peoples, Austria, Spain, and Mexico.

The American Board was founded in 1810, but to understand its history one should go back much further. Just as several English missionary societies grew out of the Evangelical and Methodist Revival of the eighteenth century, so missionary enterprize in the States was one fruit of a reaction against the scepticism and Unitarianism which had spread among the descendants of the Pilgrim Fathers. The influence of that reaction we see in the lives of Judson and others who became the first American foreign missionaries, and of Samuel Mills, who first awakened their zeal at the memorable prayer-meeting under the haystack at Williamstown in 1806, though he never went abroad himself. So it is always. Experimental religion is the indispensable pre-requisite to effective missionary work. But experimental religion is not necessarily bound up with particular views on controverted subjects. It is often conspicuous in men who differ widely on theological questions that are by no means unimportant, as well as on political and social problems. The American Board has evidently had its full share of difficulties arising from the varying opinions of its supporters. The great question of slavery divided them in the middle of the century, and caused the abandonment of some of the missions to the remnants of the Red Indian tribes in United States territory. The "Andover Controversy," on grave eschatological questions,

which arose in the 'eighties, divided chief friends, and, after years of painful discussion, caused the retirement of some leading men from the Board, including one of its most honoured members, Dr. A. C. Thompson, who had been a prominent figure at the London Missionary Conference of 1888. Mr. Strong's comment is, "The heavy losses, both of men and money that would naturally have flowed to the Board in these turbulent years, purchased for it a more comprehensive spirit, and, we may believe, for ever determined that there shall be room in the Board, both in support at home and in service abroad, for all who feel that they are called to preach to the world the redeeming grace of God through Jesus Christ" (p. 331). On the other hand, when the Japanese leaders in the Dōshisha College, after Neesima's death, succeeded in eliminating its definitely Christian element, the Board stood firm, and withdrew both men and money until happier counsels prevailed and the Christian character of the College was secured.

The missions of the Board present every variety of missionary work. Its leaders have definitely recognized "five general lines—evangelistic, educational, medical, industrial, and publishing, all efforts of philanthropic or social sorts being loosely grouped by themselves." But this recognition, natural and obvious as it is, does not settle everything. Questions of practical policy arise from time to time, and we see in these pages the tendencies of men's minds at different periods. In 1854 a deputation to India carefully examined all the work, and on their recommendation the Board's educational policy was altered. Education was to be provided only for the Christian community, and was to be almost wholly vernacular. This was in the teeth of Duff's great principles; and after twenty years the Board reverted to his lines, and recognized the importance of higher and English education. Industrial work has been commenced in several fields, and in some has been found useful, but its development involves difficult problems which are still, says Mr. Strong, "unsolved" (p. 328). One most important branch of missionary operations is not, in terms at least, included in the above-mentioned five departments, namely, the pastoral, that is the arrangements for the worship and further instruction of the converts, and the promotion of Church organization; but no doubt one section of that branch, the training of teachers and pastors, is included under education. Not, however, that this group of duties has been neglected in practice. It is not unnatural that Congregational missionaries should be less definite than others in organizing the native Church, but they have not been less zealous in promoting "self-support, self-government, and self-extension," nor less successful, despite the difficulties which all efforts in that direction have to encounter.

We find in these pages not only all "diversities of operations," but all diversities of fields, all varieties of peoples and their environments. We pass from the ancient civilizations of India and China and Japan to the primitive barbarism of Red Indians, Hawaiians, South Sea Islanders, Zulus and other Africans. We have missions that are different from all these in the Turkish

Empire, primarily designed for the enlightenment of the ancient Churches, and, in addition, there is the gospel work among Roman Catholics in Austria, Spain, and Mexico. We have, therefore, dealings with all sorts of governments —no unimportant part of the environment of a mission, as one of the Edinburgh Conference volumes so usefully reminds us. The American Board has had relations—sometimes friendly, sometimes much the reverse—both with non-Christian Powers as in Turkey, China, and Japan, and with European Powers in their outlying possessions, Great Britain in India and South Africa, France and Portugal in West Africa, Spain and Germany in Micronesia. Almost everywhere hard problems had to be faced, and in many places persistent opposition.

The most interesting and important parts of the book are the chapters on the missions in the Turkish Empire. The Board did not, it seems, enter the field with proselytizing designs on the Eastern Churches. The early missionaries went as helpers and counsellors only, attending the Greek and Armenian church services, encouraging the bishops and priests to open schools, and producing Christian vernacular literature; but the result was the gradual building up of an Evangelical section within the Churches. The members of that section quickly encountered bitter persecution from their fellow-Christians, even to excommunication; and when they appealed for protection from outrage to the only authority able to give it, that is the Turkish Government, it was only granted them as independent "Protestants." Hence the numerous Protestant congregations that were gradually formed. But the Board's great work has been educational. Robert College at Constantinople, the Euphrates College at Harpoot, and other similar institutions, have been the most important factors in the enlightenment of the Near East, and in the preparation for the recent revolution.

The structure of the book deserves mention. There are three chief divisions, happily entitled "The Planting" (1810–50), "The Watering" (1850–80), "The Increase" (1880–1910), and eight or nine chapters in each, taking successively the stories of the various missions within the period. Five of the chapters are devoted to what we are now accustomed to call the home base. In these, *inter alia*, the financial vicissitudes and their effects are briefly sketched, and the chequered narrative conveys not a few significant lessons. We suspect that if the histories of all the societies were published and compared, their experiences would prove to be very much alike. All have had their ups and downs; all have had to bear disappointments; all have had to learn the uncertainties of human affairs, and the imperfections of human character. But they have been engaged in the work of the Lord; they have enlisted, both for foreign and for home service, some of His most faithful and devoted servants; they have added tens of thousands to the number of His true worshippers; and they owe it all to His blessing. That divine blessing has assuredly been vouchsafed to the A.B.C.F.M. and its work, and, we doubt not, will be granted even unto the end.

INDUSTRIAL MISSIONS IN INDIA

Report of the Industrial Conference at Kodaikanal. London and Madras: Christian Literature Society for India. 6 Annas.

With its growth the missionary movement has more and more revealed its complex character and disclosed new tasks that must be undertaken if the commission to evangelize the world is to be fulfilled. Among the various methods of missionary work, the activities which are included under the not very satisfactory name of "industrial missions" have in recent years come into prominence, and are engaging an increasing share of the attention of missionary leaders. This fact justifies a somewhat full notice of the slight and unpretentious volume before us. It is the Report of an informal Conference held at a hill station in South India in May 1910. The Conference was attended by only about twenty-five people; these were all men, however, who were actually engaged in industrial missionary work, and while some of the most important industrial undertakings in India were not represented at the Conference, the Report may be taken as showing what those who know most about the subject in South India are thinking. The Conference resulted in the formation of an Industrial Missionary Association which will work in close co-operation with the South India Missionary Association and keep the subject of industrial missions prominently before the missionary body. There were no women present at the Conference, and the question of industrial training for women does not receive attention in the Report.

The first question to be settled, as the Conference was aware, is whether, and how far, industrial work is a proper and legitimate form of missionary effort. It is interesting to see what answer the Conference gave to this fundamental question. Industrial missions must be justified, not merely on the ground that they are a manifestation of the Christian spirit or that they produce beneficial results, but on the ground that they are necessary to evangelization. The urgency and magnitude of the missionary task compel us to seek not merely the good but the best, and to concentrate our strength on the work which goes most directly to the heart of the whole problem.

The grounds on which industrial training is held to be a necessary part of missionary effort are mainly two. The first is the value of industrial, as distinct from purely literary, training in the development of character, and that particularly in a country like India where the defects of an exclusively literary education are only too evident. In this view the Report is in harmony with the best educational opinion of Europe and America, and the general proposition will scarcely be questioned by any one who has given serious attention to the subject. The Report of the Education Commission of the Edinburgh Conference recommended that provision should be made for educational handwork in all elementary education, and Christian missions will add another to the services they have already rendered to the cause of Indian

education it they can throw their influence on the side of a development which the wisest educators see to be necessary. The Report before us contains a very valuable paper on the Manual Training School at Pasumalai, near Madura, which is said to be the only one of its kind in the Madras Presidency. At this school a course in manual training and agriculture is compulsory for all boys receiving mission aid. The Conference resolved to urge on mission boards the extension of these methods, and on Government the introduction of a course of manual training in the curriculum of all training and secondary schools, and elementary schools above the fourth standard. A proposal of this kind has, we understand, already received the approval of the Ceylon Government.

The second ground on which industrial missions are justified is the necessity of building up a strong, independent, vigorous Christian community. It is one of the most discouraging facts about missionary work in India that this result is so far from having been achieved, and it is probably owing to the peculiar conditions in that country that the question of industrial missions is receiving far greater prominence at the present time than in Japan and China. Missionaries in India have simply been driven to face the economic aspects of missionary work, and to take up industrial questions in order to avoid creating a Christian community largely dependent on foreign help. It was universally recognized at the Edinburgh Conference that the Church in the mission field is far the most important factor in evangelization, and every effort that will strengthen and equip the Indian Church for the fulfilment of its mission is legitimate and necessary. Indeed, the arguments urged in the Report suggest the question whether the importance of industrial training from the missionary point of view does not relate mainly to the Christian community. As a matter of fact a large majority of those who are receiving industrial training in South India appear to be Christians.

The arguments in favour of industrial missions as an essential part of missionary activity in India seem to the present reviewer to be entirely convincing. But all practical efforts in this direction are beset, as the Report shows, with very great difficulties. In the first place, What industries are to be taught? The one that has the most obvious claim is agriculture, since nearly 80 per cent. of the total population find their living in it. The Rev. W. D. Osborne, of Attingal, Travancore (L.M.S.), gave an encouraging account of an experiment in settling a number of Christian families on land obtained from Government and supplying them with the necessary capital. The money was repaid in grain. The results, in the growth of habits of thrift and cleanliness and of Christian character generally, were marked, and the people were able to erect a fine new church partly, and ultimately, it is hoped, wholly, out of their own resources. On the other hand, it transpired in the discussion which followed that many missionaries had tried similar experiments without success, and it was stated that settlements are very discouraging on account of the lack of industry, energy, and initiative among the people. In spite of the difficulties, it seems absolutely necessary that the question of agricultural

training, which is the form of education that touches most closely the lives of no less than four-fifths of the entire population, should be seriously considered by missionary educators. The Conference enjoyed the advantage of a stimulating and highly instructive address from Sir Frederick Nicholson on "Lessons for Madras from Agriculture in Japan," which is included in the Report.

As regards trades there are numerous problems and difficulties. Some, such as tailoring and carpentry, are expensive to teach. Weaving, which is, next to agriculture, the industry of greatest importance in India, is very unremunerative; capital and some system of co-operative effort seem to be essential if it is to yield an adequate return to those engaged in it. The system of caste frequently makes it impossible for a Christian to find sufficient employment. The great problem is how to find work for boys who have been trained, and to keep them in their villages so that they may influence and elevate the community. There is a danger that those who have received training should come to look to the mission for employment, and the system of dependence on foreign support, which industrial training was designed to eliminate, should simply be perpetuated. Some statements in the Report, moreover, suggest the doubt whether there are any real openings for those trained in certain trades, and whether they can find work unless the mission itself provides it. The selection of trades which meet a genuine native demand needs careful attention. To turn out work that can be disposed of only to the foreign community is to miss the main object of industrial education in India.

At the heart of the problem lies the question of finance. The Conference was unanimous in holding that the output of an industrial school could not, and should not, be expected to pay for the educational side of the institution. This appears to be a sound position and, if it is true that industrial training is, from an educational point of view, to be preferred in many instances to a purely literary training, it ought to have a regular place in the scheme of missionary education and to be liberally supported by mission funds. What seems to be important is that there should be no confusion between the educational and the economic aims. While there is room for wise selection and economy in the choice of trades to be taught, to try at the same time to make an institution educationally efficient and commercially successful is likely to result in a disastrous failure to achieve either end. The Conference recommended that where factories are attached to industrial institutions their accounts should be kept quite distinct from the educational department. While such factories ought, of course, to aim at being self-supporting, the main purpose in maintaining them should be to provide an object-lesson to the community, and to give the pupils an opportunity of applying the principles they are taught in school. The Conference was of the opinion that except for the limited purpose mentioned factories should not be managed by the mission, but as rapidly as possible put in the hands of syndicates of Indian Christians.

The impression made by a perusal of the Report is that the whole subject of industrial training is of critical and vital importance, and demands far more attention than it has yet received. It is obvious that it can succeed only in the hands of men specially qualified to undertake it. Amateur experiments seem destined to certain failure. The conditions are so extraordinarily complex that the most thorough study of the whole subject, and a careful use of such experience as has already been gained, seem to be essential if costly mistakes are to be avoided. It may be hoped that the newly formed Industrial Missionary Association will render valuable service in this direction, and it seems desirable that the home boards should give the matter careful attention, with the help of the best expert advice that they can command.

TWO LITTLE-KNOWN MISSION FIELDS

Seventeen Years among the Sea Dyaks of Borneo. By Edwin H. Gomes, M.A. London: Seeley & Co. 16s. net. .1911.

An Unknown People in an Unknown Land. By W. Barbrooke Grubb. London: Seeley & Co. 16s. net. 1911.

Both these books form serviceable additions to the literature on animistic tribes furnished by missionary pioneers, though neither of the authors is designated as a missionary on the title-page. Both form links in that important chain of facts which constitute an essential, though often neglected, aspect of the comparative study of religions, showing, as Dr. Warneck has so well done, the actual results of the impact of the living forces of the Gospel on animistic religion and life. Both books give careful and vivid accounts of the life, morals, and religion of the peoples concerned; both relate the beginnings of their regeneration by the preaching and practical teaching of the Gospel and the foundation of a Christian Church among them; both exhibit the same persevering and intimate intercourse with the people and a like sympathetic attitude towards national beliefs and customs not essentially opposed to Christian morality; and in the telling of both stories there is an absence of any straining after effect. In both, too, the common features of animistic religions and society frequently appear, even in detail: the childlike character; the belief in a shortlived existence in another world; the terror of departed spirits; the absence of temple and ritual; the killing of the infant whose mother has died in giving it birth; the position of the chiefs as dependent on their personal ascendancy; and many more such features are found among the Sea Dyaks of Borneo and the Lenguas of the Paraguayan Chaco, as over half the globe.

The Sea Dyaks inhabit the riverain stretches of the south-western part of the territory of Sarawak, famous for the rule of its two white rajahs, Sir James Brooke and Sir Charles Brooke, whose wise and humane administration has

greatly smoothed the difficult process of the transition of a savage race from a state of isolated barbarism to one of close contact with Western civilization. Among other things, it has made the headhunting and collecting which was once the chief distinctive feature of Sea Dyak life a thing of the past; and the old customs and folklore are rapidly passing away, so that the descriptions given by Mr. Gomes are, to a great extent, reproductions from memory, and he has laid ethnologists under an obligation by thus preserving the record of conditions which the more recent observer can no longer witness. Christianity has powerfully influenced the life of the people. The turning-point in the conversion of the two great Christian chiefs was the refusal to treasure their enemies' heads any more. Beside the long-stretching Dyak houses, accommodating large groups of families, now stand, in many places, Christian prayer-rooms, built by the people themselves. The question of the future seems to be, whether the Sea Dyak can learn to cultivate efficiently and providently. Apparently the great need of the Mission is an energetic and careful development of agricultural and industrial education.

The Chaco is the great plain to the west of the middle course of the Paraguay River, a region of palm scrub, sometimes covered for leagues with several feet of water, sometimes cracked, arid, and crusted with saline deposit, always swarming with mosquitoes. The evangelization of the Lengua Indians, who are its principal tribe, was not rendered more easy by the peculiar contrast between a nomadic heathen people on the west of the river and the more or less civilized Paraguayan Christian population on the east side. Not the least striking feature of this work of the South American Missionary Society led by Mr. Grubb has been the generally harmonious relation established between the Christianized Indians and their more civilized neighbours. Mr. Grubb's services in this direction have been recognized by the Government of the Republic, who have appointed him "Commissary General of the Chaco and Pacificator of the Indians." The Mission has sedulously endeavoured to provide for the economic difficulties of contact with civilization by thorough industrial training, and the people, who previously were held back from progress by their communistic customs, have already attained, under the influence of Christian ideals and example, a considerable degree of prosperity. Mr. Grubb's attitude in dealing with the Lenguas is full of interest. Notwithstanding the most friendly and familiar intercourse, he always maintained an air of commanding superiority, amounting in some critical situations to bluff. But the action was true to facts, and the results have justified it. The book is an example of the art which conceals itself. Its unadorned narrative of the country and people leads up to a thrilling tale of the plot of a Lengua, whom Mr. Grubb had greatly befriended, to kill him. How nearly it succeeded, how the victim narrowly escaped, and how the outrage resulted in the turn of the tide in favour of Christianity and the foundation of a Lengua church, we must leave the reader to find out from Mr. Grubb's fascinating volume.

INTER-RACIAL PROBLEMS

INTER-RACIAL PROBLEMS. Papers communicated to the first Universal Races Congress, 1911. Edited by G. Spiller. London: P. S. King & Son; Boston: U.S.A. World's Peace Foundation. 7s. 6d. net. 1911.

To those who were present at the World Missionary Conference at Edinburgh in June 1910, it was an extremely interesting experience to be present also at the first Universal Races Congress held in London in July 1911. Contrasts were bound to present themselves to all who had these two experiences. In the second Congress there was not the distinct basis of unity that was so strongly felt at Edinburgh, for here men of all religions and of none were sitting side by side. The discussions were not confined to a definite series of subjects as in the former Conference, but nothing that concerned humanity was strange or out of place in this assembly. Four languages were reckoned official by the Congress—English, German, French, and Italian —and it was only when the speakers ranged beyond these confines that interpreters were reckoned necessary, but, provided a speaker could find a competent interpreter, he could address the assembly in any language he liked. Over fifty races were represented, and the governments of practically every civilized country. The Congress had a most influential list of officers and an enormously large Council. If there was much that was picturesque in Edinburgh, there was far more colour and picturesqueness in the buildings at Kensington, for many of the Oriental delegates dressed in the costumes of their native lands, and gave much variety to the crowd.

While the organization might in some respects have been improved, the mere gathering of the Congress was a great achievement, and those who had eyes for the future of the world saw tremendous possibilities in the fact that the invitation had been so warmly and widely accepted.

Perhaps some of the greatest results accrued from the quiet conversations of delegates in the intervals of the meetings. There members of many races came to understand one another better, and the power of conversing in a common language and gaining some insight into one another's ideas was of immense help.

The volume before us contains the papers that were written preliminary to the meeting of Congress, and the book was in the hands of all members before the Congress met. Had it accomplished nothing further than the publication of this book it would have rendered excellent service to the world. Here many authorities deal with subjects best known to them, and cover the ground of racial problems very exhaustively. The anthropologist, the language specialist, the student of religions, the economist, the government official, the lawyer, the student of ethics, and the missionary expert have all their words to speak on the subjects in dealing with which they are most competent. Of course, the papers are not of equal value. No one could expect such a

result, but many of them are of the greatest importance, and some of them real contributions of freshness and power to the subject with which they deal. Such papers, *e.g.*, as those of Professor Adler on "Inter-racial Ethics," and of the late Sir Charles Dilke on "Indentured and Forced Labour," and of Sir H. H. Johnston on "The World Position of the Negro and Negroid," are cases in point. The missionary student will turn to the volume with much interest and expectancy. He will not find a great deal that has direct bearing upon the mission problem, but he will find in almost every paper some suggestion of how the missionary message is affected by racial conditions, and here and there throughout the book he will find references to mission work. Some of the writers who express their opinion about it do not seem to understand the matter very thoroughly, but there is very little that can be called antagonistic to foreign missions, and the one paper that deals with the influence of missions, written by Professor Caldecott, is a very admirable one and deserves to be carefully studied. He bases the appeal for interest in foreign missions to humanity in general upon two grounds: first, because these are a standing witness for Altruism, and, secondly, because missionary propaganda is a standing appeal to the singleness of the spiritual kingdom. These are sound reasons and should win a response from many who are not ordinarily concerned in missionary activity. If they are thought upon carefully they should win new recruits to missionary service, and it is to be hoped they will lead to further acquaintance with mission work on the part of those whom they may incite to examine the matter.

Not the least valuable part of the book is its useful, though not at all exhaustive, Bibliography. We notice many omissions, but if some of the leading books recommended are studied they will lead on to further investigation. The sections on Anthropology and General Race Contact are the best. The special sections on the countries lack a good many books that should have been included, and include several that are of very slight significance.

NOTES ON RECENT PERIODICALS

Unity and Co-operation

One of the results of the Edinburgh Conference is that it has led Professor Sanday to give fresh attention to the subject of the Christian ministry, and, in three papers in the *Contemporary Review*, to discuss the contribution that historical science can make to the solution of the problem of Christian unity, which occupied so important a place in the deliberations of the Conference. The first two papers are found in the numbers for April and May, the third article has not yet appeared. All who are interested in the problems which confront the Christian Church in Japan, China, India, and other mission fields, must be grateful that a scholar of Dr. Sanday's standing should have been willing to give the kind of help which he is especially qualified to render. These problems are so great and so complex that it would be a serious mistake to ignore such help as history can furnish for their solution. Dr. Sanday seems to fear that there is a danger of history being neglected, and utters a warning that where history is ignored in the long-run it will have its revenge. He is convinced that "there are no short-cuts in matters of the greatest moment," and that there is no way of escaping the necessity of working out our problems thoroughly and from the beginning. The articles have been prompted not only by the Edinburgh Conference, but also by the proposal to hold a World Conference on Faith and Order, and by an appeal from a missionary bishop. Two years ago the Bishop of Bombay addressed to the universities of Oxford and Cambridge an appeal that their scholars should study over again the whole question of the origin of episcopacy, with its bearings on the validity of the ministry and sacraments, and should present to the Church a dispassionate, scientific, scholarly statement of the whole subject. To this historical task Professor Sanday devotes himself. His careful examination of the historical facts cannot be summarized, and those who are interested in the subject must be referred to the articles themselves.

A second Conference relating to the formation of a "Federation of Indian Churches" was held in August at Jubbulpore, and an account of its proceedings by the Rev. N. Macnicol appears in the *Harvest Field* for September. An account of the first conference, held two years ago, and the text of the resolutions adopted by it, are given in the Report of the Commission of the Edinburgh Conference on Co-operation and Unity. At the second conference the resolutions received further consideration in the light of criticisms and

suggestions that had been made in the interval. The question was considered of substituting a definitely Trinitarian formula for the clause that declares those Churches eligible for membership which "believe in God through Jesus Christ, His only Son, our Lord and Saviour"; but it was ultimately resolved to leave the resolution unchanged. The general feeling was that a change of the kind indicated "would turn the declaration of a common faith into a formal creed, and would imply that the Federation was a new Church, which it is not at all intended to be." It was held that the present resolution, taken with statements that follow, provides ample security against the admission of imperfectly Christian Churches. The resolution which in the former draft pledged the federating Churches "to recognize the validity of each other's ordinances, ministry, membership, and discipline," was altered to read, "the federating Churches agree to recognize each other's discipline, and to welcome members of other federating Churches to Christian fellowship and communion, while leaving each Church free to adopt such forms regarding orders, ministry, and admission to membership as it believes to be in accordance with the teaching of Scripture and the mind of Christ." With a view to maintaining relations with any Christian bodies which may feel difficulty in accepting the constitution of Federation even in its amended form, it was agreed that at the close of each triennial meeting the Federation should resolve itself into a general conference on mission work and polity, to which all Christian bodies outside the Federation should be invited to send delegates. Organizing committees were appointed to establish provincial councils in the various provinces of India in accordance with the terms of the constitution.

The statements made in the Report of Commission I. of the Edinburgh Conference, regarding the need for a greater measure of co-operation and co-ordination in missionary work in South Africa, led the Executive Committee of the South African General Missionary Conference to appoint a Commission on Comity. Accounts of the progress of its work have appeared in recent numbers of *The Christian Express*. The Commission, which consisted of eighteen members, issued a set of questions to representative missionaries, dealing especially with the extent of effective occupation, the practice followed with regard to the admission of members, the transfer of members and agents from one body to another, and the desirability of the formation of national native Churches. The Commission held a meeting at Cape Town in September to consider the replies received to its inquiries. It recognized with deep concern that there are large areas of South Africa still wholly unevangelized, and resolved to recommend to the next General Missionary Conference to appoint a Committee on Occupation, which would take definite steps to secure the effective occupation of these territories at an early date. The information which had been received with regard to "Demarcation" was referred to a special commission, which was instructed to deal with it and to collect further data with a view to instituting an exhaustive survey of the South African

mission field and its occupation by Christian forces. Another commission was appointed to prepare a printed report on the subject of Church Discipline for presentation to the next General Missionary Conference, and to frame resolutions based on the report. Other commissions were also appointed. The next General Missionary Conference to which the commissions will report will be held at Cape Town in July 1912.

The Missionary Message

Principal A. E. Garvie, who, like Dr. Warneck, was a member of the Commission of the Edinburgh Conference on the Missionary Message, writes in the *Homiletic Review* for June on "Christianity and other Religions." He holds that "a real comparison between Christianity and other religions can be made in the mission field in a more conclusive way than in the study of the scholar at home," since the latter has to work with literature, while the missionary is in touch with life. It is necessary, of course, that the observer should in his comparison always be scrupulously fair; but "the moral ineffectiveness and religious insufficiency of other religions in comparison with Christianity" can be learned in the mission field in a way that they cannot be learned from a study of the sacred literature alone. When Christianity comes into contact with other religions, these are affected in three ways: First, the elements that are antagonistic to Christianity find more definite and vigorous expression. In the second place, elements of real moral and spiritual value, that had fallen into the background, are brought to the front, and men begin to find in Christianity what their own religion had promised but failed to give them. Thirdly, an attempt may be made to adapt the ancestral faith by borrowing from Christianity, and so enable it to maintain its independence.

It is not only the non-Christian religions, however, that are affected by the contact. Christianity itself is forced in the struggle to distinguish between its permanent and universal content and its temporary and local forms. For example, the opposition of Islam to the doctrine of the Trinity may "compel the Christian theologian to ask himself whether the current representations of it do not come perilously near tritheism." Or again, the spirituality of the best religious thought and life in India suggests the question "whether the life in the Spirit has been adequately conceived even, not to say sufficiently realized, within the Christian Church." At the same time, Dr. Garvie sees no grounds for thinking that the criticism of Christianity by other religions will lead to the abandonment of any of the truths commonly held as essential to it, and considers that all the evidence available goes to show that Christianity gains nothing by any abatement of its claims to be the universal religion, able to meet all the needs of humanity. He is suspicious of those who, wishing "to be regarded as of exceptional liberality of sentiment,

affirm that it is desirable that we should have a Chinese, Japanese, or Indian theology and piety," and asks whether "we should not rather aim at a Christianity for ourselves that is not Western or Eastern but simply human, because from God for man." The paper concludes with a plea for the cordial co-operation of the missionary abroad and the theologian at home in the task of demonstrating the universal character of the Christian faith, and bringing about its universal conquest.

A step in the direction desired by Dr. Garvie was taken at the last meeting of the annual missionary Conference at Halle. It was decided to form a special subsection of the Conference for the discussion of questions relating to the science of religions. The subject was introduced in an address by Professor Dr. Lütgert of Halle, which is published in the *Allgemeine Missions-Zeitschrift* for August. A special commission, consisting of Professors Haussleiter and Lütgert, with Dr. Warneck, was appointed to encourage the study of non-Christian religions by missionaries, and to assist in securing the publication of the results of such study.

The *Beiblatt* of the *Allgemeine Missions-Zeitschrift* for September contains an article, by a missionary in German East Africa, on the method of presenting Christianity to a heathen people. It is entitled, "Christianisierungsprobleme eines Bantustammes im Spiegel der Heidenpredigt," and is written with special reference to the Chaga people, among whom the writer, Missionar Gutmann, is working. Herr Gutmann points out that the ideas which the people already have must be the avenue through which the Gospel reaches their hearts, and that there is no part of Christian teaching for which some point of contact, whether it be by suggestion or by contrast, cannot be found in the life and thought of the Chaga people. The article shows in detail how the common life, the proverbs, the myths and stories, may all be used as a starting-point for the presentation of Christian ideas. The negro has the keenest interest in everything that happens around him, and this interest in nature makes the use of the parable an effective means of conveying instruction. In studying the proverbs and expressions of the people it is important that the true meaning should be clearly grasped. For example, when a native compares the starry heavens to the judgment-court of a chief, the mind of the missionary turns instinctively to the thought of the sublimity of the divine justice, while what is in the native's mind is merely the resemblance between the multitude of the stars and the crowds which throng the chief's court. To take another illustration, a missionary is apt to think that in the conception of fear he is dealing with a simple idea which may form a natural starting-point for further teaching. The Gospel is the means of deliverance from fear. But to the Chaga people fear is a good thing—the chief means of protection for the soul. Courage is the throwing away of life, while fear means that life is loved.

Herr Gutmann goes on to show how the missionary may build on what is positive in the native conception, and outlines a discourse that moves completely within the circle of ideas familiar to the people. "You say that fear is something good and protects men, but it is necessary that you should have the true and not the false kind of fear. You say that fear is a shield. But you must have a man's shield of hard buffalo hide, not a child's shield of bark. . . . As it is, the fear you have is like the toy shields of children, on which they beat with rods. You are afraid where there is nothing to fear—of spirits who do you less harm than men, of eyes which look out on the landscape as helplessly and timidly as your own. You say of the frog that when he sees an elephant coming he hops to the side, saying, 'How great a thing is life'; but he does not budge because of blades of grass or flies. Are you not more timid than the frog when you are afraid of the cries of birds and names of days, and the sighing of the wind and the mutterings of sorcerers and everything that is dead and stark? Does it not mean that you have got hold of the wrong shield? You remember the fool who said, 'I like the bark shield best, because it is lighter.' We bring you the man's shield—the true fear, the fear of God. As you know well, the man who is afraid of the chief lives in safety, but the man who is afraid of every one becomes a slave and all despise him. Fear God and do not fear men." The article is full of admirable illustrations of this kind, showing how Christian teaching may be clothed in a form which the people will readily understand.

Indian Methods of Evangelization

In the October number of *The East and the West* Mr. K. T. Paul, a graduate of Madras University, and secretary of the Indian National Missionary Society, discusses "Indian Methods of Evangelization." Mr. Paul begins with a historical survey of "the methods actually employed by Indian propagandists," especially in the spread of Buddhism and Sankarite Advaitism, in order to ascertain, if possible, "how they could be adapted in the matter of Christian evangelism." Sankara established four Mutts, in widely distant parts of India, as centres from which religion was to radiate. Thence celibate friars went from village to village healing diseases and teaching largely by means of tactful argumentation, of which examples are given. Mr. Paul enumerates the following features which distinguish the Sankarite methods from those current to-day: (1) the agency was purely indigenous; (2) it was voluntary and unpaid; (3) it was an order of wandering celibate friars; (4) they were drawn from the people, and continued to think and feel and suffer on the same plane of life; (5) there was no public lecturing or preaching; it was a private instruction of the *guru* to the *chela*, or a private disputation with an opponent; (6) the Mutts secured the possibility of equipping the friars with the knowledge and discipline necessary for successful argumentation; (7) the order of friars was being continually recruited by those who felt the irresistible call to service

and sacrifice. In the Tamil country the wandering friars had also the gift of poetry and of song.

But in relation to Christianity formidable difficulties in the method appear. The peculiar message of the Gospel, with its hallowing of domestic life, its perfecting of social conditions, its spiritualizing of the world, cannot well be witnessed to by celibate friars. The idea of workers dependent upon charity does not appeal to the modern spirit of self-help. Practical difficulties arise because Christians are looked on as outcasts. The physical conditions of the life of an Indian *sanyasi* are almost impossible for Europeans. Yet "two stubborn historical facts" remain: every successful religious propaganda in India has adopted this method, and signal failure has resulted where it has not been employed. To illustrate the adaptability of the Sankarite method to Christian purposes Mr. Paul cites examples known to him. A young Indian graduate—a bachelor, without any of the externalities or habits of a *sadhu*—is going from house to house where there is illness, tending the sick, living with the family, teaching those who come in and out. Another, also a graduate, was himself for several years in a Mutt, was initiated as a *sanyasi*, itinerated as a friar, and gained several *chelas*. Now, as a baptized Christian, he continues his old life, has convinced and baptized several of his old *chelas* and their families, and is proposing to build a Mutt where young men can be trained to take up similar work. Such men, when their lengthy training was completed, might or might not wear the garb of *sadhus*, and might or might not remain celibate for life. If such a man should ultimately marry, he would settle down in one place, "but he will still continue the spiritual vocation to which he is committed for life. He will still serve, still teach, still evangelize. In addition to what he did as a friar, he will do the inestimable service of witnessing to the love, peace, and felicity that come into the domestic state because of the presence of Jesus Christ."

The Forces Needed for the Evangelization of China

Mr. J. Campbell White, in his recent visit to China, invited a large and representative convention of missionaries at Kuling, to frame an estimate of the number of missionaries needed to evangelize the whole of China in the present generation. After careful consideration the missionaries drew up a set of important resolutions, which are given in the *Chinese Recorder* for September. In view of the changing conditions in China, of the differences in spiritual power and efficiency among workers, and of ignorance of many parts of the country, it was found impossible to give a definite answer to the question. It was pointed out that spiritual forces cannot be reckoned in terms of men and money, and that the principal burden of evangelizing China must rest on the Chinese themselves. It was urged that Christian men in the home countries, in addition to trying to secure increased support for foreign

missions, should seek to make Christianity "a living reality in the business, political, and social life of so-called Christian nations, and thereby prove to the peoples of non-Christian lands, that it has saving power, and will be of real value in saving their countries from corruption and decay." The Conference declared that work would be more effective and larger results obtained, if all the forces already at work could be more thoroughly organized and co-ordinated; and that the great majority of the stations already occupied are insufficiently manned, while large districts are still wholly unevangelized. To obtain more accurate information regarding these matters, it was resolved that the Continuation Committee of the Edinburgh Conference should be requested "to select a body of six men, including two experienced missionaries, two Chinese leaders, and two experts from Europe or America, provide them with the necessary facilities and funds, and instruct them to devote their entire time for a year, or for so long as may be necessary, to make a comprehensive study of the missionary work and needs of China, reporting their findings to the missions and to the home Churches." The Conference emphasized the immediate need of an increase of workers, and appealed to the home Churches to meet this need without delay.

A New Roman Catholic Missionary Review

Under the title of *Zeitschrift für Missions-Wissenschaft*, a new quarterly Review has been started in Germany, having as its aim the scientific study of the work and problems of Roman Catholic Missions. Four numbers have already made their appearance. The editor is Professor Dr. Schmidlin in Münster, and associated with him are a number of the leading students of Roman Catholic Missions. The more important articles in the Review are noted in our Bibliography. In the first two numbers Professor Schmidlin deals with the importance, aims, and divisions of a science of missions. He finds himself in agreement with Professor Warneck and Dr. Gründemann on the Protestant side, and with the practice of one or two of the most recent writers on Roman Catholic Missions, in thinking that for the purpose of scientific study it is desirable to distinguish between work among non-Christian peoples and those who are professedly Christian, and proposes, therefore, that the scope of the Review should be restricted to the consideration of the former class of work. Professor Schmidlin points out that very little has been done as yet for the scientific study of Roman Catholic Missions, and that no other organ having this object exists at present in any language. He inquires into the reasons why there has in the past been so little connection between missions and theology. Theology has often been like the grand lady who was overcome with confusion when a peasant relation appeared unexpectedly in her *salon*. The crowded nature of the theological curriculum, also, has made it difficult to find any place for missions. On the other hand, some of the supporters of missions have been rather afraid of anything

"scientific," and missionaries have not always had the necessary training to enable them to make contributions to scientific theology. At the same time, in Germany at least, as we learn from other notices in the Review, things are changing. This new Review is one evidence of the change. Another is that in Münster a Professorship of Missions has been established, through the inclusion of this subject in the work of the Professor of the History of Dogma, while lectures on missions have been given in other universities. Further, a large scheme is being developed for the establishment of an international "Institute for the Scientific Study of Missions," which among other things will promote the publication of original documents relating to the history of missions.

BIBLIOGRAPHY

The bibliography is limited somewhat strictly to books and articles dealing with missionary work. Literature on subjects closely related to missions, such as linguistic study, political and social conditions, etc., is noticed only when it is of exceptional interest. Works on the non-Christian religions are admitted with greater freedom.

In the bibliography in the present issue an attempt is made to include everything of importance that has appeared since January 1911. A few entries have been held over, as the books could not be procured up to the time of going to press, and thus it was not possible to verify the references; and there are doubtless other omissions. These will be rectified, so far as possible, in the bibliographies in subsequent issues.

Annotations in the bibliography do not preclude a subsequent review.

MAIN HEADINGS OF THE BIBLIOGRAPHY

I. HISTORY.
II. MISSIONARY BIOGRAPHY.
III. THE HOME BASE.
IV. THE MISSION FIELDS.
V. WORKS OF REFERENCE.
VI. THEORY AND PRINCIPLES OF MISSIONS.
VII. THE TRAINING AND QUALIFICATIONS OF MISSIONARIES.
VIII. MISSIONARY METHODS.
IX. THE CHURCH IN THE MISSION FIELD.
X. COMITY, CO-OPERATION, AND UNITY.
XI. CHRISTIANITY AND THE NON-CHRISTIAN RELIGIONS.
XII. THE WIDER RELATIONS OF MISSIONS.
XIII. HORTATORY AND PRACTICAL.
XIV. NEW MISSIONARY MAGAZINES.

ABBREVIATION OF MAGAZINE TITLES

AMZ = *Allgemeine Missions-Zeitschrift.*
CMR = *Church Missionary Review.*
CR = *Chinese Recorder.*
EMM = *Evangelisches Missions-Magazin.*
EW = *The East and the West.*
HF = *Harvest Field.*
IRM = *International Review of Missions.*
JE = *Japan Evangelist.*
JRD = *Journal of Race Development.*
MRW = *Missionary Review of the World.*
MW = *Moslem World.*
ZMR = *Zeitschrift für Missionskunde und Religions Wissenschaft.*
ZMW = *Zeitschrift für Missions-Wissenschaft.*

I. History

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See Review, p. 142.

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See also 77, 88.

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Was Bedeutet die Finanzielle Notlage der Miss. Gesellschaften, besonders der Berliner, für das Leben der evangelischen Kirche. Knak. Berlin: Miss. Buchh. 1911. (45)

DIE MITARBEIT DER LAIEN AM MISSIONSWERKE. Prof. Dr. C. Meinhof. Herrnhut: Miss. Buchh. 25 Pf. 1911. (46)

WHY LAYMEN ARE NOT INTERESTED. T. R. W. Lunt. *CMR.* (June) 1911. Pp. 354–359. (47)

DIE MITARBEIT DER SCHULE AN DER MISSION. Goebler. Leipzig: Miss. Buchh. 20 Pf. 1911. (48)

LINKED SCHOOLS. T. R. W. Lunt. *CMR.* (Sept.) 1911. Pp. 549–553. (49)

A proposal that the larger schools at home should each be "linked" with an educational institution in the mission field in the same way that many English schools already have their own "School Missions" in city slums.

See also Biographies, 14–18, 27–34.

IV. The Mission Fields

America and the West Indies

DIE NEGER DER VEREINIGTEN STAATEN. D. Julius Richter. *AMZ.* (Jan.) 1911. S. 10 ff.; (Feb.) S. 95 ff.; (Apr.) S. 171 ff. (50)

DAS HAMPTON NORMAL UND AGRICULTURAL INSTITUT. Moritz Schanz. *Koloniale Rundschau.* (Feb.) 1911. S. 114 ff., (März) 152 ff. (51)

AN UNKNOWN PEOPLE IN AN UNKNOWN LAND. W. Barbrooke Grubb. 330 pp. London: Seeley. 16s. net. 1911. (52)

See Review, p. 166.

THE CASE FOR MISSIONS IN LATIN AMERICA. Robert E. Speer. *MRW.* (Mar.) 1911. Pp. 167–77. (53)

DAS WUNDERLAND PERU: sein Reichtum und seine Armut. Geraldine Guinness. Calwer Verlagsbuchh. 1911. (54)

Aus dem englischen übersetzt von L. Oehler.

AMONG THE FOREST INDIANS OF PARAGUAY. Rev. G. W. Ray. *MRW.* (Nov.) 1911. Pp. 807–14. (55)

A first-hand account of the sun-worshipping Indians, as yet unevangelized.

THE ABORIGINES OF SOUTH AMERICA. R. I. Hunt. *EW.* (Apr.) 1911. Pp. 147–62. (56)

ONS SURINAME: Handboek voor Zendingsstudie. H. Weiss. 186 pp. Nederlandsche Studenten Zendingsbond. f. 1.20. 1911. (57)

See also Biography, 20.

Africa and Madagascar

THE FUTURE OF AFRICA. Donald Fraser. 290 pp. London: Young People's Missionary Movement. Also from most of the British Miss. Societies. 2s. net. 1911. (58)

A mission study text-book dealing with the history and condition of pagan Africa.

THE CALL OF THE DARK CONTINENT. F. Deaville Walker. 372 pp. London: Wes. Meth. Miss. Soc. 1s. 6d. net. 1911. (59)

A survey of work in S. and W. Africa, with special attention to Wesleyan Missions.

DICHTUNG DER AFRIKANER. Hamburgische Vorträge. Bd. II. Prof. D. Dr. Meinhof. Berliner Miss. Buchh. 3 M. 1911. (60)

Eine überaus fesselnde Einführung in das fremdartige, einfache Geistesleben der Afrikaner, ihre Märchen, die Anfänge von Epen, die kultischen Gedichte, die Sprichwörter und Rätsel usw.

DIE EVANGELISCHE MISSION IN AFRIKA. Dr. Paul Rohrbach. *ZMR.* (Heft 1), 1911, S. 1 ff; (Heft 2), S. 33 ff. (61)

Ein heftiger Angriff auf die alte Missionsmethode vom Standpunkt der modernen Theologie.

ISLAM AND CULTURE IN AFRICA. Dr. Martin Hartmann. *MW.* (Oct.) 1911. Pp. 373–80. (62)

DER ISLAM UND DIE KOLONISIERUNG AFRIKAS. Pater Acker. Jahrbuch über die deutschen Kolonien. 1911. S. 113–128. (63)

NORTH AFRICA FROM A MISSIONARY POINT OF VIEW. John Rutherford. *MRW.* (June) 1911. Pp. 415–24. (64)

DIE SUDANSPRACHEN: Eine sprachvergleichende Studie. Prof. D. Westermann. Hamburg: Friedrichsen & Co. 1911. (65)

Den umfassenden Studien Meinhofs über die Bantusprachen hat Westermann ebenso umfangreiche und tiefgrabende über die Sudansprachen zur Seite gestellt. In diesem Werke fasst er die Hauptergebnisse seines sprachvergleichenden Studiums der Sudansprachen in verschiedenen Teilen Afrikas in ein System zusammen.

A PLEA FOR MISSIONARY WORK AMONG THE MOSLEMS OF CENTRAL AFRICA. Dr. Karl Meinhof. *MW.* (Apr.) 1911. Pp. 155–63. (66)

A vindication of missionary work among Moslems in Africa, and discussion of the principles which should inspire it.

OUGHT CHRISTIAN MISSIONS TO BE ALLOWED IN MOSLEM LANDS? Walter Miller. *EW.* (July) 1911. Pp. 309–17. (67)

A plea for liberty for Christian missions in Northern Nigeria.

ISLAM AS A FACTOR IN WEST AFRICAN CULTURE. G. W. Ellis, K.C., F.R.G.S. *JRD.* (Oct.) 1911. Pp. 105–30. (68)

RESTE HEIDNISCHER ANSCHAUUNG IN DEN CHRISTENGEMEINDEN TOGOS. AMZ. (Mai) 1911. Beiblatt. S. 37 ff. (69)

Sehr instruktive Aufsätze eingeborener Ewechristen über die unüberwundenen Aberglauben selbst in einer wohlfundierte Negerkirche.

CONGO LIFE AND FOLKLORE. Rev. John H. Weeks. Illus. 468 pp. London: Religious Tract Society. 5s. net. 1911. (70)

Close observation as a missionary of the Baptist Mission has enabled Mr. Weeks to weave many important facts of Congo life and of the difficulties and successes of missionary work, into an interesting book in story form. One-third of the book is given up to detailed notes and to Congo folklore.

DAGBRÄCKNING I KONGO: Svenska Missionsförbundets Kongomission. Illustrerade skildringar av Kongomissionarer. Wilh. Sjöholm & Jakob E. Lundahl. 437 pp. Stockholm: Svenska Missionsförbundets Expedition. 5 Kr. 1911. (71)

The only complete account of the Swedish Congo Mission yet published.

YAKUSU: THE VERY HEART OF AFRICA. H. Sutton Smith. Illus. 288 pp. London: Marshall. 6s. net. 1911. (72)

A sketch of work among the Lokele people at Yakusu in the Belgian Congo. The book is noteworthy for its careful study of African life and thought.

EIGHTEEN YEARS IN UGANDA AND EAST AFRICA. Alfred R. Tucker, D.D. New Edition. 353+9 pp. London: Edward Arnold. 7s. 6d. net. 1911. (73)

A postscript brings Bishop Tucker's book up to date.

ZEHN JAHRE CHRISTLICHER KULTURARBEIT IN DEUTSCH OSTAFRIKA. P. Gröschel. Berliner Miss. Buchh. 2.50 M. 1911. (74)

Anschauliche Schilderung eines Jahrzehnts grundlegender Missionsarbeit auf den Hochebenen Deutsch Ostafrikas.

DER EINZUG DES CHRISTENTUMS IN DEUTSCH OSTAFRIKA. D. C. Paul. 16 S. Leipzig: Miss. Buchh. 20 Pf. 1911. (75)

MATERIALIEN ZUR KENNTNIS DES ISLAM IN DEUTSCH OSTAFRIKA. Prof. Dr. Becker. *Der Islam.* (Heft 1), 1911, S. 1–48. (76)

Eine sehr wertvolle Abhandlung über den Charakter und die Ausbreitung des Islam in dieser deutschen Kolonie. Die erste einer Reihe von Monographien über den Fortschritt des Islam in Deutsch-tropisch Afrika.

HANDLEITUNG ZUR MISSIONSKUNDE. (Heft 1.) Deutsch Ostafrika. P. Hennig, Bischof Missionsdir. Herrnhut. 20 Pf. 1911. (77)

Anleitung zu einem systematischen Studium der Gebiete der Brüdermission, nach der Art der Textbücher für den Geschichtsunterricht, zunächst bearbeitet für Deutsch Ostafrika. Hefte über die andern Gebiete der Brüdermission sollen folgen.

CHRISTIANISIERUNGSPROBLEME EINES BANTUSTAMMES IM SPIEGEL DER HEIDENPREDIGT. R. Gutmann, Kilimandscharo. *AMZ.* (Sept.) 1911. Beiblatt. S. 69 ff. (78)

See p. 173.

WHAT WE DO IN NYASALAND. D. S. Y. Mills (compiled by). Illus. 266 pp. London: Univ. Miss. to Cent. Africa. 2s. net. 1911. (79)

A HISTORY OF CHRISTIAN MISSIONS IN SOUTH AFRICA. J. du Plessis. See (5)

BLACK AND WHITE IN SOUTH-EAST AFRICA: A Study in Sociology. Maurice S. Evans. 341 pp. London: Longmans. 6s. net. 1911. (80)

A careful study of the problems of South-East Africa by a member of the Legislative Council of Natal. The writer regards the work of missions as an essential factor in the solution of the problems.

STUDIES IN THE EVANGELISATION OF SOUTH AFRICA. G. B. A. Gerdener. 212 pp. London: Longmans. 2s. 6d. net. 1911. (81)

A good introduction to the problems of the South African field.

THE LAND OF GOOD HOPE. Rev. Herbert Moore. Illus. 372 pp. London: S.P.G. 2s. net. 1911. (82)

A book on South Africa specially designed for Church of England study circles.

MISSIONSRUNDSCHAU: SÜDAFRIKA. Fr. Raeder. *AMZ.* (Jan.) 1911. S. 47 ff.; (Apr.) 184 ff.; (Juni) 288 ff. (83)

LOBOLA AND THE CHRISTIAN CHURCH. Rev. Henri Guye, Limpopo. *Christian Express.* (Jan.) 1911. Pp. 7–8; (Feb.) pp. 28–30; cf. also pp. 40–1, 57–8, 60–1, 75–6, 108–10, 140–1. (84)

COMMISSION ON MISSION COMITY. Christian Express. 1911. Pp. 83, 110, 118, 131, 151. (85)

See p. 171.

NATAL MISSIONARY CONFERENCE. Christian Express. (Aug.) 1911. Pp. 120–2. (86)

REPORT OF THE NATIVE AFFAIRS COMMITTEE OF ENQUIRY. Salisbury, Rhodesia. 74 pp. 1911. (87)

This Report was presented to the Legislative Council of Southern Rhodesia in 1911. It deals with Social Conditions, the Tenure of Land, the Sale of Liquor, Native Legislation and Taxation, and Native Labour. The Committee advocate a judicious combination of religious, literary, and industrial training, and recommend increased support and encouragement of missionary work.

LA MISSION ROMANDE: Son Développement, ses Résultats, son Avenir. D. P. Lenoir. 48 pp. Lausanne: Georges Bridel & Cie. 50 c. 1911. (88)

A short illustrated history of *La Mission Romande* and its interesting work in South Africa since its foundation about thirty-five years ago.

DIE GRANTSTATIONEN IN SÜDAFRIKA, vom sozialen und missionarischen Standpunkt aus. E. von Calker. Heft 5 der "Hefte zur Missionskunde." Herrnhut: Miss. Buchh. 25 Pf. 1911. (89)

THE PROPOSED SOUTH AFRICAN COLLEGE. K. A. Houghton. *EW.* (Oct.) 1911. Pp. 425–32. (90)

See also 91, 92, 265, 268, 269, and Biographies, 24, 34.

Mohammedan Lands and Work among Moslems

ISLAM AND MISSIONS: Papers read at the Lucknow Conference. 298 pp. New York and London: Revell. $1.50 net; (5s. net). 1911. (91)

Contains papers dealing with Islam in Africa, the Turkish Empire, Persia, India, Malaysia, etc.

DAYLIGHT IN THE HAREM: A new Era for Moslem Women. Edited by A. Van Sommer and S. M. Zwemer. 224 pp. Edinburgh: Oliphant. 3s. 6d. net. 1911. (92)

Contains papers read at the Lucknow Conference on "Reform in Egypt," "Signs of Progress in India," "Educated Women in Turkey," and others. An appendix contains the Resolutions of the Conference.

ISLAM AND CHRISTIANITY IN RELATION TO MISSIONARY EFFORT. Rev. C. T. Wilson. *CMR.* (June) 1911. Pp. 342–53. (93)

CONSTRUCTIVE AND DISINTEGRATING FORCES IN THE SOCIAL AND NATIONAL LIFE OF EGYPT. C. R. Watson, D.D. *JRD.* (Apr.) 1911. Pp. 415–32. (94)

THE EL-AZHAR UNIVERSITY AT CAIRO. W. H. T. Gairdner. *EW.* (July) 1911. Pp. 256–73. (95)

Contains much fresh and valuable information. Explodes the idea that the El-Azhar trains missionaries for the Mohammedan propaganda.

WÜNSCHET JERUSALEM GLÜCK: Festschrift zum 50 jährigen Jubiläum des syrischen Waisenhauses in Berlin. P. Ludw. Schneller. Cöln: Verlag des syr. Waisenhauses. 1911. (96)

Die Geschichte dieser wertvollen deutschen Erzieherarbeit in Palästina.

AROUND THE BLACK SEA: Asia Minor, Armenia, Caucasus, Circassia, Daghestan, the Crimea, Roumania. William Eleroy Curtis. 456 pp. New York: George H. Doran Co. $2.50 net. 1911. (97)

Written by a Christian journalist with frequent and sympathetic reference to mission work—notably Chapters IX. and XX. This book of travel admirably describes the environment of Turkish missionaries, and certain fields in the Near East as yet unoccupied by missions.

THE RELIGION OF THE DERSIM KURDS. Rev. Henry H. Riggs. *MRW.* (Oct.) 1911. Pp. 734–43. (98)

MOSLEMS IN RUSSIA. Mrs. S. Bobronikoff. *MW.* (Jan.) 1911. Pp. 5–31. Cf. July, p. 301–12. (99)

Exceedingly interesting and important, with much fresh information regarding Moslems in Russia, of whom there are about twenty millions, while Islam is rapidly absorbing pagan tribes and also making converts among Christians.

See also 62, 66, 67, 68, 76, 132, 154, 162, and Biography, 13.

British India, Burma, and Ceylon

AMONG INDIAN RAJAHS AND RYOTS. Sir Andrew H. L. Fraser, K.C.S.I. 368 pp. London: Seeley. 18s. net. 1911. (100)

The collections and impressions of thirty-seven years of work and sport in the Central Provinces and Bengal. There are chapters on Indian Unrest, Education, and Christian Missions. Sir Andrew Fraser holds that "it is not easy to overestimate the importance of the beneficent influence which missionaries have exercised in India," and that the outlook of Christianity has never been so favourable as it is at present.

INDIA AWAKENING. Sherwood Eddy. xii.+ 273 pp. New York: Miss. Educ. Movement. 50 c. 1911. (101)

Mr. Eddy's work in India and his experience of young people make this study class text-book an especially strong appeal for India.

NATIONAL CHRISTIANITY IN INDIA. Rt. Rev. H. Whitehead, D.D. *CMR.* (Jan.) 1911. Pp. 20–7. (102)

Published also in pamphlet form by the Christian Literature Society for India.

CONDITIONS IN INDIA DURING THE PAST YEAR. J. P. Jones, D.D. *JRD.* (Oct.) 1911. Pp. 199–203. (103)

THIRTY-FOUR YEARS IN POONA CITY. Rev. Father Elwin, S.S.J.E. Fourth edition, completely rewritten. 109 pp. London: Mowbray. 2s. net. 1911. (104)

A popular account of the work of the Cowley Fathers and the Wantage Sisters in the Poona district of Western India.

FAR NORTH IN INDIA: A Survey of the Mission Field and Work of the United Presbyterian Church in the Punjab. William B. Anderson and Charles R. Watson. Revised Edition. 312 pp. Philadelphia: Board of For. Miss. of the United Pres. Ch. of N.A. 50 c. 1911. (105)

Owing to its breadth of outlook, the value of this mission study text-book is not limited to its own denomination.

INDIAN IDYLLS. A. Abbott. 160 pp. London: Elliot Stock. 3s. 6d. net. 1911. (106)

Five short stories of work among women.

The Federation of the Indian Churches. Rev. N. Macnicol, D.Lit. *HF.* (Sept.) 1911. Pp. 342–5. (107)

See p. 170.

Some Problems of Unity. Rev. H. Pakenham-Walsh. *A National Church for India.* G. S. Eddy. *An Indian National Church.* Rev. A. Andrew. *The Church of England and Indian Union.* Rev. N. Macnicol. *The Problem of Organic Union between the Church of England Indian Congregations in South India and the United Church of South India.* Rev. H. Pakenham-Walsh. *HF.* (Jan.) 1911. Pp. 20–30; (June) 205–24; (July) 256–61; (Sept.) 333–6; (Oct.) 364–72. (108)

The first article is a discussion of the subject from the Anglican standpoint. The second is a plea for the union of Anglican and the South Indian United Church, with the suggestion, made by a Congregationalist, that the fact of the Historic Episcopate might be accepted by the non-Episcopal bodies. The next two papers are in reply to Mr. Eddy; the first minimizing the importance of corporate union, and the second indicating the conditions on which Presbyterians might be willing to consider union on the basis of a modified Episcopacy. In the last paper Mr. Pakenham-Walsh discusses the difficulties in the way of practical action. He regards these as serious, but not insuperable, and thinks that they ought to be thrashed out by the Indian leaders of the two Churches.

Indian Methods of Evangelisation. K. T. Paul. *EW.* (Oct.) 1911. Pp. 361–73. (109)

See p. 174.

Music and Evangelism. Rev. H. A. Popley. *HF.* (Feb.) 1911. Pp. 56–66; (Mar.) 104–12. (110)

Deals with the middle classes of India.

Hymns as an Aid to Evangelisation. Rev. J. L. MacIntyre. *CMR.* (Feb.) 1911. Pp. 89–92. (111)

Religious Training in Indian Missionary Schools. F. J. Western. *EW.* (Apr.) 1911. Pp. 121–38. (112)

The Scope and Policy of Educational Work in Relation to the Indian Government. Rev. J. P. Haythornthwaite. *CMR.* (July) 1911. Pp. 411–21. (113)

Female Education in North India To-day. M. P. Western. *EW.* (Jan.) 1911. Pp. 23–35. (114)

Missionary Education in South India. Rev. G. Pittendrigh. *HF.* (Sept.) 1911. Pp. 325–32. (115)

A discussion of present-day problems, with special reference to the present policy of the Government with regard to model high schools.

The Will to Convert in Mission Schools. Rev. Roland Allen. *EW.* (Oct.) 1911. Pp. 408–17. (116)

Report of the Industrial Conference (Kodaikanal, India). 131 pp. Madras and London: Chris. Lit. Soc. for India. As. 6. 1911. (117)

See Review, p. 163.

Chundra Lela: The Story of a Hindu Devotee and Christian Missionary. Rev. Z. F. Griffin. 84 pp. Philadelphia: Griffith and Rowland Press. 50 c. net. 1911. (118)

Another booklet on this remarkable Indian convert and woman worker—of special value for working and reading circles.

Christian Missions in Burma. W. C. B. Purser. Illus. 246 pp. London: S.P.G. 2s. net. 1911. (119)

The scarcity of missionary literature on Burma enhances the value of this book. The first six chapters deal with the people, their history and religions, and the work of the Roman Catholic and Baptist missions. The remaining twelve describe the work of the S.P.G.

The Wild Tribes of British Malaya. R. G. Wilkinson. *EW.* (Oct.) 1911. Pp. 374–83. (120)

See also 91, 92, 212, 267, and Biographies, 12, 19.

China

The China Mission Year Book: Being "The Christian Movement in China." D. MacGillivray. 626 pp. Shanghai: Chris. Lit. Soc. $1.50. 1911. (121)

See Review, p. 149.

Half a Century in China: Recollections and Observations. Ven. Arthur Evans Moule. Illus. xii.+343 pp. London: Hodder & Stoughton. 7s. 6d. net. New York: George Doran Co. $2 net. 1911. (122)

See Review, p. 149.

The Chinese at Home: or, The Man of Tong and his Land. J. Dyer Ball. 370 pp. London: Religious Tract Society. 5s. net. 1911. (123)

A series of descriptions of "John Chinaman" in all the varied aspects of his social life and customs, portrayed by one who has lived forty-six years with him.

China's Story in Myth, Legend, Art, and Annals. William Elliot Griffis. xiii.+302 pp. Boston: Houghton Mifflin Co. $1.25 net. London: Constable. 5s. net. 1911. (124)

A popular history from the earliest times down to the present, by a writer well known through his previous works on the Far East. Reference to missions is only incidentally made.

AMONG THE TRIBES IN SOUTH-WEST CHINA. Samuel R. Clarke. xiv.+315 pp. London: China Inland Mission. 3s. 6d. net. 1911. (125)

More than twenty years spent in the Province of Kweichou, where conditions are very favourable for studying China's aborigines, enable the author to make original contributions to animistic investigations and to our knowledge of the Miao, the Shan, and other tribes. Even more important and interesting is his account of the conversion of these tribes, some 50,000 of whom are said to have been won during the past eight years.

DR. APRICOT OF HEAVEN BELOW. (The Hangchow Medical Mission, C.M.S.) Kingston de Gruché. 144 pp. London: Marshall. 2s. 6d. New York: Revell. $1.00 net. 1911. (126)

CHANGING CHINA. Rev. Lord William Gascoyne-Cecil. New and cheap edition. 336 pp. London: Nisbet. 3s. 6d. net. 1911. (127)

See Review, p. 149.

ICH HARRE AUS: Geschichten von chinesischen Frauen. El. Oehler-Heimerdinger. 140 S. Basler Miss. Buchh. 2.40 M. 1911. (128)

Erzählungen aus dem Leben von Christenfrauen auf der Basler Station Tschonghangkang in der Canton Provinz.

A CHINESE APPEAL TO CHRISTENDOM. Lin Shao-Yang. 319 pp. London: Watts & Co. 5s. net. New York: G. P. Putnam's Sons. $1.50 net. 1911. (129)

The "appeal" is for the suspension, or at least the transformation, of missionary effort. The book, which attracted a good deal of notice on publication, has somewhat lost in interest since the author's admission that he is a European resident in the Far East. It is written from a frankly rationalistic standpoint, but it raises questions that deserve attention, and is a useful reminder how intimately the evangelization of Asia is related to the conflict between faith and unbelief in the West.

SCHAK-GOK: Aus Saat und Ernte der (Berliner) Mission in Sud-China. G. Endemann. Berliner Miss. Buchh. 1911. (130)

ALTE UND NEUE ZEIT IN TSIMO. W. Lutschewitz. 163 S. Berliner Miss. Buchh. 1 M. 1911. (131)

THE MOHAMMEDAN POPULATION OF CHINA. Marshall Broomhall. *MW.* (Jan.) 1911. Pp. 32–53. (132)

THE CITY AS AN EVANGELISTIC CENTRE. W. W. Lockwood. *CR.* (Sept.) 1911. Pp. 501–11. (133)

Urges the importance of a definite, considered, united plan for the effective evangelization of each city in which there is missionary work.

INTENSIVE AND EXTENSIVE METHODS OF EVANGELISATION. Rev. Arnold Foster. *THE AIMS AND PLANS OF THE EVANGELISTIC ASSOCIATION OF CHINA.* Rev. A. R. Saunders. *SELECTION AND TRAINING OF EVANGELISTS.* Rev. A. Bonsey. *CR.* (Feb., Mar.) 1911. Pp. 83–92, 148–63. (134)

CHINESE HYMNOLOGY. Rev. W. Munn. *CMR.* (Aug.) 1911. Pp. 463–9. (135)

CHINA AND EDUCATION. President John F. Goucher. *IRM.* (Jan.) 1912. Pp. 125ff. (136)

THE EDUCATION OF WOMEN IN CHINA. Margaret E. Burton. 232 pp. New York: Revell. $1.25 net. 1911. (137)

This volume is the outcome of a six months' tour in China with the writer's father, Professor Burton of Chicago University. While education, early and modern, by the Chinese themselves is prominent, most of the book describes missionary education.

UNION EXAMINATIONS FOR CHRISTIAN SCHOOLS. A. S. Moore Anderson. *CR.* (Apr.) 1911. Pp. 208–13. (138)

THE NEED OF MORE AND BETTER CHRISTIAN LITERATURE IN CHINA. Rev. Donald MacGillivray, D.D. *EW.* (Oct.) 1911. Pp. 402–7. (139)

EVANGELISTIC TRACTS AND LITERATURE. John Darroch. *CR.* (June) 1911. Pp. 328–46. Cf. July, pp. 416–9. (140)

DIE SCHRIFTSTELLER.SCHE TÄTIGKEIT DER KATHOLISCHEN MISSION IN CHINA. Msgr. Aug. Henninghaus. *ZMW.* (Heft 3.) 1911. S. 201 ff. (141)

CHRISTIAN AND HEATHEN MARRIAGE IN CHINA. Rev. Henry Matthews. *EW.* (Oct.) 1911. Pp. 433–41 (142)

EFFICIENT CO-ORDINATION THE GREAT NEED. B.S.W. *CR.* (Sept.) 1911. Pp. 518–22. (143)

See p. 175.

See also 91, 213, 215, and Biographies, 11, 21, 23, 25.

Japan and Korea

THE PRESENT POSITION OF CHRISTIANITY IN JAPAN. President Tasuku Harada, LL.D. *IRM.* (Jan.) 1912. Pp. 75–97. (144)

CHRISTIAN MISSIONS IN JAPAN. Adachi Kinnosuke. *The Century.* (Sept.) 1911. Pp. 740–49. (145)

A much discussed article by a non-Christian Japanese, in which he notes the effects of missions upon national life and ideals.

MISSIONSRUNDSCHAU: JAPAN UND KOREA. Fr. Schwager. *ZMW.* 1911. (Heft 3), pp. 236–58; (Heft 4), 326–44. (146)

DAS CHRISTENTUM IN OSTASIEN. Missionstheoretische Betrachtungen auf Grund von Erlebnissen. Lic. Witte. *ZMR.* (Heft 7.)

1911. S. 195 ff. (Heft 8.) 225 ff. (Heft 10.) 303 ff. (147)

Beurteilung der missionarischen Lage in Ostasien vom Standpunkt der modernen Theologie.

Die Allgemeine Lage in Japan. Sup. D. Schiller. *ZMR.* (Heft 9.) S. 267–75. (Heft 10.) 294–303. (148)

President's Address at the Conference of Federated Missions. *JE.* (Jan.) 1911. Pp. 4–14. (149)

A review of the present problems of missionary work in Japan, with special emphasis on co-operation with the Japanese Church, denominational unity, and Christian education.

Tenth General Meeting of the Conference of Federated Missions in Japan. *JE.* (Jan.) 1911. Pp. 21–30. (150)

Christian Education in Japan. *JE.* 1911. Pp. 8–12, 73–4, 106–7, 190–1, 243–6, 338–41. (151)

Industrial Welfare. (Report to Conference of Federated Missions.) *JE.* (Jan.) 1911. Pp. 14–21. (152)

Deals not with industrial missions as usually understood, but with special efforts to influence the industrial classes in Japan.

Christian Literature. (Report to Conference of Federated Missions.) *JE.* (Mar.) 1911. Pp. 82–9. (153)

Present-Day Movements in the Moslem World: Japan. Rev. W. H. T. Gairdner. *MW.* (Oct.) 1911. Pp. 435–9. (154)

Wie ich ein Christ Wurde. Kanso Utschimura. Enlarged edition. 161 pp. Stuttgart: Gundert. M. 1.50. 1911. (155)

The Story of Korea. Joseph H. Longford. Illus. 400 pp. London: Fisher Unwin. 10s. 6d. net. 1911. (156)

An important contribution to the literature on Korea. The author was British Consul at Nagasaki, and is now Professor of Japanese at King's College, London. Two chapters are devoted to the story of the earlier Roman Catholic Missions with their record of heroic martyrdoms. The work of modern missions is noticed very briefly, but favourably.

The Church of Christ in Corea. Malcolm C. Fenwick. 134 pp. New York: George Doran Co. $1 net. London: Hodder and Stoughton. 3s. 6d. net. 1911. (157)

An autobiographical missionary record of twenty years' work. Mr. Fenwick found the secret of evangelistic success in carefully chosen Korean converts working under sympathetic supervision.

Korea i Forvandlingens Tign. James S. Gale. 164 pp. Köbenhavn: Det Schönebergske Forlag. 2 Kr. 1911. (158)

Translated from the English.

Die Religiöse Bewegung in Korea. F. Ammann. *EMM.* 1911. S. 145 ff. (159)

The Islands of the Pacific and Australasia

Fünfzig Jahre Batakmission in Sumatra. Lic. D. Joh. Warneck. 300 S. Berlin: M. Warneck. 2.50 M. geb. 3 M. 1911. (160)

The Growth of the Church in the Mission Field. I. Among the Bataks. Lic. D. Joh. Warneck. *IRM.* (Jan.) 1912. Pp. 20–43. (161)

Islam and Christianity in Malaysia. Dr. J. Rauws. *Higher Civilisation and Java.* D. Bakker. *MW.* (July) 1911. Pp. 241–54. (162)

De Tegenwoordige Toestand van het Werk der Prot. Zending in Ned. Oost. Indië. Missionsdir. J. W. Gunning. 48 pp. Baarn: Hollandia Drukkerij. f. 0.40. 1911. (163)

De School in het Zendingswerk. A. Limburg. 48 pp. Baarn: Hollandia Drukkerij. f. 0.40. 1911. (164)

Seventeen Years among the Sea Dyaks of Borneo. Edwin H. Gomes. Illus. 331 pp. London: Seeley. 16s. net. 1911. (165)

See Review, p. 166.

Die 25 Jährige Tätigkeit der Neuendettelsauer Missionare in Deutsch Neu-Guinea. Prof. Dr. R. Neuhauss. *Koloniale Rundschau.* (April) 1911. S. 233 ff. (166)

Ein bedeutsames Zeugnis für eine in der Stille arbeitende Mission aus dem Munde eines angesehenes Ethnologen.

Kaiser Wilhelmsland, Nordostküste. Gezeichnet von Stephan Lehner. Neudettelsau, Bayern: Missionsverlag. Unaufgezogen 1.20 M. Aufgezogen 1.60 M. 1911. (167)

Eine im Masstab von 1:325,000 M. gezeichnete Karte des Missionsfeldes der Neudettelsauer Mission.

Marriage and Divorce in Papua. Rev. Henry Newton. *EW.* (Jan.) 1911. Pp. 36–44. (168)

L'Evangelisation des Indigènes par les Indigènes. Léon Marchand. 212 pp. Montauban: Orphelins Imprimeurs. 1911. (169)

A study of the evangelization of the South Sea Islands with a view to showing the importance of native agency.

Missionsarbeit unter Primitiven Völkern. Hoffmann. Berliner Miss. Buchh. 30 Pf. 1911. (170)

Das Kondominium auf den Neuhebriden und die Mission. Dr. J. Kurze. *AMZ.* (Juli) 1911. S. 326 ff. (171)

See also 91, 214, 225, and Biography, 26.

Other Fields

TURKESTAN: THE HEART OF ASIA. Wm. Eleroy Curtis. 354 pp. New York: George Doran Co. $2 net. London: Hodder and Stoughton. 12s. net. 1911. (172)

This book, though not missionary in character, supplies information about an unoccupied field, Turkestan, and its centres of future occupation, Bokhara, Khiva, and Samarkand, as well as an account of the deterring political situation.

ORIENTAL STUDENTS IN ENGLAND. Julius A. Brewin. *EW.* (Jan.) 1911. Pp. 12–22. (173)

See also 91, and Biography, 22.

The Jews

A HISTORY OF THE JEWS. Paul Goodman. 152 pp. Dent. 1s. net. (174)

ZIONIST WORK IN PALESTINE. Reprinted from *Die Welt.* 208 pp. London: Fisher Unwin. 1s. net. 1911. (175)

Articles by various authorities, with foreword by Herr David Wolffsohn.

THROUGHOUT THE AGES. Amy Maxwell. Parts I. and II. 248 pp. London: London Jews' Soc. 2s. net. 1911. (176)

Simple studies in the history of the Jews, with a few questions.

DIE REFORMBEWEGUNG IM JUDENTUM DER VEREINIGTEN STAATEN. Dr. Louis Meyer. *Zschr. f. die Arbeit der evang. Kirche an Israel.* (Jan.) 1911. S. 10–30. (177)

THE EIGHTH INTERNATIONAL JEWISH MISSIONARY CONFERENCE. Dr. Louis Meyer, D.D. *MRW.* (Sept.) 1911. Pp. 654–9. (178)

See also 257. (Judaism.)

General

THE UNOCCUPIED MISSION FIELDS OF AFRICA AND ASIA. S. M. Zwemer, D.D. Illus. 260 pp. London: Marshall. New York: Student Volunteer Movement. 4s. net. 1911. (179)

Dr. Zwemer has gathered available data together, and gives a stimulating presentation of the extent and need of the "regions beyond."

DIE ENTSCHEIDUNGSSTUNDE DER WELTMISSION UND WIR. John R. Mott. Basler Miss. Buchh. 2.40 M. geb. 3.20 M. 1911. (180)

Deutsche Ausgabe von "The Decisive Hour of Christian Missions."

DEN AFGÖRENDE TIME I DEN KRISTNE MISSION. John R. Mott. 268 pp. København: Det Danske Missionsselskab. 2 Kr. 1911. (181)

A Danish edition of "The Decisive Hour."

KIRCHLICHES JAHRBUCH. 38. JAHRGANG. Herausgegeben von F. Schneider. Gütersloh: C. Bertelsmann. 1911. (182)

Dieses grosse, 667 Seiten umfassende Jahrbuch orientiert über alle Gebiete des deutsch-evangelischen kirchlichen Lebens. Es ist deshalb als zuverlässiges Nachschlagebuch für den kirchlichen Arbeiter in Deutschland fast unentbehrlich. Der Mission unter Heiden und Mohammedanern ist weitaus das längste Kapitel (S. 442–640) gewidmet und seine Bearbeitung in die Hände des sachkundigen und sorgfältigen Pastors Raeder gelegt. Das Kapitel giebt in seiner ersten Hälfte eine Uebersicht über den Stand des heimatlichen Lebens in der gesamten protestantischen Welt und tritt in der andern Hälfte eine Wanderung durch alle Hauptarbeitsfelder der evangelischen Mission an. Die sorgfältigste Missionsrundschau dieses Jahres.

FROM JAPAN TO JERUSALEM. Rt. Rev. E. Graham Ingham, D.D. 232 pp. London: C.M.S. 2s. 6d. net. 1911. (183)

A record of a tour round C.M.S. stations.

REPORT OF THE CONFERENCE OF THE WORLD'S STUDENT CHRISTIAN FEDERATION, CONSTANTINOPLE, 1911. 327 pp. Student Christian Movement in the various countries. 1s. 1911. (184)

The Conference was attended by two hundred leaders from thirty-three different countries, including representatives of the ancient Churches of Eastern Europe. There were delegates from Japan, China, and India, and strong emphasis was laid on the comradeship of Eastern and Western Christians in the propagation of the Gospel.

THE FOREIGN MISSIONS OF THE CHURCH. Fourth Annual Review. xii. + 196 pp. London: Central Board of Miss. 1s. net. 1911. (185)

A somewhat fragmentary survey of Anglican missions throughout the world. The chapters upon China are fuller and include the work of other missions.

VOM KAMPF DES CHRISTENTUMS UM ASIEN UND AFRIKA. Berliner Miss. Buchh. 50 Pf. 1911. (186)

Zwei Vorträge im Berliner Reichskanzlerpalais. Dr. Julius Richter: "Die Auseinandersetzung des Christentums mit den Kulturen und Religionen Asiens." Lic. K. Axenfeld: "Der Kampf des Christentums um Afrika wider Heidentum und Islam."

DIE GROSSE VÖLKERBEWEGUNG DER GEGENWART UND DIE MISSION. Herdmann. 20 S. 15 Pf. 1911. (187)

DIE GEGENWÄRTIGE LAGE DER KATHOLISCHEN HEIDENMISSION. Friedr. Schwager, S.V.D. *ZMW.* (Heft 1.) 1911. S. 70 ff. (188)

Eine umfangreiche Rundschau über das Gesamtgebiet der katholischen Missionen von dem sachkundigen P. Schwager.

V. Works of Reference

WORLD ATLAS OF CHRISTIAN MISSIONS. Edited by James S. Dennis, D.D., Harlan P. Beach, F.R.G.S., C. H. Fahs. New York: Student Volunteer Movement. $4 net. London: Marshall. 16s. net. 1911. (189)

The Statistical Atlas issued in connection with the Edinburgh Conference dealt only with missionary work among non-Christian peoples. The present Statistical Atlas is edited by those primarily responsible for the Conference publication, and is based on the material collected for the latter. Its survey is not restricted to work among non-Christians. It includes additional maps of Western and Eastern Europe; Mexico, Central America, and the West Indies; and South America. The Directory and Statistical Tables are revised and brought up to date, and include work among non-Christians and among non-Protestants.

VORSCHLÄGE ZUR KATHOLISCHEN MISSIONSSTATISTIK. Friedr. Schwager. *ZMW.* (Heft 2.) 1911. S. 158 ff. (190)

FÜHRER DURCH DIE DEUTSCHE KATHOLISCHE MISSIONS-LITERATUR. Rob. Streit. 140 S. Freiburg: Herder. 3 M. 1911. (191)

MISSIONSBIBLIOGRAPHISCHER BERICHT. R. Streit. *ZMW.* (Hefte 1 & 2.) 1911. S. 93 ff.; S. 196 ff. (192)

VI. The Theory and Principles of Missions

MISSIONENS MOTIV, MAAL OG MIDLER: Grundtræk af Missionslæren. Vilh. Sörensen, Sognepræst. 215 pp. Köbenhavn: G.E.C. Gad. Kr. 2.75. 1911. (193)

The outline of a *Missionslehre*, or Theory of Missions, by one of the leading missionary authorities in Denmark. It deals systematically with the motives, aims, and methods of missionary work.

PROLEGOMENA VAN PROTESTANTSCHE ZENDINGSWETENSCHAP. Prof. Dr. F. E. Daubanton. xi.+590 pp. Utrecht: Kemink en Zoon. f. 7.90. 1911. (194)

A bulky volume in Dutch on the same general lines as the Danish book just mentioned. It is a painstaking work, largely compiled from existing sources in Dutch, German, and English, and is intended primarily for the use of theological students.

THEORY AND PRACTICE OF FOREIGN MISSIONS. J. M. Buckley, D.D. 151 pp. New York: Eaton and Mains. 75 c. net. 1911. (195)

THE GROWTH OF THE MISSIONARY CONCEPT. John F. Goucher. 202 pp. New York: Eaton and Mains. 75 c. net. 1911. (196)

Five lectures reviewing the Divine call to evangelize the world, the need and the possibility of its accomplishment.

SYSTEM UND ZWEIGE DER MISSIONSWISSENSCHAFT. Prof. Dr. Schmidlin. *ZMW.* (Heft 2.) 1911. S. 106 ff. (197)

KATHOLISCHE MISSIONSTHEORETIKER DES 16. U. 17. JAHRHUNDERTS. Prof. Dr. Schmidlin. *ZMW.* (Heft 3.) 1911. S. 213 ff. (198)

DAS KREUZ, GRUND UND MASS DER CHRISTOLOGIE. Beiträge zur Forderung christlicher Theologie. Prof. Dr. M. Kähler. Gütersloh: C. Bertelsmann. 1.50 M. 1911. (199)

Eine tiefgründige Studie über die biblischen Grundlagen der Mission.

MISSIONARY IDEALS: Missionary Studies in the Acts of the Apostles. Rev. T. Walker. 167 pp. London: C.M.S. 1s. net. 1911. (200)

GOD'S PLAN FOR WORLD REDEMPTION: An Outline Study of the Bible and Missions. Charles R. Watson. 225 pp. Philadelphia: Board of For. Miss. of the United Pres. Ch. of N.A. 50 c. 1911. (201)

An outline study of the Bible and Missions for use in mission study classes. The author's position in questions of Biblical criticism is strictly conservative.

JESUS ALS BEGRÜNDER DER HEIDENMISSION. Prof. Dr. Meinertz. *ZMW.* (Heft 1.) 1911. S. 21 ff. (202)

THE SERVANT: A Biblical Study. Eugene Stock, D.C.L. Series in *CMR.* (June to Dec.) 1911. (203)

THE MISSIONARY IDEA IN THE GOSPELS. Prof. George Jackson. *Expository Times.* (Nov.) 1911. Pp. 54–62. (204)

VII. The Training and Qualifications of Missionaries

THE SPECIAL PREPARATION OF MISSIONARIES. Henry T. Hodgkin. *IRM.* (Jan.) 1912. Pp. 108–124. (205)

DIE VORBILDUNG DER MISSIONARE. Dr. Julius Richter. *AMZ.* (Sept.) 1911. S. 413 ff. (Oct.) 451 ff. (206)

THE TRAINING OF THE FOREIGN MISSIONARY. Prof. Homer B. Hulbert. *MRW.* (July) 1911. Pp. 507–12. (207)

THE NEED OF PHILOLOGICAL AND ETHNOLOGICAL TRAINING FOR THE MISSION FIELD. Rev. W. A. Norton. *EW.* (Oct.) 1911. Pp. 442–56. (208)

DER PHONETISCHE UNTERRICHT IN DER MISSIONSSCHULE. S. Baudert. Herrnhut: Miss. Buchh. 25 Pf. 1911. (209)

DIE NIEDERLÄNDISCHE MISSIONSSCHULE. J. W. Gunning. *Mededeelingen van wege het Nederlandsche Zendelinggenootschap.* 1911. Pp. 53–91. (210)

The Hartford School of Missions. E. W. Capen, Ph.D. *MRW.* (Sept.) 1911. Pp. 670–2. (211)

Language School for Missionaries in South India. J. Wyckoff and M. Ewing. *HF.* (Aug.) 1911. Pp. 286–96. (212)

The Public Life of the Missionary. Sir Havilland W. de Sausmarez. *CR.* (Mar.) 1911. Pp. 137–48. (213)

A paper read to the Shanghai Missionary Association by a Judge of the British Supreme Court in China.

De Positie van den Zendeling in de Inlandsche Maatschappij. G. Simon. 45 pp. Baarn: Hollandia Drukkerij. f. o.40. (214)

Missionaries as seen by Chinese. S. K. Tsao. *The Missionary and the Chinese Christian.* Gilbert M'Intosh. *Strained Relations and their Remedy.* Nelson Bitton. *CR.* (May) 1911. Pp. 255–67, 276–80. cf. Aug., pp. 479–81. (215)

A Send-Off and its Lessons. *CMR.* (Nov.) 1911. Pp. 669–83. (216)

Contains the instructions of the C.M.S. to outgoing missionaries. These are based on a fresh consideration of policy in view of the Edinburgh Conference and of the present position of the Society, and deal in particular with the missionary's attitude to the changing non-Christian world, to the growing Church in the mission field, and to co-operation with other missionary agencies.

VIII. Missionary Methods

Evangelistic Work

How to persuade Asiatics to accept the Gospel. Rev. E. P. Dunlop, D.D. *MRW.* (May) 1911. Pp. 357–62. (217)

For evangelistic work in Africa see 78; in India, 109–11; in China, 133, 134.

Christian Education

The Place of Women in the Modern National Movements of the East. Agnes de Sélincourt. *IRM.* (Jan.) 1912. Pp. 98–107. (218)

Some Educational Projects of the C.M.S., 1911-12. 36 pp. London: C.M.S. 6d. net. 1911. (219)

This appeal for advance in C.M.S. educational work is interesting as an attempt to grapple with new conditions in a broad and statesmanlike way.

For education in Africa see 87, 90; in India, 112–16; in China, 136–8; in Japan, 149, 151; in the Dutch East Indies, 164.

Christian Literature

For Christian Literature in China see 139–41; in Japan, 153.

Medical Missions

Der Missionar als Arzt. Dr. Med. Kupfernagel. *EMM.* 1911. S. 193 ff., 251 ff. (220)

Die Ärztliche Mission und Ihre Bedeutung für die Kulturelle Entwicklung Unserer Schutzgebiete. Vortrag 1910. Dr. Paul Lechler. Berliner Miss. Buchh. 1911. (221)

Ärztliche Mission bei den Katholiken. P. Ambros Mayer, O.S.B. *ZMW.* (Heft 4.) 1911. S. 293–314. (222)

See also 13, 21, 34, 126.

Industrial Missions

See 51 (Hampton Institute); 117 (Report of Industrial Conference in India); 152 (Japan).

IX. The Church in the Mission Field

The Future of Native Churches. Eugene Stock. *EW.* (July) 1911. Pp. 241–55. (223)

A discussion of the aims to be followed in the development of native Churches belonging to the Anglican communion, and of the steps necessary to achieve them.

Die Probleme der Missionskunst. Dr. David Koch. *Christliches Kunstblatt.* (Jan.) 1911. S. 12–21. (224)

Wie wir unsere Ideale der christlichen Kunst in den eingebornen Kirchen einheimischen können, mit besonderer Hinweisung auf die Methode der Ausführung.

See also 69 (Togo); 84 (Lobolá); 135 (Chinese Hymnology); 142 (Marriage in China); 157 (Korea); 160–1 (Growth of Church among the Bataks); 168 (Marriage in Papua); 169 (South Sea Islands).

X. Comity, Co-operation, and Unity

See 85, 86 (South Africa); 107, 108 (India); 143 (China).

XI. Christianity and the non-Christian Religions

Religions of Primitive Peoples

Deutsch-Neu-Guinea. Prof. R. Neuhauss. Bd. III. Beiträge der Missionare Keysser, Stolz, Zahn, Lehner, Bamler. 572 S. Berlin: D. Reimer. 20 M. 1911. (225)

See Review, p. 147.

Religion und Soziales Leben bei den Naturvölkern. Prof. Visscher. Bd. I. Prolegomena. Bonn: Joh. Schergens. Geb. 8.50 M. 1911. (226)

Giebt des Verfassers Auffassung von den Grundanschauungen und den sozialen Faktoren der animistischen Religionen.

DIE LEBENSKRÄFTE DES EVANGELIUMS: Missionserfahrungen innerhalb des animistischen Heidentums. Lic. Dr. Joh. Warneck. 4. Aufl. Berlin: M. Warneck. 4.50 M. geb. 5.50 M. 1911. (227)

THE MIND OF AN AFRICAN. Ven. Archdeacon J. J. Willis. *CMR.* (Sept.) 1911. Pp. 532–9. (228)

THE VIEW-POINT OF A MUGANDA BOY. Rev. H. T. C. Weatherhead. *CMR.* (Mar.) 1911. Pp. 156–60. (229)

See also 52 (South America); 70, 72 (Congo); 125 (China); 165 (Borneo).

Religions of China

THE ANALECTS OF CONFUCIUS. Wm. E. Soothill. A new translation. Edinburgh: Oliphant. 15s. net. 1911. (230)

DIE URRELIGIONEN CHINAS. Lic. Dr. Joh. Warneck. *AMZ.* (Sept.) 1911. S. 393 ff. (231)

RELIGIOUS BELIEFS OF THE ANCIENT CHINESE. Francis C. M. Wei. *CR.* (June, July) 1911. Pp. 319–28, 403–15. (232)

ALTCHINAS GOTTESGLAUBE. Prof. Dr. Seitz. *ZMW.* (Heft 2.) 1911. S. 123 ff. (233)

THE CHRISTIAN ELEMENTS IN BUDDHISM. Rev. Evan Morgan. *CR.* (Jan.) 1911. Pp. 19–28; (Feb.) pp. 98–105. (234)

Religions of Japan

SCHINTO, DIE VOLKSRELIGION JAPANS. D. E. Schiller. 91 S. Berlin, Schoeneberg: Prot. Schriftenvertrieb. 3 M. 1911. (235)

Der Missionar des Allg. Ev. Prot. Miss. Vereins entwirft in lebhaften Farben und mit guten Illustrationen ein anziehendes Bild von dem im Schintoismus sich verkörpernden religiösen Volksleben des japanischen Volkes.

A NEW PRESENTATION OF CHRIST. R. K. Reischauer. *JE.* (Feb.) 1911. Pp. 58–61. (236)

A criticism of Prof. Arthur Lloyd's, "Shinran and his Works."

Religions of India

AN INTERPRETATION OF INDIA'S RELIGIOUS HISTORY. Robert A. Hume, D.D. 224 pp. New York and London: Revell. $1.25 (3s. 6d.) net. 1911. (237)

President Henry Churchill King writes an Introduction, in which he says: "Dr. Hume does not attempt an elaborate scientific essay in comparative religion, but the brevity and seeming simplicity of the lectures may obscure for one the large amount of thoughtful observation and study packed into them."

A PRIMER OF HINDUISM. J. N. Farquhar. 187 pp. London and Madras: Chris. Lit. Soc. for India. 6 as., 12 as. 1911. (238)

An excellent handbook by a recognized authority.

THE CHRISTIAN IDEA OF THE INCARNATION. S. Rudra. 16 pp. London and Madras: Chris. Lit. Soc. for India. 1911. (239)

THE MISSIONARY MESSAGE. Rev. A. E. Johnston. *IS HINDUISM PANTHEISTIC?* Rev. Edwin Greaves. *HINDU CONCEPTION OF SIN.* Herbert Baynes. *TWO CULTS OF POPULAR HINDUISM.* Rev. N. Macnicol. *EW.* (Apr.) 1911. Pp. 168–73, 187–213. (240)

THE CHRISTIAN MESSAGE: Its Presentation to the Educated Classes. Prof. A. G. Hogg. *HF.* (Oct.) 1911. Pp. 372–9. (241)

THE NON-CHRISTIAN RELIGIONS OF THE WORLD. I. Hinduism. Rev. E. W. Thompson. *The Foreign Field.* (Oct.) 1911. Pp. 61–5; (Nov.) pp. 74–6. (242)

Buddhism

MODERN BUDDHISM IN CEYLON. Printed for private circulation. (243)

In view of the omission of any treatment of Southern Buddhism from the Report of Commission IV. of the Edinburgh Conference, Mr. K. J. Saunders issued a list of questions to workers among Buddhists in Ceylon, and in this pamphlet summarizes the replies. The pamphlet may be obtained from Mr. Saunders, Trinity College, Kandy (price 3d., by post 4d.).

A FOOTNOTE TO EDINBURGH: The Missionary Message in Relation to Buddhism. Robert Davis, Ceylon. *Our Missions.* (July) 1911. Pp. 85–8. (Oct.) 135–6. (244)

See also 234. (Buddhism in China.)

Islam

ASPECTS OF ISLAM. D. B. Macdonald, D.D. xiii.+375 pp. New York: Macmillan Co. $1.50 net. London: Macmillan. 6s. 6d. 1911. (245)

See Review, p. 145.

NEDERLAND EN DE ISLAM: Vier Voordrachten. Prof. Dr. C. Snouck Hurgronje. xv.+101 pp. Leiden: E. J. Brill. f. 1.50. 1911. (246)

Four lectures of importance by one of the greatest living authorities on Islamic subjects. They deal with the causes of the spread of Islam in the Dutch East Indies, the character of Islam as a system, colonial policy in relation to Islam, and the influence upon Islam of modern culture and missionary work. A French translation of the lectures appears in the *Revue du Monde Musulman* for June 1911.

MOHAMMEDANISM. Prof. D. S. Margoliouth, D.Lit. 255 pp. London: Williams & Norgate. 1s. net. 1911. (247)

THE MÎZÂNU'L HAQQ: The Balance of Truth. Rev. C. J. Pfander. New edition, revised and enlarged by Rev. W. St. Clair Tisdall, D.D. 370 pp. London: Religious Tract Society. 10s. 6d. net. 1911. (248)

WEGWEISER DURCH DIE LITERATUR DER MOHAMMEDANER MISSION. Miss. G. Simon. Bielefeld: Studentenbund für Mission. 0.50 M. 1911. (249)

THE VITAL FORCES OF CHRISTIANITY AND ISLAM. Rev. W. H. T. Gairdner. *IRM.* (Jan.) 1912. Pp. 44–61. (250)

THE DOCTRINE OF THE UNITY IN TRINITY. Rev. W. H. T. Gairdner. *MW.* (Oct.) 1911. Pp. 381–407. (251)

A vindication of the Christian doctrine of God in reply to Mohammedan objections, written in the form of an imaginary discussion at a Debating Society of young Egyptians.

THE MOSLEM VIEW OF THE LORD JESUS CHRIST. Rev. W. St. Clair Tisdall. *CMR.* (Nov.) 1911. Pp. 648–54. (252)

ISLAMIC SUBSTITUTES FOR THE INCARNATION. Rev. W. St. Clair Tisdall. *MW.* (July) 1911. Pp. 255–64. (253)

ISLAM NOT A STEPPING-STONE TOWARDS CHRISTIANITY. The Rt. Rev. W. G. Peel. *MW.* (Oct.) 1911. Pp. 365–72. (254)

BABISMUS UND BEHAISMUS. Hippol. Dreyfus und Baron Carra de Vaux. Frankfurt: Bibliothek der Aufklärung. 7 M. 1911. (255)

Zwei Vorträge, interessant wegen der Untersuchung der Frage, ob der Islam reformfähig sei. Im Urteil wenig zuverlässig.

BAHAISM AND ITS CLAIMS. Rev. Wm. A. Shedd, D.D., Persia. *MRW.* (Oct.) 1911. Pp. 727–34. (256)

See also 76 (Deutsch-Ostafrika), 98 (Dersim Kurds).

Judaism

CHRISTIAN EVIDENCES FOR JEWISH PEOPLE. A. Lukyn Williams, D.D. 249 pp. Vol. I. London: Simpkin, Marshall. 5s. net. 1911. (257)

A detailed refutation by a Hebrew scholar of the anti-Christian arguments used by Rabbi Isaac of Troki in his famous book (1593), and still used by orthodox Jews. Two further volumes to follow. Dr. Strack, Professor of Old Testament in the University of Berlin, contributes a preface.

General

ALLGEMEINE RELIGIONSGESCHICHTE. Prof. Dr. C. von Orelli. 2. Auflage. 2 Bde. Bonn: Marcus & Weber. In Lieferungen, je 2 M. 1911. (258)

Zweite umgearbeitete und erweiterte Ausgabe; der erste Heft erschienen. Eines der grundlegenden deutschen Werke über die Religionsgeschichte.

THE LIGHT OF THE WORLD. A Brief Comparative Study of Christianity and non-Christian Religions. Robert E. Speer. Illus. 372 pp. West Medford: Mass. Cent. Com. on the United Study of Missions. 50 c. net. 1911. (259)

DIE MISSIONARISCHE VERKÜNDIGUNG ALS BOTSCHAFT UND ALS LEHRHAFTE UNTERWEISUNG. Lic. Dr. Joh. Warneck. *AMZ.* (Apr. and Mai) 1911. S. 153–63; 201–12. (260)

CHRISTIANITY AND OTHER RELIGIONS. Rev. Alfred E. Garvie, D.D. *Homiletic Review.* (June) 1911. Pp. 427–32. (263)

See p. 172.

DIE PROPAGANDA FÜR ASIATISCHE RELIGIONEN IM ABENDLANDE. Basler Missionsstudien. Nr. 36. Herm. Roemer. 55 S. Basler Miss. Buchh. 1911. (262)

XII. The Wider Relations of Missions

INTER-RACIAL PROBLEMS. Papers prepared for the First Universal Races Congress. Edited by G. Spiller. 485 pp. London: P. S. King & Son. 7s. 6d. net. 1911. (263)

See Review, p. 168.

RECORD OF THE PROCEEDINGS OF THE FIRST UNIVERSAL RACES CONGRESS: Held at the University of London, July 26–29, 1911. 80 pp. London: P. S. King & Son. 1s. net. 1911. (264)

MISSION UND KOLONIALPOLITIK. Prof. Martin Hartmann. *Koloniale Rundschau.* 1911. S. 167–95. (265)

Eine Auseinandersetzung mit der vortrefflichen Schrift Prof. Dr. Mirbts mit dem gleichen Titel.

DIE EDINBURGER WELT-MISSIONS-CONFERENZ in ihrer Bedeutung für die Mission in den deutschen Kolonien. D. Westermann. Jahrbuch über die deutschen Kolonien. 1911. S. 128–132. (266)

THE DISABILITIES OF CONVERTS IN THE MYSORE STATE. *CMR.* (Mar.) 1911. Pp. 174–9. (267)

PORTUGAL UND DER SKLAVENHANDEL IN ANGOLA. Dr. G. Kurze. *AMZ.* (Jan.) 1911. S. 30 ff. (268)

ALCOHOL IN AFRICA. Sir Harry H. Johnston, G.C.M.G. *Nineteenth Century.* (Sept.) 1911. Pp. 476–94. (269)

ALKOHOL UND NATURVÖLKER. J. K. Vietor. Berlin, W. 15: Mässigkeitsverlag. 1911. (270)

THE MISSIONARY PROBLEM AND THE DENIAL OF CHRIST IN CHRISTENDOM. Malcolm Spencer. 20 pp. London: Student Christian Movement. 3d. net. 1911. (271)

Discusses the relation of foreign missions to unjust social conditions in Christian countries.

XIII. Hortatory and Practical

A World Book of Foreign Missions. Edward T. Reed. 300 pp. London: Headley. 2s. 6d. net. 1911. (272)

An attempt in fifty-seven short chapters to give busy people an outline of the history, results, and present claims of missionary work.

Hohe Ziele. Ansprachen von Dr. John R. Mott, Dr. Robert E. Speer, Miss Ruth Rouse, Bishop Montgomery. 174 S. Stuttgart: Gundert. 1 M. geb. 1.60 M. (273)

Ansprachen mit dem bestimmten Ziele, junge Leute zu aktivem Missionsdienste zu begeistern.

Was Jedermann Heute von der Mission Wissen Muss. E. Strümpfel. Enlarged edition. Berlin: Warneck. Geb. 2 M. 1911. (274)

XIV. New Missionary Magazines

The Moslem World. Edited by Dr. Zwemer. London; Chris. Lit. Soc. for India. Berlin: Martin Warneck. New York: Revell Co. Single copies 1s. net. (275)

A new quarterly Review of current events, literature, and thought, and the progress of Christian Missions in Moslem lands.

Zeitschrift für Missionswissenschaft. Herausgegeben von Prof. Dr. Schmidlin. Münster: Aschendorff. 6 M. 4 Quartalhefte. Seit 1911. (276)

Katholische wissenschaftliche Missionszeitschrift, nach dem ersten Jahrgang auf das vorteilhafteste sich unterscheidend von der früheren katholischen missionarischen Literatur.

Zeitschrift für Kolonialsprachen. Herausgegeben von Prof. D. Dr. Meinhof. Berlin: Dietr. Reimer. 12 M. (277)

Eine im Jahre 1911 neugegründete Quartalschrift, die in erster Linie der linguistischen Forschung der afrikanischen Sprachen dient, deshalb den afrikanischen Missionaren unersetzliche Dienste bietet. Ausserdem enthält die Zeitschrift wertvolle Abhandlungen über die religiösen und ethnologischen Verhältnisse afrikanischer Völker.

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THE
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REVIEW OF MISSIONS

CHRISTIAN MISSIONS AND INTERNATIONAL PEACE

By The Rev. Professor DAVID S. CAIRNS, D.D.

The hopes which were awakened at the Edinburgh Conference have during the past months been threatened with sudden extinction. Two great European nations have awakened to the discovery that through the pleasant summer days of 1911 they had, unawares, been walking through the valley of the shadow of death. Although the tales of deliberate aggression on either side may now be dismissed as mischievous fables, begotten of sheer mistrust and fear, it is quite clear that without the consent of the nations as a whole they might easily have found themselves committed to lines of action on which war would have been inevitable. It is hardly conceivable that in the present condition of Europe such a war could have been confined to Britain and Germany. The whole history of the last fifty years and the unstable equilibrium of Europe to-day make such limitation practically inconceivable. The greater and the lesser powers of the larger part of Europe would have been grouped together in two mighty alliances, each bent on crippling and even destroying the other. The immediate danger of so vast a calamity has, happily, for the time passed, but the greater causes which produced the situation remain, and it would be foolish to shut our eyes to the fact that at any moment the shadows may fall again. Now is the time,

When articles are an expression of the policy or views of the Continuation Committee, or of the conclusions reached by any of its Special Committees, this fact will be made clear. In all other instances the writer of the paper is alone responsible for the opinions which appear over his name.

therefore, for all the higher intelligence and better life of Europe to concern itself deeply with the whole situation, and for each one to ask what can be done to avert so great a calamity.

Happily there are many who are engaged on this task. The real brain and heart of Germany and Britain are not with the Chauvinist press, but with those who are demonstrating the madness and sin of war, who are showing the financial ruin which it would entail on the victors as well as the vanquished, the political and social retrogression, the unthinkable measure of human anguish, the brutalization of character which would follow. There is no need here to add to what is being so well said by the graver and deeper minds among our statesmen and public teachers, as to how a European war would affect our civilization.

But there is another class of considerations, which, though many feel their gravity profoundly, have, so far as I know, never been publicly brought forward, and which naturally find their expression in these pages.

That which distinguished the Edinburgh Conference from all previous conferences of the kind was its deep sense of the practicability of the Kingdom of God. This is, of course, involved in the very nature of the revelation of God as the Almighty Father, of Christianity as the final and universal religion, and of the central principle of the Christian life that to faith all things are possible. But it was not only in its insistence on these first principles of Christianity, but in its constructive ideal, and in its methodical survey of the whole world field and of the actual and latent resources of the home Church for the winning of the whole world that this conviction was expressed with a clearness and force which have never before been attained. In part this was due to the great expansion of the world mission which has brought the aim of world evangelization, which had hitherto seemed merely ideal, within the horizon of the possible. But, finally, the condition of the non-Christian world of to-day would perhaps of itself have forced this conclusion. I do not think that any Christian who will take the trouble to ascertain the actual condition of matters in China and Japan and in the tropical regions of Asia and Africa with any intelligence and sympathy can fail to assent to the conclusions of the Conference as to the immeasurable opportunity of good that has so suddenly been opened up to the Christian Church, and that can be realized if the Church rises to its call. There may be fair question as to whether the Conference did not

over-emphasize the time limit of opportunity, but there can surely be none as to its reality, and the stern reality too of the dangers, not to the Orient and South alone, but to all humanity, if the opportunity be lost. Alike for good and for evil the consequences must be momentous either for the materializing and lowering of the life of mankind, or for its escape into a richer and nobler life. Such thoughts deeply moved men in those days. Every one realized the vast difficulties in the way of such an advance in force as it was seen that the hour demanded, and the need for reorganization of the forces abroad and, therefore, for the unity of the Church in the home lands of Christendom.

Now right into this nascent world of aspiration and effort and prayer there has come the danger of a deeper national cleavage than modern history has known for nearly a hundred years. We cannot but ask what bearing such an event would have upon these ideals. While others are asking what such an event would mean for civilization and for the happiness and political progress of the European nations, we must take a wider view, which includes but transcends these, and ask what a European war would mean for the Kingdom of God. We have not, in fact, seen the thing as it is, as history will see it, unless we set it in that wider horizon. The considerations which are urged here are totally outside the ken of the ordinary publicist. No statesman to-day could get anything but an impatient hearing for them in any legislature. It is questionable if they have ever entered into the mind of more than a very few diplomatists. But it is none the less certain that history will take stern account of them, and judge the Christendom of to-day to be a dull and narrow thing if it ignores them and gives a determining place to evanescent and local interests, forgetting the enduring concerns of humanity. Viewed from the standpoint of history, what national interest is there that is really at stake to-day, that does not shrink when compared with the question of whether China is to cast her vast weight of humanity on the side of a soul-less secularism or of Christian faith, whether the long travail of India is to end in the birth of a religious life adequate to the spiritual genius of her peoples, whether the backward races of the tropical zone are to be won for Christ or Islam ? What does it matter that these questions are to-day still almost outside the ken of modern culture ? They concern the deepest fortune of more than one-half of the human race. Every one who knows anything of the great movements of history knows that one of

the mightiest of its forces for good or for evil is religion. It is surely plain, moreover, that that which concerns the rise or fall of religion in one-half of the human race must profoundly influence both the temporal and the eternal interests of the other half. Such matters belong not to politics but to history, and if men have not the intelligence or the soul to see them, history will judge them as to-day it judges the ancient statesmen and historians who looked upon early Christianity as a depraved superstition, and who would have thought the man mad who put it on the same plane of importance as the forgotten politics of the Levant of their day. In this matter we have here a great human interest, vaster by far than the interests dominating the diplomacy of Europe. Is it right that it should be ignored, or that it should have a secondary place in men's minds ? Does it not imply intellectual limitation as well as moral vulgarity in the minds of our peoples that such interests should have practically no place in their hearts ?

But in what way would these interests be affected by a European war ? To begin at the circumference, the enormous financial strain upon the countries involved would cripple the resources of the world mission at the very moment when great expansion is necessary. There is no aggressive project of our missionary societies that would not at once feel the effect. Plans for increasing the evangelizing forces in the field, for building and equipping Christian schools and universities, for developing industrial schemes and technical training institutes would all be arrested. Everywhere throughout Asia and Africa men would be compelled to wait idly and see the great flood tide that might have carried them into harbour sweep past them and turn again to the fatal ebb.

It is perfectly true that the progress of the world mission depends on something far beyond finance, that finance is only one factor in the progress of the Christian propaganda. But it is the most obvious factor, and one of real and sometimes determining moment. Who can measure the possibilities of Christian education to-day in China ? It is not simply the mass influence that is involved in throwing the net wider and wider, it is the increased opportunity of reaching the exceptionally gifted mind which can influence its fellows. Keshub Chunder Sen in India and Sun Yat-sen in China are instances of this principle. It is impossible to measure the losses and evils that an arrest of the educational propaganda might cause. Yet this would be practically inevitable with any crippling of finance.

But of far greater importance would be the moral and spiritual effect upon the Church if the great powers of Europe were to turn their mighty energies on the maiming and destruction of one another. Neither Britain nor Germany could emerge from that struggle, whether victor or vanquished, without enormous losses. Can the cause of human progress, can the Kingdom of God go forward without both of them ? With all their weaknesses and sins these two nations stand for progress and liberty as well as order, and their latent capacity for the service of the Kingdom is past measuring. Why should their noble energies of heart and brain, that might be turned to such splendid profit in the constructive labour of the Kingdom of God, be squandered in sanguinary struggle for predominance ? There cannot be such a misuse of noble gifts without disaster to the higher life of both lands. Here we touch the heart of the whole matter. The real springs of life are in God, and they break forth in great rivers of power and blessing whenever He finds those through whom He can work His will. But such men, when all is said, arise out of the common life of the Church and the nation in which they are born, and which mould or mar them in their early and plastic years. Hence the problem of the winning of the world for the Kingdom is a problem in large measure of the corporate life. When that is depressed or brutalized, the Spirit of God is withheld. When it rises and becomes more spiritual, the channels between Eternity and Time are opened, and prayer wins a new power and freedom. All men who have given serious thought to the problem realize that the Kingdom of God in our day can only draw nearer if the Church as a whole becomes more imbued with faith in God and love to man and hope for the future, that here lie the very springs of all else. Fundamentally the whole problem is one of depth and quality of life. Now can any one suppose that the concentration of the energies of Europe on warfare can have anything but a disastrous effect on the life of society and the Church ? In such a medium who can doubt that it will be harder to pray, harder to believe in God and man, harder to live for humanity. The veil which to some to-day seems growing thinner and more transparent will fall heavy and black between man and God.

I do not question that war often ennobles individuals. It is unjust and untrue to say that it is organized murder. It often lifts self-centred and half-demoralized men to a higher plane. The society of the future must find some " moral equivalent for war " before

war can be abolished. But it is absurd to treat this as anything but a by-product of warfare. The tribal feuds of savage races have a similar result, and yet no one thinks of the general condition of civilization which produced them as anything but barbarous. Let us take an illustration. If war had broken out last summer between Britain and Germany, there would in all probability have been a sea fight on the waters of Lake Nyasa in full view of the wild tribes who have just been redeemed from a condition of incessant warfare. No man has ever suggested a doubt that the turning of the energies of the Angoni into the manifold peaceful industries and arts taught at Livingstonia, the Iona of tropical Africa, marks a great rise in civilization. What is even more to our purpose in this connection is that to-day it is easier for an Angoni to believe in God, to pray to Him, to receive His Spirit, and to love his fellow-men than it was a few years ago. But we cannot have it both ways. If these things are true, a European war would be due to the resurgence of the savage in the civilized state, and would, broadly regarded, brutalize the whole life of Christendom just as the Thirty Years War did in its day. It would make it harder for us all to believe in God and to love our fellow-men. It would dim all our hopes for the world. That is just to say that the whole spiritual force of the Church would be weakened, and this would be an incomparably graver thing than any loss in money or in numbers. God cannot work through unbelieving, rancorous, and despairing men. Should spiritual paralysis fall upon the Church at this moment, farewell to the hope of present victory in China, or of present solving of the problem of Islam! I do not for a moment suggest that even so terrible a disaster would stay the world mission. That is now secure of victory sooner or later. But it would depress and deaden all the higher energies of the lands involved at a moment laden with destiny for the human race, dark with dangers, but rich also with splendid opportunities given to few indeed among the generations of men since history began.

We have confined the argument to the world mission, but it is becoming more and more plain to those most deeply interested in that mission that it is but one phase of the world-wide Kingdom of God. It is not my intention here to try to demonstrate that the success of the world mission is vitally united with the success of the social mission of the Christian Church, for that subject is, I understand, being treated separately in this number of this Review.

Nothing can be more significant than the way in which the younger minds of the Church are grasping this truth.[1] It was divinely inevitable that they should. The whole argument of this article is an illustration of the principle. Constructive ideas of the world mission lead inevitably to ideas of the true relations between the peoples of Christendom, for we have seen that moral anarchy in Europe means disaster to the world mission abroad. Deepening of interest in the world mission would, on the other hand, do more for real and enduring peace between the nations than any other cause. Both are organic parts of the Kingdom of God. So is it also with our national social evils. The same faith in the practicability of the Kingdom which has led to the world mission must lead us, too, to constructive endeavour after a social order which will reveal God's character better to the nations which are feeling after Him, if haply they may find Him.

There can be no doubt that a victory for war would mean a victory for the sweater, the procurer, the slum-owner, and for every dreadful parasite upon our social life, and a defeat for every noble and generous aspiration for the suffering poor and for the idle rich; for it would mean the paralysis for the time of the one power which can at once reconstruct and sustain the order of society in all the Christian lands.

To sum up the whole argument, a European war to-day would be one of the great crimes of history. It would be "treason to the Kingdom of God." But if these things be so, and I do not see how they can even be questioned by any who share in the new hopes for the Kingdom, are we to do nothing to avert so great a disaster to them all, and so dreadful a sin against God and man? Are we to tolerate treason to the Kingdom of God? The clear reason of the whole situation is, that all who share in these hopes for the Kingdom which found so new an expression at the Edinburgh Conference should set themselves in active and irreconcilable antagonism to everything that makes for war. The survey of the practical details of such antagonism lies outside the scope of this article, which must be confined to principles. If we really believe in God, we must repudiate the fatal idea of the necessity of war. The common way in which men look at the question to-day starts with men and nations as

[1] See Report of the Liverpool Conference of the S.V.M.U., *Christ and Human Need*. The Student Movement has now definitely committed itself to this expansion of its ideal.

they are, concludes that, being what they are, war is inevitable, and comes easily to the next step that, since it is inevitable, the sooner it comes the better. We shall start instead with God, and with His Kingdom. We shall believe that no treason to that Kingdom is inevitable, and shall work back from that to discover what that is in ourselves and the life of our nation that is leading them direct to that treason, and with all our force shall strike at that hidden evil thing. I believe that in that last analysis it will be found that while there are found in it ancient and formidable enemies of all things spiritual, there is much also that is purely contemptible; above all sheer, blind, contagious fear, the fear that makes even the wise and good credulous and cruel.

Nothing can permanently solve the European problem except the rebirth of faith in the Kingdom of God. It is easy to understand the despair of those who look for a solution on any lines which exclude religion. It is surely part of our faith in the absoluteness of Christianity to hold that no one can really mediate between man and man in any enduring way except Him who mediates between man and God. There is no permanent foundation for another social and international order other than He who sends His servants to win the whole world. But until the Church as a whole has had the courage in this faith to mark out for itself a constructive policy of action in the international sphere, such as in dim outline has begun to appear in the world mission, and to use all its vast latent resources to lodge this in the heart of the nations and lead them to believe in it as the one thing which in the divine order gives them the right to exist as nations at all, so long shall we have the present moral anarchy between the races. If there be no Kingdom of God, no moral law as between nations, there can be no trust. Force reigns, and hence the sovereignty of fear. But where fear reigns, nations go mad. Nothing can really deliver us out of the present international anarchy save faith in the Kingdom of God. But it must be such faith in its practicability as will make the Church lay down definite lines of action towards it, and if need be, remobilize itself towards its attainment, renouncing everything, whether it be survival from a worn-out past, or weak concessions to the secular spirit of the age, which is not in harmony with the Eternal Spirit of the Gospel. Above all, it must discover a God great and free enough to bring it to victory, a God who "does not need lying and violence to help Him to govern His world" and bring in His Kingdom, but who

is content to work through faith and hope and love. It is to this new knowledge of God that real faith in the world mission of the Kingdom must inevitably lead.

In the end of the day, faith in the Kingdom of God is the only thing that can make an end of war. For here alone is that true "moral equivalent for war" which can take its place as well as destroy it.

"Hunger, thirst, forced marches, battles, and death"—the soul of all the strange magic that these have for the undying spirit of man is found here in the service and warfare of the Kingdom. Here is something, if we will see it, so well worth them all that the very hazard of them all for its sake has in it the joy of adventure. He who knew what was in man has told us what is the moral equivalent for war—"He that will lose his life for my sake and the gospel's the same shall save it."

UNITY AND CO-OPERATION IN THE INDIAN MISSION FIELD

By The Rev. J. H. MACLEAN, B.D.

The World Missionary Conference of 1910 was by no means the first great gathering at which problems of co-operation and unity were discussed, but never has the subject been brought to the front as it was at Edinburgh. The plan of the Conference made possible more thorough inquiry and discussion than ever before, and the Commission on Co-operation and Unity was able to report that in nearly all the great mission fields the desire for closer co-operation was not only growing stronger, but had in recent years found many notable expressions in ways which even ten years ago would have been deemed impossible. Nor was it only by this Commission that the need of drawing closer was strongly urged. As Mr. Gairdner has shown, in *Edinburgh, 1910*, each Commission, as it faced its special problem, realized that it could not be solved by the missions in their isolation, and so the resolution to appoint a Continuation Committee, unanimously passed in an atmosphere of deepest solemnity, was rightly felt to be the climax of the whole Conference, and the expression of its deepest desires. Yet not even this resolution, interpreted in the light of all that led up to it, was the most notable contribution of the Conference to the solution of the problem. That lay rather in the unity, or rather the spirit of holy love, which pervaded the whole gathering. The outlook could never be the same after those days of sacred fellowship. That missions might do more to help one another was recognized by all; and as for the unification of the Church of Christ, even those who were most keenly conscious of difficulties in the way of organic union were filled with a new longing that in some way, as yet hidden from men's eyes, God would show His servants how their difficulties might be overcome—"that they all may be one."

The seed thus sown is already bearing fruit. Co-operative movements already in progress have been encouraged, and new schemes are being formulated and discussed. The present writer has been asked to give some account of the problem as it now faces the Church of Christ on its Indian mission field. In attempting to do so, it will be needful that he endeavour to state the views of communions other than his own, and in this delicate work he craves, once for all, the indulgence of the members of those communions who may read these pages. While conscious of his inadequacy for the task assigned to him, he has endeavoured, by study and by brotherly intercourse, to understand the positions of those from whom he differs. If he has in any way misrepresented the attitude of others, or done their convictions less than justice, he trusts that his error will not be attributed to carelessness or malice, but be rather used as an additional plea for such a drawing together as will make misunderstanding of this sort less likely to recur

I. STATEMENT OF THE PROBLEM

It may be well that before telling what has actually been done in India we should consider how the present situation has arisen. In the earlier stages of mission work in any land the problem of unity hardly arises. The missions founded by different communions are for the most part too widely separated to come much in contact with one another, and each of them goes its own way. Yet when missionaries of different societies meet they find that not even wide differences of principle can keep them from enjoying happy fellowship. Their consciousness of a common purpose and of devotion to a common Lord, to say nothing of their loneliness, draws them together in a way that would have surprised them in the homeland. In a touching passage in his *Autobiography* Dr. John G. Paton tells how Bishop Selwyn stood beside him by the grave of his wife on lonely Tanna, and prayed for him with sobs and tears, laying his hands on his head. "The virtue of that kind of episcopal consecration," adds Dr. Paton, "I did and do most warmly appreciate!"—a significant sentence when it is remembered that Dr. Paton belonged to the Reformed Presbyterian Church, the straitest sect of Scottish Presbyterians, and one which originated in a strenuous resistance to "prelacy."

As years pass the situation alters. Missions are more thickly planted and tend to approximate locally. The development of the work leads to new problems. As doors are opened and agencies multiply the missionary finds that he is no longer simply a pioneer or an evangelist. He becomes an organizer, an overseer, a teacher. As the Church grows he passes from being a pastor to being a counsellor and a theological instructor. It becomes increasingly obvious that a field which might formerly be regarded as occupied, if one or two were at work in it, now calls for a much larger force. But to clamant calls for reinforcement the society has often to turn a deaf ear, and, even if it is in a position to help, the pressure on the missionaries is so great that the utmost economy of agencies is called for. If in these circumstances it is found that a neighbouring mission is struggling with similar problems, can we wonder that missionaries on both sides begin to think of overleaping barriers that hitherto have kept them apart ? Teachers have to be trained : why have several struggling training schools when by combination we might have one strong institution ? An opportunity for raising a school to collegiate rank occurs : why cannot several missions combine to seize it ? So with other pressing needs ; and always with the growth of the need come greater facilities for intercourse among missionaries. In large centres where several missions are at work the representatives of different societies have frequent opportunities, through monthly conferences or otherwise, of friendly intercourse, and the hill-stations to which many resort in the hot season give opportunity, not only for fellowship and growing intimacy, but also for meetings for the purpose of devising ways and means by which missions may help one another.

Yet such co-operation has its limits, and these are not merely geographical, or such as arise from difference of view as to method. Missionaries cannot forget that they represent societies which stand for different principles regarding the nature of the Church, and their attitude towards these principles will determine the length they are willing to go in the matter of co-operation. Some, for instance, may be willing to combine in the conduct of a high school or college for non-Christians, or even, under certain safeguards, of a normal training school. But when it is purposed to found a united theological college, they demur and point out that theology cannot be satisfactorily taught on an undenominational basis. Their duty, they hold, is to hand on to the growing Church

what has been delivered to them, and only such co-operation is possible as places no hindrance in the way.

Yet however rigid one's Church principles may be, the experience of work in the midst of expanding opportunities and a growing Christian community puts them to a severe test. Even if only one mission be established in any locality, its members will migrate to places where the ministrations of their own communion are not to be obtained, and others will come in whose views and practices introduce an alien element. What is to be done in such cases? Are the migrating members to be handed over, either temporarily or permanently, to the Church of their new location? Or are they to be left without ordinances? Or is the body to which they belong to follow them up? In that case a further question arises: Is this following up to be confined to occasional ministrations to the isolated members, or may it be taken as a fresh starting-point, and work be begun without reference to the denomination occupying the field?

Again, what is to be done in large centres where several missions are at work? The Christians residing there will naturally draw together and form associations for mutual help and common work. Is a mission to discourage its members from having anything to do with such associations? Or should it permit such fellowship on the understanding that it implies no word or act which involves any disloyalty to the member's own Church?

The problems that arise in such ways are by no means simple. It is easy to start with a general rule. It is hard to avoid making some concession to new circumstances, and if once a concession is made, it is difficult to know where to draw the line. Sometimes the pressure may be so great as not only to lead to earnest thought as to the application of a principle, but even to constitute a call to the reconsideration of the principle itself. And such a call soon comes in other ways. As the conflict between the forces of good and evil becomes fiercer, the lack of unity in the Christian ranks becomes painfully obvious. Missionaries are led to ask whether nothing can be done to bring the entire force into line. They are the more ready to consider the matter when they discover that the divisions in the Christian army have been noticed by others, and that Hindus and Mohammedans are twitting them with their lack of unity. It may be that such twitting is not to be taken too seriously. Islam has its sects, and the sectarianism of the Christian

Church is a negligible factor when compared with the sectarianism of Hinduism. Even those among Christians who are most widely separated can find much on which they are in most cordial agreement, while recent discussions by Hindus as to the common principles of their own religion have led to the admission that there are at most one or two such common principles, and that even these are not accepted with absolute universality. It must be remembered, too, that even where all has been done that can be done, the Christian ranks cannot be entirely closed, at least in our day. As we shall see presently, a good deal has been done and more is being aimed at. Yet, even if all who were represented at the Edinburgh Conference could unite, people would still ask why this united Church remained distinct from the Church of Rome. And as to union with Rome, even those who aim at it will admit that it is not likely to come about for several generations, and that even then the united Church would fail to include a considerable number of those at present separated from the Roman communion. Since, then, those who scoff at our discussion are themselves divided, and since we can have no hope of entirely removing the reproach, it may be asked whether we need be so distressed at the situation. Yet when all has been said, we are still led to ask whether we cannot do something to put the matter right. If, after all, we are still reproached with what remains to be done we cannot help it. Let us at least do what we can.

So far we have argued as if foreign missionaries alone had to do with the matter. But ere long the growing Church begins to assert itself and claim to be heard. In the early days of mission enterprise, converts are ready enough to accept without question the view of truth presented by their missionary teachers. It is only natural, and indeed desirable, that as time goes on they should begin to think for themselves. Again, while at first they have no alternative but to belong to the Church organization established by their missionaries, they soon become acquainted with others of their countrymen who have been led into the same faith, yet are organized differently in Church fellowship. Now, however carefully converts and their descendants may have been instructed, it can hardly be expected that they will attach the same importance as their teachers to questions of doctrine and polity, and some will soon be led to ask why the Indian Churches founded by different missions should remain permanently apart If some are content

to go on as before, others cannot rest till they belong to a Church that is really Indian. The growth of the spirit of nationalism is not confined to Hindus or Mohammedans. Christians, too, are affected by it, and ask why they should not have a national Church. It must be admitted, indeed, that such a desire is by no means universal even among Christians of enlightenment. Statements sometimes made to the effect that if foreign missionaries would withdraw, or leave Indian Christians a free hand, a united Church would result, are much too sweeping, so far at least as India as a whole is concerned.[1] Some Indian Christian ministers, for instance, are so proud of their position as ministers of the Anglican, or Presbyterian, or Methodist communion of the West, that they are by no means ready to take their place as ministers of a merely Indian Church. But while such feelings exist, and while the majority of Church members may be deterred by a natural inertia from any desire for change in their ecclesiastical relationship, the growth of a national feeling and the pressure of circumstances undoubtedly lead to a desire for as great a measure of union as may be found practicable.

Yet the conception of a national Church is one of great difficulty. Some missionaries may be altogether opposed to the idea. Even if in the constitution of the national Church those principles for which they stand are conserved, the question of the relation of this Church to the Church of the West remains to be determined. But can those principles be conserved? Can a national Church be constituted on any other principle than the sinking of differences? Again, by whom is the constitution of the Church to be settled? Are representatives of the various Indian Churches to be regarded as at liberty to come together—as the General Assembly of the Presbyterian Church in India actually invited them to do[2]—to formulate a creed and constitution with a view to bringing the Churches into organic unity?[3] To some this process will seem natural and right, while to others it will be altogether illegitimate.

It is interesting to note that one great society had the foresight to perceive from the first that such questions would arise, and embodied its answer to them in its constitution. In the constitution

[1] *Reunion in Western India*, by the Bishop of Bombay, p. 3.

[2] *World Missionary Conference Reports, Vol. VIII.* pp. 105–6.

[3] For a statement of this view see the *National Missionary Intelligencer* (Madras) for June 1911.

of the London Missionary Society we find the following: "It shall be left (as it ought to be left) to the minds of the persons whom God may call into the fellowship of His Son . . . to assume for themselves such form of Church government as to them shall appear most agreeable to the Word of God." [1]

Yet even where the right of the indigenous Church to interpret the mind of Christ for itself is thus recognized, the immediate result is not apparent. It is not contended that this right can as a rule be wisely exercised by the Church in its infancy. The Church must first grow to some measure of maturity, and for this end it needs nurture. It may have the right to determine the form of its permanent dwelling, but meanwhile it must be provided with a temporary abode. And so in missions conducted on the principle enunciated, as well as in others, the tendency has been for the polity of the home Church to be reproduced on the mission field, subject only to such modifications as the new situation demands. Pure Congregationalism, for instance, is seldom found on the mission field, for the missionary, whatever view he may hold of his position, finds himself, even if unconsciously, settling many questions for the infant Churches which, if they exercised the functions assigned to them on Congregationalist principles, they must be left to decide for themselves. But whether the system imposed be pure or modified, it is almost inevitably a system imposed on the infant Church from without. When missionaries are charged with reproducing on the mission field the division of the home Church, they may admit the charge, but plead that they had no alternative. Their responsibility did not end when a number of people were baptized. These must be built up in their most holy faith, and for this some system of teaching and discipline was necessary. What could the missionary do but make use of that in which he himself had been nurtured? That Churches differently organized should grow up was thus inevitable. To go back on the past is impossible; the only question remaining is whether what was inevitable at the start is to be perpetuated. Is the temporary abode to become a permanent dwelling-place?

It is just here that great differences of opinion become manifest. It is sometimes argued that division is a good thing. Diversity of organization, of doctrine, of ritual, enables the Church to suit itself to different tastes or modes of thought. Churches, too, may

[1] From Article III. of the *Plan and Constitution of the London Missionary Society.*

be kept from sinking into lethargy by the knowledge that if they do their members will be captured by more active organizations. Seldom, however, does one hear such arguments on the mission field. It is more generally held that such blessings as may be the apparent result of disunion have been granted by God in His overflowing goodness, not because of the disunion but in spite of it. That disunion on the mission field is a serious evil is generally admitted. Inevitable though the setting up of diversely organized Churches may have been, such division must, as soon as possible, give way to a united Church which may worthily represent Christ to the people of the land.

II. FOUR CLASSES OF OPINION

But how is such union to be brought about? Regarding this many views are held. An attempt will here be made to divide students of the problem into four classes. Some readers may have difficulty in saying to which class they belong, but it is believed that those who have thought carefully over the subject will find that their view approximates to one or other of these positions.

1. In the first place there are some to whom the form of Church organization is a matter of indifference. That to which they have accustomed their Christians is only one out of a number of possible forms. It may seem to be on the whole the best; at any rate it is the best available as a temporary dwelling-place for the infant Church. Yet if Christians migrate they may be handed over to the care of whatever communion may be represented in their new location. Organic union may not be an end for which any great sacrifice need be made, for what is of more importance is unity of spirit with all who love the Lord, and such unity may be enjoyed even if the denominations remain apart. Yet if opportunities for organic union arise they should be seized. A system of government somewhat different from that hitherto imposed on the Church may be adopted, if its adoption will remove a hindrance to unification, and statements of doctrine, rules of discipline, and forms of worship may all be modified for the same reason. Those who hold this view are sometimes charged with inconsistency. If denominational loyalty means so little to them, why do they remain Congregationalists, or Presbyterians, or whatever they may be? Yet their

position is quite intelligible. They hold that the denomination to which they belong stands for something. They will rejoice if hindrances in the way of union in the homeland may be removed, but so long as they remain they will be loyal to their Church. Nor are they prepared to acquiesce in the entrance of their people on the mission field into *any* union that may offer. Some proposals might seem to involve such a departure from principle that they must be met with the sternest resistance. Yet they realize that things for which their fathers contended, and for which in the homeland they themselves may still have to contend, can mean little or nothing for the indigenous Church. On such things, accordingly, they will lay no stress. Not all questions will be regarded as open, even for the growing Church, but the number of open questions will be considerable. The Church in the West must find its own way out of the divided condition into which past controversies have led it; but whether that way be long or short, the Church on the mission field need not wait till the end of it has been reached. It must follow the particular guidance which God has for it.

2. In the second division may be placed those who stand at the opposite pole. To them it seems clear that a particular system of Church government, or a particular doctrine or practice, is not a matter of something more or less suitable, the suitability being judged by the Church itself, with or without the advice of its missionary leaders. The Head of the Church has not left men in doubt as to His will. Those who agree in interpreting His will belong to the true Church. Others, however sincere, are in schism. Through God's free grace they may enjoy much of His mercy, yet union with them in their present condition is impossible. Greatly as unity is to be desired, it can only be obtained by entire surrender on the part of those who are believed to be in the wrong. Co-operation there may be, but it must always be entered into on the distinct understanding that Church principles are in no way compromised. Missionaries holding such views may meet with others in conference regarding methods of mission work, but intercommunion is not to be thought of.

This is the position to which those who hold a rigid doctrine of the apostolic succession are led. The historic episcopate is to them no optional matter. It belongs to the *esse* and not merely to the *bene esse* of the Church. Without desiring to limit the Spirit of God, they are convinced that His *ordinary* working is confined

to the channel He Himself has appointed; and so in all their relations to those outside of the Church constituted by this episcopate, however brotherly they may be in fact, they must by no word or act let them imagine that they are in any way losing sight of what seems to them the fundamental principle of the constitution of the Church.

Yet not in Anglicanism alone do we find this attitude towards union. To many Lutherans union with other Churches, or even such an understanding as implies intercommunion, is out of the question. In their case the difficulty is not caused by their belief that there can be no true Church apart from a certain succession, for on such a succession most Lutherans lay no stress. The requisite for fellowship is rather "pure doctrine," more especially as regards the sacraments. Through Luther this pure teaching has come, and only those who have received it in its entirety can have fellowship with one another. Lutherans in whose teaching there is any element of dubiety, or who are willing to have intercommunion with others, are looked upon by stricter Lutherans as no longer belonging to the true fellowship.

In still another quarter do we find the same attitude. To the "close" Baptists the teaching of the New Testament as to the mode and subjects of baptism is unmistakable. Those whose practice in the matter is different from theirs are disobedient to the Lord's command. Intercommunion with them is accordingly impossible, and no scheme of union or federation can be considered.

Widely as these three communions differ from each other they agree in their attitude towards union. Each of them regards all others as living in schism or error. In spite of this there may be, more especially on the mission field, a true feeling of brotherhood. High Anglicans, strict Lutherans, and "close" Baptists meet with one another, as well as with Presbyterians, Methodists, and Congregationalists, in many a friendly gathering, and join freely in consultation regarding the common problems of their work. They may agree upon certain principles of missionary comity, and may even take part in certain co-operative schemes. But to any proposal for Church fellowship they are compelled by their principles to demur. All erring parties, they hold, must become conscious of their error, confess it, and abandon it. Then, and then only, can union take place.

3. Between these two extremes we find two means. On the

one hand there are in our day some whose sympathies are on the whole with the second class rather than with the first. They are strongly opposed to anything savouring of undenominationalism. Loyal to their own denomination, they maintain its principles and pray for the day when others will come up to what they hold to be the true standard. Yet their attitude is clearly distinguishable from that of the second class. They have, for one thing, an earnest, in some cases even passionate, longing for union. They grieve over the sins of the Church to which its divided state must be attributed, and they do not hold that all the sin is on the other side. Nor is their confession of sin merely general. They admit that along with what is essential their fathers contended for some things which are unessential, and regarding these they are willing to confer with their "separated brethren." They will go as far as their fidelity to principle allows them in the way of modifying their system in detail, or adopting, or at least sanctioning, practices to which they have hitherto not been accustomed; and in all this they have as their motto, "not compromise for the sake of peace, but comprehension for the sake of truth." So long as union on the basis of what they regard as fundamental is not attained, they do not see their way to adopt the practice of intercommunion; yet even about those primal difficulties which are found to be barriers in the way of union they are willing to confer—to state their position, to listen patiently while others state theirs, and even to go over the evidences once more from the beginning, with the help of the most thorough scholarship of the time. In entering on this inquiry they may do so with an implicit faith that what has seemed a foundation will remain unshaken, and that they will be allowed to stand on it as before; yet they are willing to follow wherever the truth may lead.[1]

4. The other intermediate position agrees with that just described in laying considerable stress on denominational loyalty, thus differing from that of the first class. This fourth class consists of those who prize the heritage handed down to them, and long that all who call themselves Christians may enter on it. Yet in their desire for union they will do all that those of the third class are willing to do, and more. They are ready for conference, for consideration, for proposals for a united Church which will conserve

[1] The Bishop of Bombay pleads earnestly for this attitude (see *Reunion in Western India*. Bombay, 1910).

all that is best in their own tradition and yet find room for what has hitherto been excluded. They welcome the invitation to discuss from the beginning the profoundest questions concerning the Church and its ministry. But they know that a considerable time must elapse before any comprehensive scheme of union can be consummated. Presbyterians may unite with Congregationalists, but when it is proposed that the Church thus constituted unite with the Anglican communion, it is at once seen that the difficulties are enormous. Much time must be spent in the friendly conference which those who long for union desire. The scholarly inquiry as to the nature of the ministry will not be brought to a speedy conclusion, and it may be that for another generation, or longer, all thought of organic union must be dropped. What is to be done pending the result of such negotiations ? It is here that the difference between the two mediating third and fourth classes emerges. The members of the fourth class hold that, great and for the present insoluble as the differences may be, they are not inconsistent with a true sense of unity even now. They are thus ready not only for comity and co-operation, but for fellowship at the table of the Lord with all who love Him.

This is the position of the great majority of Presbyterians and Methodists, but not of them alone. Many Anglicans—even some who reckon themselves High Churchmen—most Congregationalists, and some Lutherans and Baptists, each contending for the view of truth which he holds to be of supreme importance, are yet ready, even now, to stretch out a brotherly hand to those from whom they are widely severed. They will welcome members of other communions to sacramental privileges, and will gladly communicate with others as opportunity occurs. In taking up this attitude they will doubtless be charged with minimizing those things which divide them from others, but they do not plead guilty. The Presbyterian, for instance, believes that his system, though not prescribed in Scripture, is in harmony with the New Testament view of the nature of the Church. He holds, too, that history supports him in his contention, and asks whether any other system can do as much for the life of the ordinary Church member, while at the same time preserving the unity of the Church.[1] He is accordingly ready to contend stoutly for his views, and to combat

[1] For a statement of this view see Rainy's *Three Lectures on the Church of Scotland*, pp. 13–15.

whatever is opposed to them, more especially the view that the ministry is a priesthood in any sense in which the same cannot be said of the ordinary membership, and the view that there is no valid ministry apart from a succession through bishops. Yet however strenuously he may contend, both positively and negatively, for what he holds to be the truth, he yet recognizes that those whom he holds to be in error, even serious error, are his brothers in Christ He may look on sacerdotalism as a deadly heresy, and yet find that with the sacerdotalist he can enjoy true spiritual fellowship. Deep and even vital as is the difference, he yet believes that the unity in Christ is something deeper still. The points for which he feels bound to contend are by no means unimportant in themselves, yet they are so by comparison with those great verities which he holds in common with others. And since he looks on fellowship at the Holy Table as the most precious expression of the unity of spirit of which he is conscious, he welcomes his fellow-believers—be they Anglican or Lutheran or Baptist—to his celebration of the sacred ordinance, and will rejoice if permitted to partake with them at theirs.

Members of this class, as we have seen, share with those of the third class the desire for thorough inquiry as to the causes of separation, and for friendly conference with a view to understanding the position of others. They believe, however, that such conference will be more likely to lead to satisfactory results if conducted on the basis of that recognition of common brotherhood which the practice of occasional intercommunion implies.

III. PRESENT ACHIEVEMENTS

It is now time to turn from this somewhat theoretical discussion of possible attitudes to a brief statement of what has actually been done on the Indian mission field. For details readers must be referred to Volume VIII. of the *Reports of the World Missionary Conference.* The inquiries of Commission VIII. bring out the fact that in the effort to bring the forces that are at work into unity India has not been behind. In those matters which come under comity there is in India comparatively little room for complaint. Conferences on matters of common interest are numerous and comprehensive. The Report calls special attention to the work of the

South Indian Missionary Association, with a membership of over four hundred and fifty missionaries working in the Madras Presidency and the associated Native States, and a programme which includes the conduct of vernacular examinations for missionaries, inquiries regarding the disabilities of Indian Christians, and many other schemes which missions in their isolation could not face with anything like the same success. India, too, furnishes some notable examples of co-operation in the task of Christian education. For thirty-four years the Church Missionary Society has worked happily with the Free Church of Scotland (now the United Free Church) and the Wesleyan Missionary Society in making the Madras Christian College the leading academic institution of southern India, and the Church of Scotland has now added a substantial contribution of men and money to the force. In Calcutta four missions, including the Diocesan Mission, unite in carrying on the United Missionary Training College for Women. The co-operation of the English Baptist Mission with the Cambridge Mission in Delhi is even more notable, considering the difference in ecclesiastical standpoint. For the attitude of missionaries towards schemes for co-operation and union will be largely determined by their view of the Church. Speaking generally, we may say that members of the first and fourth of the classes mentioned above will go much further than those belonging to the other two classes. There has, however, been a steady progress towards closer co-operation. The representatives of the Society for the Propagation of the Gospel held back from the South Indian Conference of 1900, but took their full share in the Decennial Conference of 1902. Where definite co-operation has been proposed opposition has, in some cases, come not from the missionaries but from their home authorities. Yet missionaries too recognize the limitations which beset all schemes of union so long as the home Church remains divided. While they may unite in many common enterprises—such as the work of the Bible and literature societies—and combine in the carrying on of educational work for non-Christians, or even, more rarely, in the training of teachers, they are not prepared to advocate immediate union in theological training. In the united theological colleges of Serampore and Bangalore the Anglican missions have not yet seen their way to participate.

It is when we pass from joint action in the work of missions to the question of the union of the Church that this difficulty is most

felt. Much has indeed been done during the last twelve years. The majority of the Presbyterians of India are now embraced in a single organization, and in South India a further step was taken in 1907, when the Churches whose ancestry was (in the main) Congregational united with the Presbyterians to form the South India United Church.[1] A beginning has thus been made, not only in the way of bringing into visible unity those belonging to the same polity, but also of combining on some new basis those who have hitherto represented somewhat different ideals. There is room for progress along both lines. On the one hand at least, the other denominations—the Lutherans and the Baptists—are tending to draw closer within their own denominational limits. On the other, there are missions whose principles do not preclude the possibility of transcending such limits, somewhat after the model of the South India United Church, and proposals made for such unification in western and southern India have been seriously considered and may yet come to fruition. Yet when all has been done along these lines that may reasonably be hoped for we shall still be far from presenting a united front. Are we to acquiesce in this, or is there any way of escape from the difficulty ?

IV. THE FEDERATION MOVEMENT

Here we come to a proposal recently made, and one which, like so many other schemes on the mission field, is the outcome of the need of the situation rather than of any doctrinaire consideration of problems. When the Presbyterians of South India asked permission of the General Assembly of the Presbyterian Church in India to withdraw from the Presbyterian union with a view to following a clearly providential leading towards a wider union in the south, the Assembly, in granting the permission, expressed a hope that between the Presbyterian Church in India and the South India United Church some form of federal relation might be established, and it was hoped that into the proposed Federation other Churches might be prepared to enter. From this desire there sprang the Jubbulpore Conference of 1909, and the second Conference at the same place two years later, at which the proposals of the first, modified as the result of consultation with the bodies desiring

[1] See *Reports of the World Missionary Conference*, Vol. II. App. I. pp. 309–11.

federation, were approved, and the "Federation of Christian Churches in India" brought into being.[1]

The idea underlying the scheme may be stated thus: It is desirable that no effort should be spared to express the essential oneness of the Church of Christ, and since—for whatever reason, geographical or other—the organic unification of all the different Churches is, for the present at least, impracticable, it is desirable that some means be devised by which those Churches should yet be brought into some relationship by which they might enjoy fellowship among themselves and present a united front to the world. It was accordingly proposed that Churches entering the Federation agree "to recognize the validity of each other's ordinances, ministry, membership, and discipline,"[2] and that by means of Federal Councils —provincial and national—they co-operate in all ways open to them. The Federation does not interfere with the internal organization of any Church, but asks each to regard itself as in fellowship with the others, and to show this fellowship first by intercommunion and then by common action.

This movement has met with considerable encouragement. At the second Conference it was intimated that ten Churches or societies were ready to adopt the basis, and that four others were believed to be in sympathy with it. It must be noted, however, that the Anglican Church has not seen its way to take any part in the negotiations. The only Baptist missions willing to join are the London Baptist Missionary Society, the Indian Mission of the Disciples of Christ, and the Victorian Baptist Mission; and Lutheranism is unrepresented.[3] A federation which leaves out such important elements may seem to be a poor achievement, and it may be asked why India did not follow the lead of China and begin with an all-embracing federal union,[4] leaving the question of ecclesiastical unity to be settled in each province as the way opened up. The reply is that the Indian proposals did not emanate from a great Conference like that at Shanghai (1907), but arose from the circum-

[1] For the proposals of the first Conference, see *Reports of the World Missionary Conference*, Vol. VIII. App. K. pp. 174–77.

[2] At the second Conference this clause was modified so as to read: "to recognize each other's discipline and to welcome members of other federatory Churches to Christian fellowship and communion."

[3] Except for the fact that the Scandinavian Alliance includes members of the Lutheran Church.

[4] See *Reports of the World Missionary Conference*, Vol. VIII. App. I. pp. 171–72.

stances of two Indian Churches which had led the way in the matter of union. To these, and to a number of others, it seemed that federation on the lines proposed would be a decided forward step on the road towards union, and was it not best to take one step at a time rather than wait for something which might never come? From informal conversations with representative members of communions that have not seen their way to federate on the lines proposed, it was by no means clear that federation on any other basis would be acceptable. In any case it seemed to lie with those who found themselves unable to accept the Jubbulpore basis to make alternative proposals; but while the Jubbulpore proposals have been subjected to criticism no other basis has been suggested.

Yet those who met at the Conference of 1911, while so convinced of the value of intercommunion that they could only admit to the Federation Churches which agreed to allow it, were so desirous of fellowship with those who held out that they unanimously passed the following resolution: "In view of the fact that there are certain Churches and missions in India which, while professing the same faith in Christ, and seeking the same end in the advancement of His kingdom as the federating Churches, are not able to enter into federal union with them, and also in view of the need of a regularly constituted and permanent organization to represent all the Christian bodies in India, the National Council shall, at the close of the proceedings of each triennial meeting, resolve itself into a general conference on mission work and polity, to which all Christian bodies outside the Federation shall have been invited to send delegates; or shall otherwise arrange for conferences as may be found to be practicable in correspondence with the non-federating Churches." Whether this provision will be largely taken advantage of, or will lead to a wider fellowship on a basis still to be devised, remains to be seen.

Meanwhile we may consider some of the objections to the federal basis. The Bishop of Bombay, in the pamphlet already referred to, takes exception to the proposals, more especially because of the absence of three things: (1) a creed, (2) any expression of contrition for the sins which have led to the present divided state of Christendom, and (3) any determination to deal thoroughly with the causes of division with a view to their removal. Let us look briefly at each of these.

The only approach to a creed contained in the Federation basis

is Art. II, which reads: "All Churches and societies that believe in God through Jesus Christ, His only Son, our Lord and Saviour, and that accept the Word of God as contained in the Scriptures of the Old and New Testaments as the supreme rule of faith and practice, and whose teaching in regard to God, sin, and salvation is in general agreement with the great body of Christian truth and fundamental doctrine of the Christian faith, shall be eligible for fellowship in the Federation." Many readers will remember that one of the most eminent theologians of our time, Professor Denney, in the closing chapters of his book on *Jesus and the Gospel*, contends for the view that the words which have been embodied in this article as its first clause (ending with the word "Saviour") constitute not only a sufficient, but the only satisfactory basis for Church union.[1] It may be so, but the Federation has not seen its way to take such high ground. Since the union proposed is federal and not organic, the Federation does not interfere with the relation of a Church to its own creed. It simply aims at indicating what must be the attitude of Churches wishing to federate towards Christ, the Scriptures, and the general body of Christian truth. If this were a proposal to abolish creeds in favour of such a short statement of attitude, or if it implied an insinuation that those things for which the Churches might still find it necessary to contend were of no importance, the basis might come under condemnation as an attempt to find a "greatest common factor," and the Federation be regarded as "undenominational." But this is not the light in which the two Conferences at Jubbulpore look on the basis. The Baptists, for instance, who enter the Federation, will not cease to testify for what they look on as the only Scriptural view of baptism; yet if members of other federating Churches sojourn among them, they will be welcomed to the Lord's table in spite of the fact that they hold a different view. So with any other distinctive doctrine or practice. It may find a place in the denominational creed or constitution, but not in the federal basis. All that the latter attempts is to define roughly the limits within which the fellowship aimed at may be enjoyed. No Unitarian, for instance, could with any meaning describe Jesus as the *only* Son of God, nor is it likely that a Roman Catholic would accept the statement of the article regarding Scripture. If it be said that the adoption of the Apostles' Creed would make the position of the Federation less equivocal, it may be

[1] *Op. cit.* pp. 385–411.

replied (1) that neither that ancient symbol nor any other has sufficed in the past to exclude heresy, but (2) that if its adoption would make it possible for any to come in who at present seem excluded, it is probable that the Federation, on understanding clearly that this is so, would be ready to make the required modification.[1] It is obvious, however, that so far as the Anglican objection to the basis is concerned, the adoption of a creed would go but a little way towards its removal.

The second principal line of objection is the lack of a sense of contrition for the situation which the Federation proposals seek to remove. It is true that apart from a reference to " the great detriment to the common cause " which results from the lack of a visible band of union, the Jubbulpore resolutions contain no expression of regret for anything. As one of those who took part in the first Jubbulpore Conference, the present writer may attempt to explain the absence complained of. It certainly did not imply that the promoters of the new scheme denied that sin had contributed in no small degree to the present unhappy condition of things ; nor did they mean that the sin was all on the side of those who were not represented at the Conference. Their attitude was rather that with the past they were not concerned. To confess sin in general, without specifying one's particular sins, would be of little value ; and to say precisely how far the denominations represented at the Conference were responsible by the wrongness of their attitude for the present discussion would have been no easy task. Most, if not all, would have admitted that into the contentions of their fathers *some* element of perversity and bitterness had entered, and few would contend that this had been altogether eliminated from their own minds. But for any statement regarding this there seemed no call. The situation was this : much had been done in the way of organic union, and while little more could be expected for the present along that line, another prospect had been opened up in the way of a federal union on the basis of mutual recognition. The immediate duty seemed to be to enter on the way thus opened up.

This leads to the third objection. It may be contended that in doing what lay nearest to its hand the Conference showed its lack

[1] Many, however, would prefer a creed framed in the language of our own time and expressive of what we now know of God ; and many would demur to the adoption of any creed which the Church was debarred from altering if it got fuller light.

of thoroughness. Instead of taking the present divisions as facts and seeking the nearest way out, the Conference ought to have paused and tried to go to the root of the evil. But to this it may be replied that in taking the line it did, the Conference was only showing its acquaintance with the present situation. If the Federation would be a hindrance to the progress of the movement towards organic union, on the principle that "the good is the enemy of the best," there might be some room for the accusation. Yet of those who have entered the Federation the great majority would gladly see the union movement—in which some of them have already taken no small part—going much further, and a truly comprehensive Indian Church established, a Church which would embrace all that is best in the existing Churches. Perhaps a statement to this effect might have made their attitude clearer, although, inasmuch as some were willing to go much further than others for the sake of union, a statement which all could accept would not have been easy to draft. As to the desire there can be no doubt. Yet there seemed no likelihood that a basis for such a comprehensive Church could be found within our own day, however earnest and thorough the inquiry as to the cause of separation. Meanwhile, it seemed that the end aimed at could be more speedily reached if those who were reluctantly compelled to keep apart should go as far as they possibly could in the way of visible fellowship, and for such fellowship the Federation basis seemed to give the opportunity.

The federators, in short, belong for the most part to the fourth class of the divisions indicated above. They do not undervalue denominational differences, as those of the first class tend to do. They are altogether opposed to the *non possumus* attitude of the second class. With the third class they share the desire for visible unity, though this desire in their case may be due less to the feeling that membership in a definite organization is essential, than to a desire for the utmost efficiency through the utmost unity. But they differ from the third class in holding that even now something may be done to manifest to the world the spiritual unity which already exists. They rejoice that at least four types of Church doctrine and polity are represented among those who have declared themselves ready for this expression of unity — Presbyterian, Methodist, Congregational, and Baptist. Why postpone this manifestation till the time, perhaps in the far future, when the

differences between those and others will be resolved? The federators, no less than the members of the third class, desire a union which will be truly comprehensive; but they regard the fulfilment of this aim as being, for the present, only possible through federal union. The controversies regarding the ministry and the sacraments which have rent the Church in the past are not likely to come to an immediate settlement. The Baptist and the Pædobaptist, the Anglican and the Free Churchman, the Reformed Churchman and the Lutheran, must still, it would appear, remain in separate folds. But might they not recognize one another as members of one flock?[1] Each must be left to follow the Great Shepherd according to the best light he has been able to obtain; but he will acknowledge those also as the Shepherd's property whose understanding of what is involved in following may be different. In pressing that view of polity or doctrine which he holds to be true, he will endeavour to do so without bitterness, and as he comes to learn more of his brother's standpoint and understand better what underlies his contention, he will probably be led to the view that each has something to contribute to the common stock—that what he took to be the truth may be only part of the truth, and that what he deemed erroneous may be but another side of the truth, which he himself must learn. And so the way will be prepared for a far larger measure of unification than is as yet a matter of practical politics, the opportunities for fellowship which federal union affords will lead to mutual understanding, esteem, and love, until at last the way is open for the closer fellowship of incorporating union.

V. PROPOSALS FOR UNION IN SOUTH INDIA

In saying that no other way is at present open, we are not overlooking the suggestions that have been made for incorporating union in South India between the Anglican Church and the South India United Church. These have been made by the Bishop of Madras in the *Diocesan Magazine* for January and February 1911, and have been discussed in the *Harvest Field* by (among others) Mr. G. Sherwood Eddy,[2] of the South India United Church, and the Rev. H. Pakenham Walsh[3] of the Society for the Propagation

[1] John x. 16, R.V. [2] *Harvest Field* (Mysore), June 1911. [3] *Ibid.* October 1911.

of the Gospel. It is impossible in this article to discuss, or even state fully, this proposal. The main ideas are (1) that the Churches should unite on the basis of the "Lambeth Quadrilateral" of 1888; (2) that certain leaders of the South India United Church should be consecrated to the episcopate *per saltum*, as suggested in Resolution 75 of the Lambeth Conference of 1908; (3) that in this consecration the status of each contracting party be recognized by the association in the laying-on of hands of three representatives of the South India United Church with three Anglican bishops; (4) that the validity of the orders of other ministers of the South India United Church be not questioned. While appreciating the brotherly spirit which has led to these suggestions, we must express doubt whether any adoption of them as they stand is practicable. From the Anglican side the principal difficulties are these: (1) The proposal to consecrate bishops *per saltum* was only tentatively suggested and not definitely authorized by the Lambeth Conference of 1908. (2) It is by no means certain, or even probable, that the association of representatives of the South India United Church in the consecrating act would be approved. (3) The South India United Church is at present in communion with other Christian Churches—a relationship recognized but not created by its membership in the Federation—and this privilege it is not prepared to give up. It could thus only enter the proposed united Church on the understanding that its liberty be not curtailed. Assuming that the new united Church adopted this standpoint—would this concession not lead to the separation of the new united Church from the Anglican communion at large?

From the side of the South India United Church the difficulties are equally serious. Let it be stated once for all that it is not to episcopacy as such that members of the South India United Church —Presbyterians and Congregationalists—object. Highly as they prize their heritage, and unable, any more than their Anglican brethren, to "barter away those precious things of which they have been made stewards,"[1] they are yet prepared to discuss the question of polity on its own merits. They have learned something by experience, and no longer hold, as their fathers did, that any one system is laid down in Scripture as binding for all time. They are willing to admit that for the Church in certain places and at certain times some form of episcopacy may be, on the whole, the best

[1] *Encyclical Letters from the Bishops*, Lambeth, 1908.

system. Some will admit that it may be so in India at the present time. Others, while looking on it as only a second best, will not oppose its adoption by the Indian Church. But when they are asked to accept the "historic episcopate" they demur, even if they are told that they are not thereby committed to any theory of apostolic succession. The idea of such a succession through bishops they look on as unscriptural, unhistorical, and unspiritual, and they would be sorry to see the Indian Church entering an organization in which it is the prevailing view, even if told that its adoption is not a condition of fellowship.

To the particular scheme suggested the difficulties felt by many members of the South India United Church may be summed up as follows: (1) While not, as we have seen, opposed to episcopacy as such, the only kind of bishop whom they can recognize is one who is the permanent executive of a Church Council, Synod, or other representative body, chosen by such representative body, and in the last resort subject to its control. Is there any likelihood that Anglicans will adopt a conception of episcopacy so different from that hitherto prevailing? (2) It would seem—in accordance with the Lambeth resolution (No. 75) already referred to—that the recognition of the orders of ministers of the South India United Church was only a temporary concession, that in future all must be episcopally ordained, and that such ministers as did not see their way to accept re-ordination would not be at liberty to exercise ministerial functions in what may be called the Anglican section of the United Church. Some might accept this limitation for the sake of unity. Many would look on it as an unwarrantable concession to a view of the ministry which they look on as pernicious heresy.

It accordingly seems to many that union on these lines is impossible. The true order, they hold, is just federation on the basis of mutual recognition, and then, on some basis which such fellowship may in the course of time suggest, incorporating union. Lest it should seem as if we were asking for the impossible, we would point out (1) that a distinction may be made between "validity" and "regularity." In asking our Anglican friends to recognize the validity of our sacraments, we do not ask them to approve of everything connected with them. They may deplore their irregularity—we in turn look on theirs as irregular—yet admit their validity.[1] (2) That the second Jubbulpore Conference makes the

[1] For a discussion of this point see Dr. Wilson's paper on the "Federation of the

way to federation easier than the first, and it is on this basis that the Federation is now being organized. (*See* footnote on p. 217).

VI. PRACTICAL SUGGESTIONS

In closing, we would urge—

1. That all on the mission field go as far as their principles will allow them in the way of co-operation in good work.

2. That scholars go over once more the whole question of the ministry, and any other questions which are a ground of division. In this connection we welcome the "appeal to the learned" of the Bishop of Bombay,[1] Canon Wilson's sermon on the *Problem of Unity*,[2] and the eminently conciliatory articles by Professor Sanday which recently appeared in the *Contemporary Review*. We welcome also the proposal of the General Convention of the Episcopal Church (in America) to bring about a conference for the consideration of questions touching faith and order, to be participated in by "all communions throughout the world which confess our Lord Jesus Christ as God and Saviour." The results of this Conference—which it is proposed to hold in 1915—will be awaited with keenest interest.

3. Will those who have not seen their way to join the Federation think over the matter once again, in the light of the explanation given above? And if they still cannot approve of the basis will they suggest a better one?

4. Will all to whom intercommunion, as a matter for the individual, is not a closed question, go as far as they conscientiously can in the way of enjoying this form of fellowship with their fellow-believers?

5. Will not all, recognizing on the one hand the blessings of union, the hopefulness of the present temper regarding it, and at the same time its apparently insurmountable difficulties, pray unitedly and severally that the will of the Lord may become clear to His whole Church, and that grace may be given to all to follow where He may lead?

Churches: its Aims and Implication," included in the pamphlet of the Bishop of Bombay already referred to; also article by the Rev. H. Pakenham Walsh in the *Harvest Field* for January 1911.

[1] See Epilogue to the pamphlet referred to.

[2] Reprinted by the Christian Literature Society for India.

THE PREPARATION OF MISSIONARIES IN HOLLAND

By The Rev. A. M. BROUWER, Dr. Theol.

I. INTRODUCTION

One of the most important events in the missionary life of Holland in recent years was the foundation in the year 1905 of the Dutch Missionary College (Nederlandsche Zendingsschool). This has resulted in co-operation for the training of missionaries between the two largest missionary societies, the Nederlandsch Zendeling-Genootschap (Dutch Missionary Society), founded in 1797, and the Utrechtsche Zendingsvereeniging (Utrecht Missionary Union), founded in 1859. There are in Holland a considerable number of missionary societies of moderate size, and the establishment of a union training school has resulted in a greater thoroughness and economy in training than could be secured so long as the societies acted individually. It has been found a great advantage for missionary candidates to get to know each other during the period of preparation, and the fact of co-operation has made a favourable impression on the outside world.

The Dutch Missionary College is made use of by a number of societies besides the two which co-operated in its establishment.[1] On practical grounds, rather than on any question of principle, the Nederlandsche Zendingsvereeniging (Dutch Missionary Union), founded in 1858, has continued to train its own missionaries. It has a six years' course of training, and has at present eight students,

[1] Namely, by the Sangi- en Talaud-Comité, the Doopsgezinde Vereeniging tot Bevordering der Evangelieverbreiding in de Nederl. Overzeesche Bezittingen (Mennonite), the Gereformeerde Zendingsbond, the Centraal Comité voor de Oprichting en de Instandhouding van een Seminarie nabij Batavia, and the Zending der Gereformeerde Kerken in Nederland. The last named sends out only ordained men with a full theological training, but it takes advantage of some of the courses at the Missionary College.

not all of whom are destined for its own fields of work. The Dutch Missionary College has thirty students belonging to the various societies which take advantage of it, and all these, with the exception of three who are married, live in the College.

There are two reasons why co-operation in Holland is especially easy. The first is that all missionaries, with very few exceptions, are being trained for work in the Dutch East Indies. In the West Indies the missionary work is carried on by the Moravians, who receive their training at Niesky in Silesia. The restriction of the work of Dutch missionary societies to the colonies of the Netherlands has sometimes been criticized, but without reason. In the Dutch East Indies there is a population of at least thirty-eight millions, of which only half a million are Christians. Holland has a duty to its own colonies, and the fulfilment of these responsibilities taxes all its resources. At present the Church in Holland is far from being able to meet the needs of its mission field. The fact that all missionary candidates are destined for the same field makes a common training possible. The second reason that makes co-operation comparatively easy is that the various Dutch missionary societies carry on work in separate territories; each has its own field clearly mapped out. This is due, in part, to a provision in the Government regulations which prevents any one starting missionary work without permission from the Government, but specially to the recognition by the missionary societies themselves that where the field is so vast as in the Dutch East Indies, it is not desirable to start work in already occupied districts. There is, consequently, in the Dutch East Indies none of the overlapping of which complaint was made at the Edinburgh Conference, though Roman Catholics sometimes enter Protestant districts. The absence of rivalry on the mission field makes it easier to secure co-operation in the training of missionaries.

The Dutch Missionary College was started as an independent institution with a committee and capital of its own. In spite of the fact that the cost of training has risen considerably, the societies as a result of co-operation are saved from 25 per cent. to 30 per cent. of the expense formerly incurred in the training of missionaries.

The present system of training differs from that formerly pursued in the following respects. A clergyman with a full university and theological training acts as rector of the College and has the general control of the teaching He is responsible for the instruction in

theological subjects and has some share in other parts of the training. He can devote his whole energies to the College and its interests, whereas formerly the director of the missionary society had, in addition to his other work, to look after the College and to take some part in the teaching, although the theological subjects were taught by local clergymen. Under the present system the teaching is in the hands of the rector and eight fully qualified teachers in Rotterdam. The whole curriculum has been organized in such a way that the different subjects are carefully related to one another, and a greater unity and concentration has thus been made possible. The students travel once a week to Leiden to attend lectures on East Indian subjects by three professors of that university. There is, in addition, a good medical course in which the Nederlandsche Zendingsvereeniging co-operates, although in other subjects it provides its own separate training.

This introduction has been necessary for the understanding of what follows. We shall first consider the principles on which the training is based; then the way in which these principles are worked out, and finally touch on the improvements which still require to be effected.

II. PRINCIPLES OF TRAINING

The Missionary College has an ideal of its own. It does not aim in its lower class at being a more or less successful imitation of advanced elementary education, nor in the higher class at being a feeble copy of the theological training of a university. The missionaries are not half-trained or badly-trained clergymen; they receive a training for their own special and distinctive task. In the early stages of missionary effort especially, their work is that of pioneers, and many kinds of knowledge and skill are necessary. It is therefore essential that in the training of missionaries many different branches of knowledge should be bound together by a thread of gold. Even in the first year's course, the subject-matter should be selected with reference to the end in view, and when the preparation of a missionary has come to an end and he enters upon his work, he should, next to the inspiration of his religion, draw strength from the assurance that the six years of his training have been spent in the best possible way to equip him for the fulfilment of his high task.

It would be a gain if all the subjects taught were such as could be related more or less immediately to missionary work, but account has to be taken not only of the ultimate aim, but also of the stage of development which the students have reached when their course begins. With very few exceptions, the students are drawn from the lower middle classes. Excluding the missionaries of the Zending der Gereformeerde Kerken in Nederland, less than four per cent. of the missionaries in the Dutch East Indies have had a full university and theological training. Before entering the College they were office clerks, hospital attendants, carpenters, gardeners, wheelwrights, non-commissioned officers, or members of similar callings, and much of the education they received at school has been forgotten. It is, therefore, necessary to begin again with the ordinary subjects of elementary education. Since, however, the object is not to prepare them for any special examination, those parts of a subject may be chosen which are likely to exercise the greatest influence in the development and refinement of the mind, and all cramming for examination purposes can be avoided. Moreover, as the students have a genuine interest in their work and carry it out with great keenness, and as they have already been through a good many of the subjects, it is possible to cover a large amount of ground in two years. In planning the curriculum two things have to be kept in view. The first is the training of the students as men of religion, culture, and character, and the second is their special preparation for missionary work. The great practical difficulty is to select the proper subjects, and to handle them in such a way that the minds of the students are not stunted in their growth, but are developed and strengthened. The general culture of a missionary ought not to be below that of a merchant, a planter, or a Government officer, and he ought also to have received a training which will enable him to deal with diverse situations.

A great factor in the education is the common home life. It is therefore important that the house in which the students live should be presided over by people of culture, and should be pervaded by a Christian and happy atmosphere. This responsibility is undertaken by the director of the missionary society. The students enter the College between the ages of seventeen and twenty-four, and as they have reached years of maturity they are allowed a large measure of freedom, though it is expected that they should observe strictly the rules of the house.

If we ask what a missionary needs to know, there is only one answer — everything. This, however, is a demand which it is impossible to satisfy. The most that can be done is to ask what should be considered necessary for the training of a student as a man and as a missionary.

With a view to the studies which follow, as well as for the general cultivation of the mind, it is desirable for us in Holland that at least two modern languages should be added to the subjects taught in elementary schools. It is obvious that for future missionaries the most important languages are German and English, and both of these are studied for four years. Missionaries can therefore keep abreast of missionary literature in these languages. In order to widen their horizon, students are further encouraged to visit Germany and England. As a means of general culture, Dutch literature and poetry are also taught in the first class, and a number of carefully selected books are set for private reading.

The study of the classical languages is not regarded as of the same importance. Hebrew is not taught at all. The teaching of Latin, which was formerly undertaken, makes great demands on the time and strength of the students, and at the most they can acquire a mere smattering of the language which, in the judgment of Dr. N. Adriani, is a drawback rather than a help for the proper understanding of the languages spoken in the Dutch East Indies, since these are fundamentally different. As a means of training in grammatical terminology and forms, with a view to the study of the New Testament and theological commentaries, and as an introduction to a number of foreign words, Greek is taught for three years. The object in view, however, is by no means to enable missionaries to translate the New Testament from the original. The translation of the Scriptures is reserved for philologists specially trained for the purpose, and these in their turn declare that only Christian natives are able to find the exact equivalent of spiritual terms. The translation of the Scriptures, therefore, is not the beginning but the crown of missionary effort. For the preparation of biblical readers, and, in cases of necessity, for the making of provisional translations of the Bible, it is better that missionaries should use a good translation than that they should run the risk of serious mistakes by attempting to translate from the Greek, when they possess only an imperfect knowledge of that language.

As an introduction to the classical spirit, Greek mythology

is taught in the senior class for two years, and selected translations from Homer, Sophocles, Plato and other Greek writers are read and expounded in class. There is also an introductory course in philosophy, designed to promote an understanding of the systems of materialism, pantheism, rationalism, empiricism and evolution, as well as of philosophical terminology, and also by this means to stimulate independent thought. Part of the time assigned for the theory of education is given to psychology. In the senior class an hour is also given to tropical botany, with the object of developing a sense of the beauty of nature, of providing a means of contact with the natives, and of awakening an interest in the study of the country and people of the Dutch East Indies.

As far as possible the pupils must be trained to study on their own account. The number of lectures should be small and the work assigned for private study large. Most of the students when they enter college have not been accustomed to study, and a time-table is therefore made out for them by the rector to guide them in the intelligent use of their time. The time outside the four lecture hours of each day is apportioned in accordance with the individual requirements and capacities of each student.

It is necessary that the students should learn how to use their hands. Lessons in carpentry are given for four years and manual instruction in the use of carbon and clay for one year. All students are taught photography and take a camera with them to the mission field. During the holidays, which also provide opportunities for photography, the students learn to repair tin utensils.

The organs of hearing and speech also need to be trained. For this purpose, music, singing, and phonetics are taught. Students learn to play the organ and a brass instrument, and the College has its own brass band. While music and singing are of great practical importance in themselves, attention is also paid during the singing lessons to the correct formation of sounds, and this object is also kept in view in the teaching of languages. Later in the course this subject is treated more systematically in the lessons on phonetics, partly with a view to giving the students some insight into the articulation of different sounds, and partly to give some notion about sound movements and sound changes in language. This is of great importance, since missionaries must as a rule learn the native languages through the ear. The acquisition of a language will be easier in proportion to the training of

the ear and organs of speech, and a thorough knowledge of linguistic facts will enable them to detect differences of dialect and reduce them to their common form.

As regards physical exercise, all the students are expected to learn to swim, and a lawn-tennis court and daily walks provide regular recreation. General culture is also furthered by a society under the direction of the rector, at which the students deliver discourses and recitations, and acquire practice in the art of speaking.

Turning now to the more specific missionary preparation, the necessary subjects may be divided under four heads: (1) theological subjects, (2) the history and theory of missions, (3) East Indian subjects (ethnology, language, and history), and (4) medicine.

After a certain amount of preparatory work during the first two years, in which sacred history and dogmatic theology are taught weekly, the two following years are devoted almost entirely to theology. The teaching is governed by a single dominating idea which lies at the base of all missionary work, namely, the establishment and extension of the Kingdom of God, and this idea is explained both in its ontological and its phenomenological aspects.

In the senior class the exegesis of the Epistles as missionary letters and practical theology are continued. The art of missionary preaching is studied, and the students prepare exercises in which the use of dogmatic terms such as sin, conversion, regeneration, redemption, atonement, and others of a similar kind is not permitted.

Throughout the whole of the six years, an hour a week is given to the history of missions, and for four years an hour a week is given to the teaching of the principles and methods of missionary work. Closely connected with this is a course in pedagogy. More and more the work of the missionary becomes that of training native Christians as preachers, assistants, and teachers, and of directing these native workers. It is necessary, therefore, that in addition to personal Christian experience, the missionary should have some knowledge of the science of education. His gifts as a teacher must be called out and developed. A course in pedagogy is therefore indispensable, but it should be planned on broad lines and should not be too narrow and technical.

The East Indian subjects are for the most part reserved until the last two years, but the study of Malay, which is understood in

nearly all the chief places throughout the Archipelago, is begun in the third year, so that four years are devoted to it. The teaching is given by a professor in Leiden in a way that enables the students to gain an insight into the structure of an Indonesian language. At a later stage there is practice in conversation. During the last two years of the course, the following additional subjects are studied :— the ethnology of the Dutch East Indies, the history of colonial government, the life of Mohammed, the history of Islam (particularly in the East Indies), and an outline of the beliefs and practices of that religion. Since the students know in good time the particular field to which they will be sent, they are expected to read everything bearing directly upon the work of that field ; and if an opportunity presents itself, they endeavour also to begin to learn the language of the district in which they will be stationed, so that on reaching it they will be familiar at least with the grammar.

Finally, a considerable part of the last two years is devoted to the study of medicine, since the missionary is frequently sent to places where medical assistance for himself and his family can hardly be obtained, and the knowledge of medical matters among the natives is so slight that a missionary with the training that he receives can often be of great help to them. Particular attention is given to the treatment of wounds, cutaneous diseases, and obstetrics.

The students are encouraged to obtain practice in teaching a Sunday School class, and to take part in the practical work of home missions. They are also advised to spend part of their holidays in some institution for home missions, in order that they may become thoroughly familiar with work of this kind, and may be brought into contact with leading Christian workers.

Unlike many foreign missionary societies, the Dutch societies prefer that their missionaries should be married before going out to the mission field. When a student is engaged, his future wife usually spends some time in a hospital or nursing-home in order to learn nursing, and also begins the study of Malay and, if possible, of the language of the district to which her husband will be sent.

III. THE PRACTICAL WORKING OUT OF THE FOREGOING PRINCIPLES

The course of training lasts for six years, and is divided into three classes, each of two years. The scholastic year extends from

the beginning of September till the beginning of July. The first class is occupied chiefly with subjects of general education, the second with theology, and the third with East Indian subjects and medicine. Those who show on examination that they already possess a sufficiently good general education are put at once into the second class. Missionary candidates who have already received a full university and theological training are expected to take the last two years of the missionary training course before proceeding to the mission field. The result of this division into classes is that students can be admitted only every two years, and some candidates have thus to wait for a considerable time. This period of waiting is sometimes spent in some institution where a general education can be obtained, and in which men may come into contact with some form of practical philanthropy. After passing an examination and a very strict medical test, students are admitted to the missionary college.

Class I. (two years).—Three hours a week are given to the study of the Dutch language, one of these being devoted to literature. The students must learn to write their mother-tongue correctly, to understand and to use it, and through it to develop their taste and sharpen their powers of observation. This forms a basis for all further linguistic study. In the second year Greek takes the place of literature, one hour a week being given to it at the beginning. Stress is laid on grammatical terminology, and at an early stage the translation of easy passages is undertaken. During the whole of the two years, two hours a week are given to German and a similar amount of time to English. The students have to practise pronunciation, reading and writing, and to master the principal rules of grammar; and with a view to enlarging their vocabulary a certain amount of poetry is committed to memory. In connection with the study of phonetics, careful attention is paid to correct pronunciation.

Two hours a week are devoted to history, with the object of gaining an insight into the development of the human race. Great importance is attached to obtaining some knowledge of the main currents in history rather than to the acquisition of a large number of facts and names. Universal history is taught in outline. The teaching of Dutch history includes that of the East India Company and the Dutch government of the East Indies in the nineteenth century. In geography also, to which two hours a week are given,

the learning of many names is avoided. Chief stress is laid on the influence of climate, situation, and soil on human life. Beginning with Holland, the principal features of Europe are dealt with, and also those of other continents, with special emphasis on facts that are of importance for the East Indies, while the colonies themselves are treated at greater length. The elements of cosmography and physical geography are included in the course.

Natural science (two hours a week) includes the main elements of physics, botany, and zoology, and is regarded as indispensable for the general training of the mind. The course in mathematics, to which the same amount of time is given, is intended to train the students in the processes of logical thought and to serve as a preparation for other studies. For the first purpose, geometry is of greater importance than algebra. It is necessary that students should come to understand the force of mathematical proof. Geometry, moreover, is a help in architectural drawing and is treated with this in view. Closely associated with the course in mathematics is one in drawing (two hours a week). It is necessary for the missionary to understand an architectural plan, and, where required, to be able to make a simple plan himself. In addition to the drawing of plans, freehand drawing is also practised to train the eye and hand, and to develop taste and the power of observation Both as a means of developing taste and also on account of their immediate practical value, music and singing are taught. An hour a week is given to brass instruments and half an hour to the organ. The structure of an organ is also taught, so that missionaries may be able to make simple repairs when those are necessary. The lessons on the organ cease when the students can accompany choral singing. Singing is taught for one hour a week for four years, and is closely related to the course in phonetics.

The course on the history of missions (one hour a week) deals at first with the Dutch societies—their organization and their mission fields. This is followed by a study of the leading missionary societies in other countries.

In the study of sacred history, a chapter of the Bible is read daily and a short summary of it made. In the hour which is specially set aside for this subject once a week, the contents of five chapters are passed in review and briefly explained. In this way all the historical books are read and summarized. The object of the course is to train the students to read the Bible for themselves, and

to give them such a knowledge of its contents that they may know where particular incidents are to be found. In dogmatics (one hour a week) questions are set for discussion by the students. The object is to make them think for themselves and to bring them face to face with vital issues. The course is intended also to serve as a preparation for further study.

Class II. (two years).—The study of German and English (each one hour a week) is continued. Special attention is given to practice in translation and to the discussion of the chief works of literature. Three hours are now given to New Testament Greek, and one of these is devoted to reading one of the Gospels in the original. The study of the Malay language is begun. For one year of the class, an hour a week is given to phonetics.

The chief stress, however, in this class is laid on the theological subjects, though carpentering, music, singing, and manual training also find a place.

The course begins with a survey of the religions of Israel, in which the chief emphasis is laid on the prophetic and poetical books, and questions of introduction are also treated. The study of the Old Testament is followed by that of the New, the Epistles especially being studied in detail. Short summaries of the Epistles are made, and so far as possible committed to memory. At the end of the course there is a brief survey of the theology of the New Testament. The missionary idea is never lost from view.

From the standpoint of method, it would be desirable not to begin Church history until the Old and New Testaments had been studied. As the field of Church history, however, is so extensive, the subject is taught contemporaneously with the biblical subjects. The end sought is not a knowledge of facts, though that is necessarily included, but an understanding of the extension of the Kingdom of God, of the main lines of the development of the Church, and of the evolution of dogma. The history of dogma and symbolism are therefore included in the course. The aim of the teacher is to make the students realize that the history of the Church is the record of the revelation of God and of its struggle to conquer and pervade the world, and to make them feel that in the missionary work to which they look forward they are taking part in the great movement of the Kingdom of God.

The course in dogmatics treats of Christian doctrine in theological terms, not so much because of its value to the missionary

in his work as to enable him to read theological works and to develop his mind. The attempt is made to penetrate as far as possible to the living truth of Christian doctrine and to its meaning in relation to the teaching of Islam and animism. While the course in dogmatics is concerned with the religous life in its relation to God, a course in ethics deals with the religious life in relation to man himself and to his fellow-men. After an introduction dealing with ethical facts and problems leading up to an exposition of the meaning of the Christian conception of the moral life, the subject is treated in its relation to the personal life of the students and to Western problems and also to the requirements of the mission field, and in particular Christian ethics are contrasted with the moral ideas of Mohammedanism and heathenism. When the subject is treated in this way, the history of ethics and of ethical systems tends to fall into the background. The method has, however, great advantages, since everything relating to the distinction between good and evil can be discussed and the horizon of the students widened. Special attention can be given to subjects which are of importance for the future work of the students, such as marriage, social problems, and education.

The history of missions is continued, and a survey is attempted of missionary work as a whole. A beginning is also made with the theory of missions, an hour a week being devoted to each subject. There is also an attempt to give a short survey of the principal religions.

Class III. (two years).—The lessons in music and carpentry are continued. The latter course includes the making of articles of furniture. An hour a week is devoted to an introduction to philosophy; an hour to Greek mythology, which is of value also for the general history of religions, and Greek literature; and one to tropical botany, which includes visits to the hothouses in the Zoological Gardens.

The theological studies are continued by giving one hour a week to the exegesis of the Pauline Epistles, which are read in Greek and expounded as the letters of a missionary to his converts; and by an hour given to practical theology, in which the methods of preaching and catechizing are discussed. For this purpose use is made of books like Warneck's *Living Forces of the Gospel*, Simon's *Islam und Christentum*, and the sermons and text-books of missionaries like A. C. Kruyt. An hour a week is devoted to the science

of education. The course deals with (*a*) the meaning of education, (*b*) its starting-point (knowing, feeling, willing), (*c*) its aim, (*d*) its means (obedience, discipline, instruction), and (*e*) the history of education. Occasional visits are paid to educational institutions. The governing idea is that for missionary work concrete instruction—seeing and doing things—must be the foundation of all further study. With a view to learning to make models themselves, the pupils receive manual training and study the work in the best educational institutions.

It is important that the students should clearly understand that the mission field itself is the real training school of the missionary. They must therefore be taught the fundamental nature of heathenism and the religious significance of Islam. A missionary must learn to respect the national and spiritual life of other peoples, and only when he fully understands this can he hope to teach the principles of Christianity in an effective way. With these objects in view, a group of subjects is taught in the senior class, including ethnology, the history of the East Indies, the history of Islam, the theory of missions, and the history of missions. During the time assigned for the last-named subject, an attempt is made to impart some knowledge of administration.

The study of languages is continued. It is expected that at least two English and two German books should be read. Greater attention is paid to Malay, and if possible, the language of the district to which the missionary is going is begun.

Along with all this there is the medical course, in which the teaching is given by five physicians and a qualified chemist. The course of two years is divided into four sections as follows :—

First period,	Anatomy and physiology . . .	35 hours.
	General pathology	15 ,,
Second period,	Obstetrics	20 ,,
	Medicine	30 ,,
	Therapeutics	5 ,,
	Theoretical surgery	30 ,,
Third period,	Obstetrics.	20 ,,
	Surgery	20 ,,
	Medicine	35 ,,

Fourth period,	Obstetrics (and a little about gynecology)	15 hours.
	Surgery (and something about dental diseases and hygiene) . .	25 ,,
	Cutaneous diseases . . .	20 ,,
	Affections of the eye . . .	10 ,,
	Pharmacy	10 ,,

The lessons in obstetrics are given at the training college for midwifery, and each pupil has to assist at about ten deliveries. For surgery, cutaneous diseases and diseases of the eye, there is attendance at clinics; for internal diseases, at the hospitals; pupils are also expected to be present at dissections.

IV. CONCLUSION

There are certain things which still remain to be achieved. In the medical course, the lack of tropical pathology is a great want. As things are at present, this subject can be learned only from books. In the teaching of phonetics, it is necessary to be content with the sounds of Dutch and other Western languages, and apart from this, it is difficult to teach the subject well. It would be a great advantage if an Indian linguist could introduce the students to the phenomena of East Indian languages. A course in political economy would also be valuable. There is need for a course in book-keeping, and arrangements are being made for this. The visitation of home mission institutions during the holiday period has not been adequately organized. At present training in the mission field consists only in living for six months or a year with a senior missionary. Something more thorough and systematic than this is required.

It is hoped that this brief outline may serve to give some idea of the way in which the Dutch Missionary College aims at the realization of its own distinctive ideal.

THE GROWTH OF THE CHURCH IN THE MISSION FIELD

II. THE WORK OF THE CHURCH MISSIONARY SOCIETY IN WEST AFRICA

By FRANK MELVILLE JONES, Archdeacon of the Yoruba Country

I. FOUNDATION AND GROWTH

England's intercourse with Africa dates from the days of Elizabeth, but for two centuries the contact with the West Coast of that continent was solely due to the humiliating fact that England was the chief slave-trading nation. To the Portuguese, with the Spaniards, belongs the odium of initiating this detestable traffic. But in 1562 an English Act of Parliament legalized the purchase of negroes, and at once Sir John Hawkins, the famous naval commander of Elizabeth's day, sailed for West Africa, and at Sierra Leone (so called by the Portuguese) seized three hundred negroes, carried them across the Atlantic and sold them in the West Indies. From this time up till the commencement of the nineteenth century the hateful trade went on and increased. In a single year one hundred and ninety-two slave-ships left England for Africa to carry nearly fifty thousand slaves across to America and the Indies. It was not till 1807 that William Wilberforce's twenty years' struggle to stir the conscience of England to see the iniquity of this traffic was successful, and the Bill forbidding trade in human beings was passed.

Sierra Leone, the scene of Hawkins' raid, was, however, destined to be the birthplace of the Church in West Africa. On the abolition of the traffic, it was taken over by the British Government and used as a settlement for slaves rescued by British cruisers from slave-ships. The population of the Peninsula grew apace, about two thousand liberated negroes being landed there annually for

several years. These, having been kidnapped from various parts of West Africa, formed a colony of representatives of a hundred different tribes, speaking as many different languages and dialects, their only medium of communication being a little broken English. Their moral condition and their barbarism were indescribable. They were crowded together in wretched huts; they were full of disease; the purity of the marriage state was unknown; the most part lived by thieving rather than by honest labour. Yet this was the environment in which the missionaries began their work.

The leaders of the evangelical revival in Great Britain at the end of the eighteenth century were among the most earnest workers in the campaign against the Slave Trade. This drew out their sympathies and turned their eyes to Africa, and to West Africa in particular. When, therefore, the Church Missionary Society was founded as one outcome of that great revival, it is not strange that West Africa was the first mission field to be occupied by the new Society. Its first two missionaries, sent out in 1804, went thither.

From the unpromising conglomeration of freed slaves in Sierra Leone has sprung a Church numbering over fifty thousand adherents, which contributed from native sources over £26,000 last year to the support of its work, and which extends, though with many a sad gap of unoccupied territory, from Sierra Leone in the west right down the Guinea coast, and reaches to the Bauchi Highlands in the centre of the Sudan. Thus did God make the captured slaves, redeemed from both bodily and spiritual slavery, instruments for preaching the Gospel of Freedom throughout the West Coast of Africa.

The importance of the success of the Church in Sierra Leone has never lain in itself alone. From the first it was destined to be the seed from which the whole West African Church connected with the C.M.S. was to have its origin

The story can only be briefly touched on here. A large number of the freed slaves gathered at Sierra Leone had been carried away from the Yoruba country. Many of these became Christians, and about the year 1840 began to return to their own land, a thousand miles to the east, chiefly for purposes of trade. They were not content to leave their new religion behind them, and they sent an invitation to the missionaries to come and help them in establishing the Church and preaching the Gospel on the Guinea coast. Mission stations were soon founded: on the coast at Badagry in 1845,

and at Lagos in 1852 ; and in the Hinterland at Abeokuta in 1846, Ibadan in 1852, Oyo in 1858, and so on.

About the same time attention was being directed to the river Niger. Three expeditions ascended the newly discovered river, and in all of them Samuel Crowther, a convert of the Sierra Leone Mission, took a leading part. In the disastrous expedition of 1841 he went in the humble capacity of a lay teacher, his journal and that of the Rev. J. F. Schön, published by the Church Missionary Society, being about the only useful immediate outcome of that sad attempt. In 1854 he went again, this time as an ordained minister of the Gospel, and found very encouraging openings for missionary work. In 1857 he accompanied the third expedition, and laid the foundation of the C.M.S. Niger Mission, planting stations at Onitsha, Rabbah, and Gbebe. Other stations were subsequently occupied—Bonny in 1866, Brass in 1868, Asaba in 1875, etc. The first teachers were Sierra Leone converts.

The remarkable growth of the West African Church has been most rapid in the last twenty years. During the early years of the century, the work was for the most part confined to the coast and to stations on the river Niger. It is true the missionaries were, as so often, the pioneers of civilization and commerce. Long before any British governor had ever visited the Hinterland of Lagos, the C.M.S. had its stations in Abeokuta, Ibadan, Ondo, and other interior towns, but inter-tribal wars, frequently interrupted communications, the difficulties of travel, and the danger of moving from place to place, hindered the spread of the work, and in 1890, after over forty years, the work was confined to some forty stations, and the Christians did not exceed twenty thousand.

The awakening of Europe to the value of colonial expansion in West Africa about that time led to the opening up of the Hinterland. For instance, Sir Gilbert Carter, the Governor of Lagos, by personal visits to the tribes which had been so long at war with each other, induced them to break up their war camps and enter into a treaty of peace. Sir George Taubman Goldie, by a wisely planned and wisely executed expedition against the slave-raiding Emirs of Ilorin and Sokoto, brought the whole of Northern Nigeria under the real control of the British influence. Residents were placed in the most important towns to keep the peace, and since that time inter-tribal war has been practically unknown; the *Pax Britannica* has reigned supreme.

The whole Hinterland was thus almost at a stroke opened up to trade and commerce. Telegraph wires were speedily stretched across the newly occupied territory; railway construction was begun; roads and motor vans followed; and as the electric messages flashed through the land and the thunder of the advancing locomotive was heard, the country awaked from its long sleep. Nor was the Church behindhand in taking advantage of the new opportunities. The forty stations have become three hundred; the twenty thousand adherents which took eighty years to gather have grown to over fifty thousand in the last twenty years. The peaceful state of the country allowed the natives, who had settled on the coast or congregated in the large towns for protection during the civil wars, to return to their native towns and to scatter for purposes of trade. Many of these had become Christians, and they carried with them their Yoruba Bibles and their new religion; churches sprang up and are springing up on every side; the people by hundreds have lost faith in the old idol worship; in a large proportion of the villages throughout wide districts simple places of worship have been built, and Christians and inquirers meet together for regular worship. In many cases there is no appointed native teacher, but the best instructed of the number is chosen as leader The work has grown apace; a very general movement towards Christianity has begun.

II. PROBLEMS

As we look back over this hundred years of the Church's growth and activity in West Africa, certain problems and difficulties which faced the leaders are plainly manifest.

The foremost of these was entirely an external one, namely, that of the deadliness of the climate. The West Coast of Africa early earned for itself the dread title of "the White Man's Grave." The following record of deaths shows the sad truth of this appellation. In the first twelve years, out of twenty-six missionaries sixteen died; and ten years later, out of seventy-nine sent out, only fourteen remained. Nor was this mortality confined to Sierra Leone. The Yoruba Church was planted at much the same cost of life, and in the earliest Niger expedition in 1841, forty-two white men out of one hundred and fifty died in two months.

The result was that the missions were often with the greatest difficulty carried on at all. Districts were frequently left without superintendents, stations without heads, schools without teachers, and congregations without pastors. The diminished band were constantly worn out with the difficult attempt to cope with the work.

The student of the history of the West African Church cannot fail to see how largely this deadly character of the climate influenced its growth and development. In fact, nearly all the problems connected with its foundation and building up may be grouped around this outstanding feature. Heart-rending as are the annals of the early deaths, yet God used these apparent disasters as a means of teaching many a lesson to the young Church. We turn our attention to some of these problems and lessons.

The terrible European mortality served to impress at once the paramount importance of the use of native teachers, and early efforts were made to prepare suitable men. In 1827, Fourah Bay College was founded in Sierra Leone. A start was made with six youths, the first name on the roll being Samuel Adjai Crowther, destined to be the first African clergyman and the first African bishop of modern times. This College, during its career of some eighty-five years, has had its ups and downs, but it has been instrumental in training the majority [1] of West African clergy, and not a small proportion of the leading laymen.

In 1876 the College took an important step forward by becoming affiliated to Durham University, arrangements being made by which African students of the College could read for degrees in Arts or Theology and obtain their diplomas by papers sent to England, residence at Fourah Bay College being accepted in place of at Durham. No fewer than fifty have graduated, and as many have obtained their Licentiate in Theology. The question has arisen whether a curriculum of this kind is the best suited to qualify Africans for missionary work. Is not the scheme too ambitious? Does it not tend too much to divorce the African from his ordinary

[1] A goodly number, however, in the ranks of the native ministry have had no further training than that supplied by the local training colleges and institutions referred to later on. Many of these, without the higher education given at Fourah Bay, have proved efficient and capable pastors. To give only one example, the Rev. Charles Phillips, founder of the church in the Ondo district—afterwards Bishop—may be mentioned.

environment, to lift him out of his true sphere and put him out of harmony with his surroundings? The question of denationalization is too large to be dealt with here, but the principle must be allowed to be true, for the negro and for the European alike, that knowledge is power, and the better educated a missionary agent is, *provided he be fully consecrated to his work*, the better service he will be able to render. The history we are considering confirms this obvious principle. One of the first graduates of the newly affiliated College is now Bishop Oluwole, and it would be difficult to overestimate the influence for good which he and others like him have exercised and are exercising in the building up of the West African Church. A liberal education must be given if we are to train men to be leaders of the Church. It must in candour be mentioned that there have been failures as well as successes among those who have passed through the College, and doubt has been felt by thoughtful men as to the desirability of its continuance on its present lines. A truer deduction from the history would perhaps be that great care is needed in the selection of those sent in for the course, only those who have proved their worth and character by faithful service being granted missionary scholarships. Objection has also been taken on the score of the expense involved in such elaborate training. It should therefore be added that the fees now charged make the College, when pupils are fairly numerous, entirely self-supporting, including the European principal's salary—the only charge on mission funds being certain scholarships which cover the board of the elected scholars. The College has been of use not merely to Sierra Leone, but to the whole West African Church, many of the clergy who have taken a leading part in the Yoruba and Niger Missions having graduated there.

In the earlier years, and before Fourah Bay attained its university character, it was the custom to send promising Africans to England for the completion of their education and training. A list of noteworthy names might be given, but the fact that the custom was not continued proves that with the establishment of training colleges in the field it was not considered a desirable plan. Indeed all the objections which have been raised to Fourah Bay College apply in much greater measure to this latter method.

Fourah Bay College, however, was not in itself a sufficient provision for the supply of trained native teachers. It was only comparatively few candidates for the ministry who could take

the course there. Plainly, a simpler course was needed for a simple kind of native agent. The Sierra Leone Church suffered grievously from failure to provide a system for training missionary schoolmasters and evangelists. In 1895, and again in 1900, steps were taken in these directions. Some useful work was accomplished, but various difficulties prevented its continuance.

The same mistake was not committed in the Yoruba Mission. Within ten years of the founding of the Mission, young native Christians were in training at Abeokuta for missionary service. The Training Institution was subsequently transferred to Lagos, and finally, in 1895, to Oyo in the Interior, it being considered desirable that the candidates who came from missionary schools in the Hinterland should be trained in greater simplicity than was possible in a coast town like Lagos.

A further development was the starting of classes for the training of evangelists and scripture readers—men older than the students in the Training Institution, frequently those who had been converted as adults—at Abeokuta and at Oshogbo, where this work has been much developed. The training is simple, and is given in the vernacular. The great value of this class of native agents was soon recognized.

The Niger Mission was much slower in realizing the paramount importance of training men of the country as missionary workers. The first agents were negroes drawn from Sierra Leone, and being foreigners as much as were the European missionaries, had to learn the language and customs of the people. The Mission had been founded more than thirty years before Archdeacon Johnson began the Preparandi Institution at Lokoja. This was discontinued in 1890; a fitful attempt was made to restart it at Asaba in 1897, but it was not till 1901 that an adequate system was established at Awka. At this College both schoolmasters and evangelists are trained. One essential feature is that the men alternate a year in college with a year out in the field as teachers. This system has worked well, and has been partially adopted in a modified form in the Yoruba Mission.

A divinity class for candidates for the ministry has lately been attached to the Oyo Training College. A further course at Oshogbo for promising scripture readers has been arranged, with a view to their rising to the higher ranks of catechists, the men returning after several years of practical work for this further training. It is

hoped that this may eventually lead to the formation of a class of vernacular clergy.

This sketch of the training work furnishes material for a comparison of the merits of training in the vernacular or in English.

In Sierra Leone the use of English was a necessity, as it was the sole medium of communication. English, too, was the chief medium of instruction in the less pretentious training institutions in Lagos, Oyo, and on the Niger, for there was practically no vernacular literature. To have waited for a vernacular literature before beginning the training of native agents would have hindered most disastrously the growth of the Church.

Further, English being the language of the ruling race, and that used by Government officials and white traders, natives who could use it acquired a prestige and were able to obtain positions to which those who only spoke their own vernacular could not attain. The rapid growth of a class of English-speaking natives made it necessary that those who ministered should be at least equal to their congregations in education and knowledge. To this end it was necessary that the native teachers should be able to read, write, and converse in English.

But a conviction that a great power was being lost by confining the native agency to such men began to force itself upon the leaders of the Church as the country opened up, and the spread of Christianity became rapid, and the supply of teachers was utterly inadequate to the new needs. A simpler class of agents trained in their own vernacular soon proved quite as useful in evangelistic efforts in new districts, and even more effective in that they were more in touch with the habits of life and modes of thought of the heathen. A further advantage was that these scripture readers in their simpler life required a smaller salary, which made it possible largely to increase the number of native agents; this also had an important bearing on the question of self-support. Congregations unable to pay the stipend of a highly trained pastor could more easily provide for the needs of a simple evangelist. Useful though such men have proved to be in the initial stages of the founding of new churches, they have their limitations, and, except in combination with other better-educated teachers, a strong West African Church could not be built up by their means. Up to the present all clergy have taken their ordination examination in English, but there is prospect, as indicated above, of the pick of the

vernacular trained men going forward to ordination. Seeing the difficulty of obtaining a sufficient supply of ordained ministers for the extending work, this will be a great gain.

To sum up, there is scope for the employment of all classes of native agents, from the highly educated graduate, with his knowledge of English and the Greek Testament, to the simple evangelist and scripture reader well instructed in his vernacular Bible, but with little other book knowledge. Each class is mutually dependent on the others. " God gave some to be prophets, some evangelists, some pastors and teachers " in the Church of apostolic times. He still uses different ranks in His service in the modern mission field.

Nor must we overlook the great part played by voluntary workers in the spread of the West African Church. New churches have owed their beginning most often to the unpaid efforts of some Christian convert, not ordained or specially set apart for the work. After such a nucleus has been formed, the call for an agent, paid in order that his whole time may be devoted to the work, is felt to be pressing. With the rapid movement towards Christianity of recent years hundreds of churches have been originated by Christian laymen, and many of them are still without regular teachers. Important as it is to have trained teachers, it would have been a great mistake to have allowed the paid agency to oust the voluntary. The converted must convert the unconverted in the healthy development of any Church.

A more extensive vernacular literature is a *sine qua non* in the work. The lack of an adequate supply has no doubt been partly due to the fact that in Sierra Leone, the birthplace of the West African Church, " pidgin English " had to do duty as the language of the people. In the Yoruba Mission the Church was planted among a homogeneous race of several millions speaking one language. The Bible, the Prayer Book, a Hymn Book, the *Pilgrim's Progress*, and a few devotional books and tracts were early prepared.

On the Niger the task of translating the Scriptures was earnestly undertaken in 1892, and the Ibo Bible has been one result.

But the production of versions of the Bible and Prayer Book gives no adequate supply of vernacular literature. The absence of such has been a real hindrance in the training of scripture readers and evangelists, making the work of the missionary in charge of the class doubly hard, and limiting greatly the scope of the training

given. A few attempts at translation of theological books have recently been made, but these have proved by no means adequate. Original works in the vernacular have long been felt to be a necessity, and these must not be confined to scriptural and theological subjects, if qualified vernacular clergy are to be raised up.

The fact that up to within a few years back there has been but a small reading public probably accounts for the slowness of the young Church to rise to its full responsibility in this matter. With the opening up of the country, however, has come a desire to learn to read, which reminds us of the similar zeal shown in Uganda. In the Yoruba part of the country alone over fifty-five thousand first reading books were sold last year. A vernacular literature has become a necessity, not only with a view to the training of agents, but also to the building up of the Christian Church.

It is fortunate that a Christian Church has secured to a large extent the monopoly of the sale of literature. Early in the history of the C.M.S. missions book-shops were established, and with the opening up of the Hinterland and the increase of schools have grown in influence and importance. That at Lagos has a staff of three Europeans and a number of native assistants. Branch shops have been established at five different centres in the interior. The sales last year included 12,560 Yoruba Bibles and Testaments, 6770 Yoruba Prayer Books, 2650 Yoruba *Tracts for Mohammedans.* The profits made are considerable, and the first use to which they are put is the production of vernacular works. A printing-press is about to be added to the establishment. Within the last few years translations of *Tracts for Mohammedans* and other useful books have been published, but still the great need for African authors, rather than translators, has not been met.

The question has often been asked, why the African Mission Church has been the first to develop the episcopate from among its own converts. It might have been thought that India or China or Japan, with their ancient philosophies and written classics, would have led the way in this respect; but it has not been so, the negro race has produced the first native (using the word in its useful but incongruous sense) bishops of modern times. The reason can easily be traced to the fatal climate of the West Coast of Africa.

After the disastrous Niger expedition of 1841, with its appalling death-roll, it seemed hopeless to expect that European missionaries could live on the Niger. What, then, could be done? Henry

Venn (secretary of the C.M.S.) soon evolved a plan from his fertile brain to meet the difficulty.

The Niger Mission must be an entirely African one, led by an African bishop; and surely Samuel Crowther, who had played so important a part in the three Niger expeditions, and who had planted the first station of the new Mission, who was, moreover, the first native clergyman ordained in the Society's West African Mission, was the man for this latter post. Archbishop Longley cordially approved the suggestion, and on St. Peter's Day, 1864, Crowther was consecrated " to be a Bishop of the Church of England in the West African territories beyond the British dominions."

There is not room in an article like this to give even an epitome of the events which followed, or to discuss at length the wisdom or otherwise of the step taken. Bishop Crowther, under exceptionally difficult circumstances, accomplished the task set before him, and founded many stations and churches, both on the Niger river and its delta. Fourteen years later, however, the C.M.S. Committee began to realize that all was not right in the Niger Mission. The African agents were isolated in the extreme, and with inadequate superintendence, owing to lack of means of regular communication, the standard of spirituality among them and their congregations was not maintained at a high level. In 1890 the Committee decided to reorganize the Mission, and sent out three European missionaries to act as leaders, the whole Mission to be still under the episcopal care of Bishop Crowther. The result of the new régime was a great outburst of racial feeling, the whole of the Delta stations severed their connection with the C.M.S. for a time, and it looked as if the Mission had been wrecked. There were, without doubt, mistakes on both sides, but the present flourishing state of the Mission, as compared with its former condition, goes to show that the introduction of a European element into the mission staff was essential, though the history shows, perhaps, that it was not carried out in the wisest way.

The ablest of missionary historians thus sums up Crowther's work: " Few men have been at the head of a harder enterprise; few have had more disappointments and trials; few have shown so indomitable a perseverance; few have borne through a long and laborious life so irreproachable a personal reputation. He may not have been possessed of the highest spiritual gifts, but he was a plain, practical, patient, hardworking Christian man. He suffered greatly

by the faults of others. Had he been supported in Africa by men as good as himself, and in England with more constant and sympathetic counsel, his work would have been greater. Even as it was, God blessed it." "After all possible deductions he accomplished much. Amid circumstances of almost unexampled difficulty, and in the face of discouragements and disappointments innumerable, he went steadily on his way; and if the Upper Niger exhibited but little fruit, the Delta to-day, with its cannibalism and infanticide and horrible superstitions practically at an end—though not its sin, and *that* who could expect ?—is a monument to Bishop Crowther's indomitable perseverance in a holy cause." [1]

The principle evolved from the enterprise we have thus sketched is that a mission should be begun with European missionaries assisted by native workers, the former being gradually withdrawn as the latter become qualified to take their places; but it is the wrong way round to start a mission entirely with native workers and then have later to introduce Europeans. As we have seen, it was the climate which was, in the main, responsible for the policy pursued.

One other example illustrating this point is found in the Ijebu Mission, among a warlike and independent tribe dwelling in the district adjoining the Lagos coast. In 1893 a British resident was placed among them to maintain peace, and the whole district was thrown open to the trader and missionary. The Rev. H. Tugwell (then secretary of the C.M.S. in Lagos, now Bishop) sent home earnest and urgent appeals for missionaries to come out and take advantage of the new opening. The Church in England failed to make any adequate response. The native Church in Lagos determined to step into the gap, and a great work has been the outcome. There are now sixty native workers, ten thousand adherents, and all the work is supported by native contributions and administered by native leaders.

But the Ijebu church has felt itself unequal to the task it has taken up, and has more than once asked the C.M.S. to send European missionaries as fellow-workers to help in guiding and building up the growing church. Had the Church in England risen to its opportunity at the first, then was the time for Europeans to start the new Mission, backed by African helpers. It is too late now, even if desirable, for Europeans to take an active share in the administration of the Mission there. It brings us to the same con-

[1] Stock, *History of the Church Missionary Society*, ii. 464, iv. 396.

clusion: the European element should be used at the start, and only withdrawn as the new Church grows strong enough to manage its own affairs

III. CHURCH ORGANIZATION

Bishop Crowther died at the end of 1891. There was a strong feeling both at home and in Africa against the apparently retrograde step of appointing a European to succeed him, but many felt that a European diocesan bishop with African assistant-bishops offered the best solution of a difficult situation. In the end this view prevailed, and in 1893 Joseph Sidney Hill was consecrated bishop in Western Equatorial Africa, and Charles Phillips and Isaac Oluwole, two able and noted native clergymen, were consecrated as his assistants. Bishop Hill died in January of the following year, a few weeks after his arrival on the coast; Bishop Tugwell was appointed as his successor. Under his wise presidency and with the faithful and ready co-operation of his suffragans, the scheme initiated has proved a conspicuous success. The question arises, Was it really a retrograde step?

The careful student of the history of the development of the work of the C.M.S. in West Africa can hardly fail to come to the conclusion that we are nearer to a truly African Church now than in Bishop Crowther's day. After all, the Niger Mission under his régime was not a truly African Church. It was, as we have seen, largely the accident of the deadly nature of the climate which led to the whole mission staff being of the negro race, and that was the only sense in which it was African. It was supported almost entirely by English contributions. There was little or no church organization which could lead to a system of self-government. Its bishop and leader, though an African, was chosen and consecrated by the Archbishop of Canterbury. The Niger Church was certainly nothing more than a branch of the Church of England in Africa, staffed by Africans, it is true, but in which the three cardinal principles of a truly national Church—self-support, self-government, and self-extension—were very imperfectly developed.

As a matter of fact, the Sierra Leone Church, by the Articles of Arrangement dated 1853, some years before the foundation of the Niger Church, had taken a step bringing it much nearer to

the euthanasia of the Mission, *i.e.* the establishment of a truly native Church, than the Church on the Niger attained under Bishop Crowther.

The general principle of these Articles of Arrangement was stated as follows :—

> "That the charge and superintendence of the native pastors and Christian congregations which have been, or may hereafter be, raised up through the instrumentality of the Society's Mission in Sierra Leone be placed under the Bishop of Sierra Leone, assisted by a Council and Church Committee; and that arrangements be proposed for providing the native pastors with a suitable income from local resources, and also for giving them a status assimilated to incumbents at home"

By the year 1860 nine parishes had come under the new "Arrangement," and the whole annual cost of £1600 for their up-keep was met by the native Church; by 1877 the four remaining parishes were added to the number. Thus the whole Sierra Leone Church became financially independent of the mother Church, and, to a large extent, self-governing.

In the Church organized on the above basis it will be seen that the foreign missionary does not appear at all, and it was therefore an advance on the Church Council system adopted in Abeokuta and elsewhere. In this latter scheme a measure of self-government was given to the young Church before it was ready for financial independence. The governing body was a council consisting of clergy and elected lay delegates, the parent society reserving to itself the appointment of a chairman and a treasurer (generally speaking Europeans), the former with the power of veto. This body undertook to provide for the pastoral, evangelistic, and educational work of the Church, and inasmuch as it was unable all at once to meet the whole financial burden, it received a grant-in-aid from the parent society, which diminished by a fixed sum each year.

The Lagos Church in the year 1874 entered on a constitution similar to that framed for Sierra Leone under the Articles of Arrangement referred to above.

Abeokuta, the grant-in-aid having been gradually decreased till it vanished, became financially independent at the end of 1910.

It will be seen that no definite steps were taken towards the

development of self-support or self-government till after 1850. Fifty years were thus lost before these principles were even aimed at, but if this seems surprising to us now, it must be remembered that in no mission had the principle been adopted, and, as a matter of history, the honour of first bringing to the fore these principles (of self-support, self-government, and self-extension) which have played so large a part in the second jubilee of modern Christian missions belongs to the C.M.S., under the able leadership of Henry Venn. That the Church has proved itself self-extending is so manifest from the historical sketch given at the beginning of this article that we have no need to refer to the subject further, except to say that every living Church must have this characteristic, and the organization as sketched has proved itself quite fitting to the missionary aspect of Church work.

But the Church Council system and the Articles of Arrangement did not complete the machinery needed. From the very first the principle needs to be enforced that the work of a new mission is the work of the infant Church, which the parent Church helps it to perform. The contrary principle was the basis on which mission Churches were first founded, namely, the work is the work of the parent Church in which the infant Church helps it. Up to the stage when the Council system was reached, the parent Church found all the money for the up-keep of the Mission, the subscriptions of the native Christians being taken by the home society to lessen the expenditure. This was the wrong way round. The offerings and church dues of the young Churches should have been retained in the field from the start as a sustentation fund, the parent Church giving a grant-in-aid. It is easy for us, as we look back on the history, to see the right principle, but we have learnt the lesson from the experience of early mission efforts. To enable the principle to be carried out, a system of Provisional Church Councils has been adopted. These have the same basis as the Church Council system proper, but as they are introduced at the very earliest stage of the foundation of new Churches, before Christian laymen of ripe experience can be forthcoming, the powers of these Provisional Councils are more limited, all their doings being subject to ratification by a higher authority—the local executive committee of the parent society. By these means the elements of self-support and self-government are included from the first, which is an essential point in missionary policy.

But even with these Provisional Church Councils, the Church Councils proper and the Articles of Arrangements, the organization of the Church was far from complete. *The unit of Church constitution in the Anglican communion is the diocese.* The diocese, with the bishop at the head, alone contains the three orders of the ministry, and no smaller unit is able to propagate itself, for the bishop is needed to ordain if a Christian ministry is to be established.

The weakness inherent in the council schemes of organization described above was that they were not diocesan in character. Groups of churches in a given area, such as Abeokuta or Lagos or Sierra Leone, had been linked together into self-supporting organized pastorates, but these bore no true relation to each other or to the dioceses in which they happened to be.

Bishop Tugwell, in the organization of the Diocese of Western Equatorial Africa (which does not include Sierra Leone), has led the way here. After very careful deliberation and with the help of many in the field and friends at home, "The Constitution of a Synod and other Regulations" were agreed upon and accepted by bishop, clergy, and laity on 18th July 1906. The Synod is made up of the three orders—the Bishop, the assistant Bishops, all clergy in priests' orders within the diocese, and lay delegates elected by churches which subscribe a given amount to the sustentation fund of the district in which they are situated. The old Church Councils were included under the new organization, the main difference being that they transferred their outward allegiance from the parent society to the newly created Synod and its president, the bishop of the diocese. Even those outlying portions of the diocese which at present have only reached the Provisional Church Council stage, and are not advanced enough as yet financially or otherwise to form themselves into districts under the Synod, are yet represented in the Synod by their clergy, and thus the whole diocese is linked together. It should be noted that the European missionaries take their place in the Synod, having seats as clergy in priests' orders, and even the lay missionaries have often *ex officio* seats as treasurers in district councils, or in other capacities. Thus, though the African vote largely preponderates, the advice and counsel of the European staff is not lost to the Church.

A casual glance at this development might lead to the conclusion that at last a truly African Church had been brought into being, but even yet further steps remain to be taken before this is reached.

The Church of which we write in Western Equatorial Africa is still a branch of the Church of England, and not a national Church; it cannot be the latter until it has power to appoint its own bishop. At present the bishop is a European, chosen and consecrated by the Archbishop of Canterbury. Here it must be again noted that if the bishop were an African the Church would still be merely a branch of the Church of England, seeing that he received his authority from and owed allegiance to Canterbury.

But the constitution of 1906 did more than link the whole diocese together. It was framed in such a way as to provide in due course for the election of its own bishop. One clause in the constitution runs as follows :—

> "Pending such change in the Constitution as may result in the due election of a Bishop by the Diocese, the selection of each new Bishop shall be left to the Archbishop of Canterbury."

This shows clearly the aim in view. The election by the diocese of its own bishop came in 1906 to be the stated objective of the Church founded by the C.M.S. in Western Equatorial Africa.

To this end the formation of a Province is a necessity. Three bishops are required for the consecration of a new bishop, hence a Province consisting of not less than three dioceses is a practical necessity before a diocese can propagate itself.

The formation of a Province is, moreover, the recognized aim of the other dioceses of West Africa. At a conference of bishops of the Church in West Africa, held in Lagos in March 1906, there were present Bishop Elwin of Sierra Leone, Bishop Tugwell of Western Equatorial Africa, and his assistants, Bishop Oluwole, Bishop Hamlyn, and Bishop Johnson. Bishop Ferguson of Liberia, of the American Episcopal Church, though invited, was unfortunately unable to be present. The following resolution was passed :—

> "That the time has come for the formation of a Province of West Africa, and with a view to such formation this Conference urges the necessity of the completion of diocesan organization in each Diocese. The Conference is also of opinion that each diocesan Bishop should in the meantime consider his Diocese as an organic part of a Province of West Africa, and henceforth bind himself to act in concert with the others."

The carrying out of the scheme thus officially adopted will lead to a truly African Church in communion with the Church of England, and not merely a branch of it. We are nearer that consummation now by many degrees than in Bishop Crowther's time.

Herein also lies the solution of the question of an African diocesan bishop. When the Province is formed and a scheme has been devised for the election of bishops, then a diocese may choose for itself an African for its diocesan. If any one thinks there is danger in this liberty, it will be remembered that the new bishop will be one of a number and will be guided by his fellow-bishops assembled in the General Synod of the Province. It may be conceived that a small diocese acting for itself alone might go off the lines and fail to keep to the essential traditions of the communion to which it belongs, but there is safety in its union with the other dioceses of the Province. Here, too, it should be noted that the fear is not lest the bishop lead his Church astray. There are Africans who have held the office of a bishop well worthy to be trusted as diocesan bishops, and there are sufficient clergy with such qualifications as to give ample security for the continuity of the office at a high level in their hands. The question which has to be feared is whether there is the Church ready to be governed by them

A dozen, two dozen, even a hundred trees of forest height and growth among a low undergrowth scattered over a wide area do not make a forest. The low level of African churchmanship has shown itself again and again in the splits and schisms which have occurred. On more than one occasion the due exercise of discipline and authority has led to schism (*e.g.* what is known as the Bethelite split in Lagos and Ebute-meta in 1901). The most anxious aspect of these has been that the schismatics have always lowered the standard of morality and become slack in the exercise of discipline. These things make the student of past history pause before he says the time is ripe for independent African bishoprics. It is wiser to go steadily along the paths upon which we have already advanced so far. If the historian may prophesy, he sees before him in due course a West African Province of the Anglican communion consisting of the dioceses of Sierra Leone, Liberia (American Episcopal Church), Accra (including the Gold Coast already separated from Western Equatorial Africa in 1909), and three or four other dioceses carved out of the present unwieldy diocese of Western Equatorial Africa. This would create a true West African Church of the Anglican communion.

A STUDY OF THE FINANCIAL ASPECTS OF THE HOME BASE

By S. EARL TAYLOR

In making a scientific study of the missionary work of the Church, the home base naturally comes in for very serious consideration. The largest volume of the *Reports of the Edinburgh Conference* is devoted to this subject, and the missionary societies are placing increasing emphasis upon the importance of arousing the Churches to an adequate discharge of their whole missionary responsibility. In addition to the regularly organized work of the Churches many special movements have been called into being for the purpose of awakening the men, the women, the students, the young people, and the children. Indeed, so complex is the situation becoming that, in one country at least, the various organizations have thought it desirable to appoint a joint commission for the purpose of doing away with confusion by recommending a "Unified Program of Missionary Education and Giving in the Local Church."

After the Edinburgh Conference, the Foreign Missions Conference of North America appointed a standing committee on the home base, and in presenting its first report this committee gave the following outline of the function and scope of its work :—

1. The relations of the missionary boards to interdenominational agencies whose work is at the home base, such as the Missionary Education Movement, the Laymen's Missionary Movement, the Student Volunteer Movement, the Men and Religion Forward Movement, and the Brotherhoods.
2. Consideration of all matters relating to the cultivation of the home base, through educational processes such as mission study, deputation work, missionary expositions and literature ; questions relating to missions in the Sunday-school and Young People's Societies ; and methods by which men who have been aroused through the Laymen's Movement may be properly instructed in missions.

3. The problems and methods relating to the financial cultivation of the home base, such as the budget-apportionment plan, special giving, methods of giving, etc.
4. Questions relating to the recruiting of missionaries.
5. Problems involved in the relationship of home and foreign missionary organizations, such as the question of the proportion between gifts for the two great branches of missionary work represented by these two classes of organizations.
6. Problems arising out of the relationship of the general boards to the women's boards.

They also presented the following topics with the suggestion that they be made the basis of careful study by the committee during the ensuing year :—

1. The cost of missionary administration.
2. Methods of missionary administration.
3. The non-Christian religions in America and our duty toward them and their representatives.
4. The true distinction between home and foreign missions and the relations of the two.
5. The possibilities of a yet more far-reaching, penetrating missionary propaganda at home in behalf of foreign missions.
6. Missionary books. Is there an over-supply ? Are they of the right kind ?
7. The use of missionaries at home on furlough.
8. The multiplicity of financial appeals and the adjustment of the policies of the boards and the local churches to the problem involved.
9. The budget-apportionment plan.

It will thus appear that the financial side of the home base is but one of many important branches of the subject, and though this article is limited to a consideration of the financial side, it will be possible to deal with only a few of its more important aspects. Christian stewardship, motives for giving, the relation of the spirit of benevolence to the spiritual life, the place of giving in Christian worship, are all broad and fundamental subjects which should have full treatment entirely apart from the consideration of organization or method. Moreover, no reference can here be made to those topics which were so fully treated in the report of the Commission of the Edinburgh Conference on the Home Base.

The purpose of this article is to set forth some of the problems which lie at the threshold of any endeavor *to effect an immediate increase* in the income of the missionary societies, and when the subject is approached from this side, it at once appears that there are two very distinct schools of thought. Some deplore the attempts which are made by those who are giving much time to the consideration of method and machinery. They feel that the problem will never be solved by method alone and they swing to the extreme of distrusting anything which has to do with organization. They conclude that the one thing needed is a higher type of spiritual life in our Churches and when this comes all other questions will be solved.

There are others who at once grant that there is great need for a quickening and deepening of the spiritual life of the Churches, but who feel that it will do no good to sit down and wait for some miraculous visitation. They feel that the history of the Church has demonstrated that great spiritual awakenings have accompanied or followed an effort on its part to discharge its missionary responsibility, and one of the best ways to bring about a great spiritual awakening is to make an earnest effort to do the will of God as revealed in the manifold missionary opportunities of the present day. Moreover, there is nothing in the plan of creation, in Scripture, or in the history of the Church, to indicate that God is not a God of order, and that He is not well pleased when the best methods and the highest organizing ability are devoted to His service.

May we not in this article agree that there is a middle ground ? We must never lose sight of the fact that the spiritual life of the Churches is of paramount importance. We will never accomplish the task by rushing off with the idea that one can get results by simply adopting certain new financial methods. On the other hand, the world will not be evangelized merely because we as individuals have a joyous religious experience. There is no royal road to learning, nor is there to financial success. Results will not be achieved by the easy method of editorial announcements or by publishing " appeals " to the Church, nor can the missionary forces afford to make the common mistake of sitting down in a committee room and saying, " Let it be done." As was well said by a business man, " Only the Almighty can work that way."

If it be conceded that method and order are important factors in securing financial results, and if it be true that without adequate

financial support a great advance in the mission fields is impossible, then certain grave questions confront one who endeavors to set in motion forces which will result in bringing about an adequate increase in the funds contributed to the work of foreign missions.

A chapter may be given from the experience of a secretary. He begins by holding that information is needed. He proceeds upon the assumption that if the people knew they would give. He therefore turns his attention to the production of literature, to summer schools, and to the organization of mission study classes. Very quickly he discovers that the funds at his disposal are limited and that the geographical extent of the territory to be covered, the cost of correspondence and circularization, the number of people to be reached, and the changing of the character of the constituency constitute problems of the first magnitude. Moreover, at the end of five years of the most painstaking effort, he finds that the income of the society has not kept pace with the developments on the mission field.

A suggestion is made to this secretary that personal contact is needed, and that if several field secretaries are employed the funds will be greatly increased. He then selects ten of the best men that can be found, puts each in charge of a district, holds a "setting-up" conference with them at the beginning of the year, when a policy is adopted involving conventions and thorough following-up work, and the secretary looks forward with hope to the end of the fiscal year. But certain weaknesses become manifest. The field to be covered is so large that no man can thoroughly cover the territory assigned to him. Other Church organizations follow his example by employing field secretaries also and the work of a district becomes complicated. Churches protest because so much pressure is being brought to bear upon them and the ecclesiastical authorities begin to complain because of the cost of administration. The secretary finds that his field staff is inadequate to cope with the situation, but he is prevented from sending out more men because of the cost, and because of the restlessness of the Church. And thus the books are balanced at the end of the year with an increase, to be sure, but not enough to offset the increased expenditures for field work and to provide for the increased requirements in mission lands.

The secretary still faces the great problem and it remains unsolved. The work on the mission field is developing with

amazing rapidity and the income of the society is such as to make impossible an immediate response to the manifest call of God. He is therefore convinced that the problem is of a character impossible of solution by any superficial generalization. The years of experience have given him some comprehension of the magnitude of the task and have enabled him to make a careful analysis of the general conditions which prevail in his field of labor. The results of his thinking are tabulated somewhat as follows :—

The Spiritual Condition of the Church.—The state of the Church is a vital factor. The degree to which the Church devotes itself to evangelistic and aggressive Christian effort, and the extent to which the Church is influenced by skepticism, socialism, Christian Science, or other forces, must be taken into account.

Inertia.—The " inertia of the mass " as well as of the individual must always be considered in attempting to carry forward any general movement. It is a well-known psychological fact that whereas a thousand men assembled in convention will give their mental assent to a proposition and will vote unanimously for its accomplishment, ninety-nine out of a hundred will go away from the convention and do nothing unless they are followed up. Two well-known officers of life insurance companies were recently engaged in conversation concerning this point, and one of them asked the other how much business he thought they would do if they relied upon general inspirational addresses and circularization for writing policies. The answer was: " We would starve."

Ignorance and Lack of Interest.—The marked increase in missionary information and interest during the past ten years has been frequently noted, but the fact remains that there is an appalling state of ignorance concerning the subject of missions in the rank and file of the Church, and especially among the laymen. As an illustration it may be said that a leading layman was able to state without contradiction that not one out of a hundred of the laymen of his acquaintance could tell the names of the great fields where his society is at work, unless he happened to be a member of that society.

The Multiplicity of Appeals.—Foreign Missions is not the only worthy cause which must be presented to the local churches. In addition to pastor's salary and current expenses, the various forms of missionary work in the homeland must be cared for. It is a cause for great rejoicing that the Church is being brought to a better realization of her full program of work at home and abroad, but it is

nevertheless true that the multiplicity of appeals constitutes a perplexing problem both from the standpoint of the foreign missionary administrative agencies and from the standpoint of the local church.

The Financial Condition of the Country.—Times of financial depression, or of panic, or high cost of living cause people to cut off those things which can be most easily dispensed with, and unfortunately the missionary offering is often the first thing to be cut.

Political Conditions.—More than some people realize, political conditions affect the missionary treasury. For instance, there is usually a fluctuation in connection with a general election, and political unrest very frequently has a depressing effect upon the missionary offerings of the Church.

Accidents and Emergencies.—Drought, floods, fires, and other unusual events will often affect a section of a country and sometimes a whole nation.

Reaction from Special Efforts.—It is entirely possible to get a large result for a given year and then to have a reaction take place during the next three or four years. Indeed the history of mission boards would seem to bear out the statement that a reaction is inevitable, unless the educational forces which brought about the increase are kept up.

Movements of Population.—From the dawn of history tides of population have moved to and fro. In our own day vast areas are being transformed by the movements of population. The exodus from one country is accompanied by an influx into another. Foreign populations are coming to new countries by tens of thousands and whole states and provinces are being transformed by the outgoing or incoming of a people. These all produce conditions which may affect the missionary balance sheet at the end of the year.

Special Campaigns.—Special financial campaigns aggressively carried forward will often affect a given district. The raising of large sums of money for colleges, universities, hospitals, and for various other worthy organizations and causes must be taken into account in reckoning upon the financial returns. While it is true that many are trained to give more liberally by these special appeals, it is equally true that the financial situation in a given area is so delicately balanced as quickly to register the transference of funds from one cause to another, which sometimes takes place in connection with these campaigns.

Adjustment of the Field Forces.—The absence from a particular

field of field agents of special stirring power, or the entry into fields of strong men representing other interests will frequently disturb existing financial conditions.

The Collection Plate and Ideals of Giving.—In some churches it is a subject for witticism that it is impossible to have a religious meeting without taking a collection. In so far as the collection has tended to develop a true spirit of liberality it has been a means of grace. But with all the advantages of the collection plate there is this serious disadvantage, that the people have been trained hereby to give in an absolutely trifling manner. Men will drop a coin on a collection plate as an offering to God which they would be ashamed to give as a tip to a porter at a railway station.

Lack of Instruction concerning Christian Stewardship.—There seems to be no consensus of opinion concerning what is involved in the principles and practice of Christian stewardship. Some stand squarely on the legal argument, believing that the law of the tithe has never been abrogated. Some swing to the other extreme, and believe that under grace there is no legal or moral obligation to pay the tithe. Others believe that, whatever the legal aspect of the case may be, a Christian under grace and with the world to save cannot afford to give less than the Jew gave under the law, when the offerings largely went up in the smoke of the temple fires. The result of these divergent views has been a lack of definite instruction, and an almost universal failure on the part of individuals to apply any systematic and proportionate standard of giving.

Inactivity of the Laymen.—In attempting to arouse the laymen to activity in the interests of missionary work, the discovery has been made that a very large percentage of our laymen are inactive in all that pertains to the distinctively spiritual part of Church work. In our churches laymen serve as stewards and trustees, pass the collection plate and serve as ushers. They pay the pastor to do the preaching, they sit and listen, some attend a prayer meeting, and they consider their work accomplished by a receptive attitude. The most marked characteristic of the early Christian Church was witness-bearing, and the lay members of the early Church went everywhere preaching the word. The supreme act of Christian worship of the average twentieth century layman is in connection with the public assembly on Sunday, when he comes to hear the preaching of the Word by one whom he feels has been hired for the purpose. The layman rarely serves as local preacher or lay-reader; now and then

one teaches a Bible class; occasionally a layman will lead a prayer meeting; but as for doing any personal work or serving on a committee which has to do with the aggressive spiritual program of the church, the layman is rarely to be found. This fact must be reckoned with in any attempt to enlist the laymen for active service in the promotion of missions or any other form of Christian work. As Lieut.-Col. E. W. Halford well says: "The lay element of power has been atrophied by disuse. It has taken years to produce the present voiceless, powerless, passionless condition of the laymen; it will take years as well to recall or restore the laymen to the activity of Church life that should be theirs by reason of their birthright."

Other Forces which are trying to solve the same Problem. — The situation is greatly complicated by the fact that in some of the communions it has seemed necessary to have the various forms of missionary work administered by different societies. These organizations are known by different names but they are essentially missionary in their character. Where they are properly federated the results may be very satisfactory, but where they tend to divide the church into rival and competitive organizations conditions are often very unsatisfactory.

In the concluding paragraphs an attempt may be made to state the leading principles of an effective policy.

I. Radical Changes are Imperative.—In view of the complex situation to be found in most of the Churches it is evident that radical changes in the present plan of securing funds are necessary if the Churches are to move forward in an adequate way in response to the call of God. Certain fundamental weaknesses in the old plan of securing missionary money are becoming very apparent.

The investigation of the Commission of the Edinburgh Conference revealed the fact that there is not a leading missionary society in Europe or America that is properly supported. A study of the financial record of some of the leading missionary societies for a period of years will demonstrate that at the present rate of progress it will take from twenty to one hundred years to double the income, whereas most of these societies have estimates in hand calling for a doubling or quadrupling of the missionary forces this year. Not only is the annual increase in offerings slow and unsatisfactory, but in many of the societies there are marked fluctuations, a slight increase being followed by an actual decrease, so that missionaries on the

field are uncertain as to whether or not the work can be supported as it is for another year.

A very small percentage of the church membership give. No general statistics are available, but it seems to be conceded by those who have given careful consideration to the subject, that not more than 25 per cent. have any share whatever in carrying the gospel of Christ to the ends of the earth. Many large and prosperous churches have been found in America where not more than 10 per cent. of the membership are giving.

Not only so, but those who do give are as a rule asked to give annually and in a lump sum, and the amount so contributed is often taken from the loose change in the pocket, after personal necessities and luxuries have been provided for.

There is very little positive teaching or preaching concerning the subject of Christian stewardship, and even some of those who advocate the setting aside of a portion of one's income for the work of God have very indefinite ideas concerning the consistent use of the balance of income.

Many of the missionary societies have no well defined plan to lay before the churches, and the methods of imparting information are so meagre that 90 per cent. of the membership have no real conception of the task which is placed before them.

II. Consolidation and Co-ordination are needed.—During the past twenty-five years there has been a very marked movement in the business world in the direction of doing away with friction, hurtful competition, and duplication of effort. An illustration of this tendency was noted the other day when a business corporation with seven branches, seven managing committees, and seven budgets, for the sake of economy and efficiency reorganized with one small compact managing board, one general manager, one supply department, and six branches. Ecclesiastical organizations as a rule have not kept pace with this significant movement of our times. Sectarian divisions have multiplied and organizations have developed whenever a few devoted people felt moved to do worthy work, and as yet these divisions and these organizations are in a large measure uncorrelated.

Any one who will take time to ponder over the list of more than a thousand missionary societies as printed in the Missionary Atlas will become convinced that there would be great advantage to the cause of Christ, financially and spiritually, if some practical method could

be devised for unifying or correlating the work. Not only is there need for some readjustment from an interdenominational standpoint, but if one will examine the conditions within a given communion he will find the need equally great. Conditions vary markedly in different countries; but in the newer and rapidly developing areas, like North America, the situation is very acute. Multitudinous worthy causes are being aggressively promoted by their devoted friends, and if time be taken to tabulate the number of uncorrelated appeals which are being made, the number of field agents who are at work, and the cost of administration of the societies which have been created for the purpose of furthering the various interests, any one will become convinced that the most elemental principles of organization and co-operation are being sadly neglected.

It would be difficult to over-estimate the seriousness of this situation. Not only do the various appeals tend mutually to defeat each other, but the members of the churches are left in a state of confusion and often of irritation, and frequently the financial appeal seems to be the dominant note in the Church of Christ.

It is interesting to note that this problem is being recognized and grappled with by the missionary leaders. A very rapid evolution is taking place in the thought of Christian men and women everywhere, and in the place of acrimonious debates over doctrinal questions the Churches are beginning to march shoulder to shoulder in a common cause. Not only is the Continuation Committee of the Edinburgh Conference making a careful study of world conditions, but within half a dozen of the leading communions, of which the writer has personal knowledge, definite movements are in progress in the direction of unification or a better articulation of the forces.

III. There must be an adequate Financial Program.—No individual has yet appeared who has a patent method for solving the missionary problem. Indeed the leaders are convinced that the task is so vast, so complex, and so urgent, as to be beyond the reach of unaided human wisdom and human strength.

Fully recognizing that the solution has not yet been found, does it not also appear that certain facts are emerging ?

(1) There must be a greater volume of prayer. When our Lord beheld the multitude as sheep without a shepherd He told His disciples to pray. The financial problem of foreign missions will never be solved apart from prayer.

(2) Principles of comity and co-ordination must prevail. The task is so great and the forces are so few that victory will be impossible with a divided army. The principles of comity are becoming well recognized on the mission fields and the time is at hand when the home churches must consider the missionary problem in the large, and compel an efficient co-operation between the missionary organizations with respect to economy of time, service, and the expenditure of money.

(3) The number of appeals must be reduced. When an individual is asked to divide a comparatively small weekly offering into fifteen or twenty items, he has to deal with an exceedingly difficult problem in fractions. There is a clear distinction between the amount given to the local expenses of the church and the amount given to others which the average member can easily appreciate, and the cause of foreign missions is so distinct in the mind of the average individual as to be easily differentiated from the various forms of missionary work in the homeland. Jerusalem (the local church), Judea and Samaria (the home causes) and the uttermost parts of the earth (foreign missions) are the broad classifications beyond which the average individual seems to be unable to go with any degree of certainty.

(4) The societies which are responsible for conducting the work must have an adequate financial and spiritual program. Definite estimates should be secured from the fields so that a convincing statement can be made concerning the character and the magnitude of the task, and the spiritual side of the work must be so emphasized as to provide dynamic power. It was said long ago that there is a difference between knowledge and motive, and unless the love of Christ constraineth the Churches, the response will be mechanical and inadequate.

(5) There must be a continuation and systematic expansion of the educational work. Missionary literature, mission study, summer schools, conventions, and conferences, may not have produced the desired financial returns, but they have unquestionably been prime factors in the present missionary awakening, and they tend to produce conditions which make an adequate financial response possible.

(6) There must be an effort to reach the entire membership of the Church. A thorough personal canvass of the membership by committees going two by two should be an annual feature of church life.

All short-cut methods, such as bulletin announcements and circular letters should be avoided, excepting as subsidiary agencies, for experience has proven them comparatively non-productive.

(7) Giving should be placed upon a systematic basis. No better plan has yet been devised than the scriptural plan of a weekly offering. Giving is an act of worship, and the weekly offering should be made as much a part of the worship of the church as any other feature of the service.

(8) Individuals should be encouraged to adopt the highest standards of Christian stewardship and special stress should be placed upon the fact that God's ownership and man's stewardship are best evidenced by the systematic application of a portion of income to the advancement of the Kingdom.

IV. The Church is abundantly able to support all her Enterprises.—The Church faces conditions which prevail when a great business outgrows the original plans. Consolidation, reorganization, and conservation are inevitable, but it is a fact well recognized in the business world that such times are times of grave danger. There is danger in going forward lest mistakes be made. There is danger in standing still lest opportunities be lost. Between the two horns of this dilemma some are wondering if the Church has not reached the limit of her ability to give; but if it be assumed that the Christian people of any country are in possession of an average share of wealth, a study of the statistical tables as furnished by the Census Bureaus will convince one that the Church can adequately support all her enterprises on a fractional part of a tithe of her income; and an increasing number of churches are demonstrating that it is possible in a single twelvemonth, through prayer, concerted effort, instruction, and the introduction of an adequate financial program, to double or quadruple all that has been done by these churches in previous history.

FOREIGN MISSIONS AND SOCIAL QUESTIONS

By CHARLES GORE, D.D., D.C.L., LL.D., Bishop of Oxford

I

The movement which excites the most interest in Europe and perhaps in America to-day, whether it be regarded with hope and enthusiasm or with distrust and terror, is the labour movement, which is substantially a movement for the emancipation of the labourer. It has been found out by the workers, throughout Europe and America, that political emancipation is but a small part of real liberty. You may put an end to the arbitrary power of monarchs: you may clip the wings of aristocratic privilege or destroy aristocracies: but you have not thereby made men free: the strong are still found preying upon the weak; the few are still found exploiting the many. The industrial tyranny of capital is quite as manifest as the more ancient tyrannies of kings or privileged classes. The Liberals of the nineteenth century who fought for equality and political liberty were in the main of the middle class of employers and capitalists, and it is they who have exploited and are exploiting labour for their own enrichment. This is what labour seems to itself to have discovered. Doubtless its propaganda is one-sided and its statements often exaggerated. Doubtless it is apt to ignore the faults on its own side. So it is with all movements. Doubtless, also, there are and have been many individual capitalists and employers who have been not only just but generous, self-sacrificing, and truly philanthropic. But the individual is, more and more, part of a system. And substantially it cannot be denied that the great industrial movement which characterized the nineteenth century and is still upon us, has exploited and is exploiting labour in the interest of capital. Of the vast proceeds of industry, in the vast increase of wealth, labour has had much less than its fair share.

Of the vast mass of labourers, the majority still live their lives on the very confines of destitution, ready to fall into the gulf in any period of unemployment: there are multitudes of men and women whose labour is sweated, who are underpaid and underfed, who live without security or prospect of security: and there are multitudes of young people who are being continually brought up under conditions which offer them no prospect of an opportunity to make the best of themselves.

Thus the labour movement makes throughout Europe a great claim for justice. And in spite of the faults and exaggerations which attend upon the movement, it ought in its broad lines to enlist the sympathy and co-operation of all who call themselves Christians. The Bible shows an extraordinary care for the worker. The believer in the Bible will hold that the first charge upon any industry is the proper payment of the labourer. The inspired prophets of God denounce the divine judgments upon all those who "grind the faces of the poor," that is to say, who use sweated or inadequately remunerated labour to accomplish their own enrichment. It ought to cause the Christian Churches the gravest anxiety to find that they have been, on the whole, so indifferent to the claims of labour: on the whole so much more anxious to defend the rights of property than to protect the poor: so much more ready, at the best, to comfort the fallen and bind up the wounded in the industrial struggle than to assert their rightful claims against the tyranny or injustice of the strong. It is indeed sometimes said that our Lord had His eyes fixed upon the spiritual interests of the Kingdom of God and paid no attention to social or political conditions. But it has to be remembered that He had behind Him the Old Testament, and that He identified Himself with its message. He came to supply what the Law and the prophets could not give: but He took his stand on the level to which the Law and the prophets had raised the people of Israel. He came not to destroy but to fulfil. In other words He identified Himself with all that the prophetic denunciations and appeals, with all that the divinely sanctioned legislation, had secured, or sought to secure, in the way of a morally and justly ordered community, lived in the eye of a God who loved righteousness and hated oppression, and who had always declared Himself the friend of the poor. "Now for the comfortless troubles' sake of the needy and because of the deep sighing of the poor, I will up, saith the Lord." But more than this no teacher of men has ever affirmed, as our

Lord affirmed it, the essential equality of men and the value of every single life. No doctrine could ever be so destructive of the right of any man to sacrifice his neighbour's interests to his own—that is, to exploit another—as the doctrine of the Son of Man, who requires us to love our neighbours as ourselves, who would have us believe that it is better for a man that a millstone should be hanged about his neck and that he should be drowned in the depths of the sea than that he should cause any one weaker than himself to stumble, and who measures the worth of a man by his service of his brethren. The teaching of the Son of Man is indeed the charter of the rights of the poor, and the corner-stone of the fabric of human brotherhood and liberty.

II

Now let us turn our eyes to a still wider field than the field of white labour. Let us look to the coloured races. Here, also, there has been for centuries an exploiting of the weak by the strong. The record of the relations of our Christian communities, of European origin, to Asiatics and Africans and the aborigines of America and Australia, in spite of many noble and generous achievements, is on the whole a terrible one. The enslavement of the Africans, the opium traffic with China, the trade in spirits with barbarous peoples, the treatment of the inhabitants of the Congo, the slaughter of aborigines—these are only chapters in a terrible indictment of Christian nations. Now the cry has arisen, world-wide in its extent, "Japan for the Japanese," "India for the Indians," "Africa for the Africans," "China for the Chinese," "Egypt for the Egyptians,"—"We will not be any longer exploited for the interests of others." Now here again, in some at least of these nationalist movements, there is a great deal that is unreasoning and exaggerated. Neither Indians, nor Africans, nor Egyptians could at present govern themselves without the supervision of Europeans. The European governments have been instrumental in securing for them enormous benefits and rescuing them from enormous evils. On the part of our governing classes and civil servants especially, there has been shown an amount of self-sacrificing care and incorruptible justice which it is indeed a comfort to think about. Still, the indictment on the whole is a true one. The white nations went to America and Africa and the East after wealth, and in the pursuit of wealth they have been strangely unscrupulous. They have exploited the weak peoples, or

dispossessed them, or abused them, as suited their own interests. And in the eye of God we neither had nor can have the right to do this. The African or the Asiatic is of the same worth in the eye of God as the European, and has the same rights as the European to be an end to himself, and to live so as best to realize his own being, and to become all that God made him capable of becoming. Whether any nation has a right to conquer or control in any manner any other nation against ts own will is a question which perhaps we need not consider in this connection; for the abandonment of any great district of Africa or of India by one European nation to-day would, in the present condition of European politics, mean no more than its speedy transference to another. But we may lay it down for certain that a nation has a right to govern another nation only for the interests of that other nation, and, except with its goodwill, so long only as that nation has not the strength or unity to be independent and to govern itself. Thus fundamentally the nationalist movements in Asia and Africa can claim the sympathy of Christians—a sympathy which at present they are far from having won. I have several times sat on missionary platforms at home, where I have heard the missionary cause pleaded on the ground that the propagation of Christianity is necessary to the maintenance of the British Empire. This is, all things considered, as bad an argument as it is possible to use. Partly because it is probably untrue. The conversion of India or Africa to Christianity would probably give the Indians, or even the Africans, such solidarity and capacity for progress as would make their independence a certainty. But much more it is a bad argument because there is nothing more certain than that Christianity can show no preference for one nation over another. "With God is no respect of persons." "There is neither Greek nor Jew, Barbarian, Scythian, bond, nor free." They are all one man in Christ Jesus.

For this principle we must appeal not to the Old Testament but to the New. In the Old Testament the divine principles of justice and righteousness, and even of brotherhood, were developed within a narrow area, the area of one divinely chosen race, only in order that, having been fostered there, they might become the heritage of all the world. But meanwhile during the fostering period, "thou shalt love thy neighbour as thyself" applied only within the limits of Israel. Israel had a right to speak of "lesser creeds without the law." They had a right, though a temporary right only, as some of

their prophets saw, to exploit other nations for their advantage. But it is one of the most certain of facts that Christianity made all men "neighbours," and refused to recognize any other chosen people than the Church of all nations, the catholic brotherhood into which all were to be welcomed on equal terms. Nothing is more interesting than to watch the careful way in which our Lord introduces this principle to His disciples in His dealings with the Roman centurion, with the Syro-Phœnician woman, and with the inquiring Greeks. Its full realization we owe specially to St. Paul. There is no expression of the catholic meaning of the Church, no prophetic vision of the brotherhood of man in Christ, so noble and far-reaching as is to be found in St. Paul's great epistle to the Ephesians.

III

Here then are two great, world-wide movements for the emancipation of man, which can claim the sympathy of Christians. And they are really the same movement showing itself under different circumstances. They are two phases of the movement of men against being exploited in the interests of those stronger than themselves: two phases of the claim, which every man has a divine right to make, that he shall be an end to himself, and not merely an instrument to another man's end.

But it is something much more than sympathy which this movement, or pair of movements, can claim of Christians. If "the powers that be," the actual forces which sway mankind, "are ordained of God," then as surely as the Roman Empire and the British Empire, so surely the democratic movement and the nationalist movement are ordained of God. It is our co-operation as Christians that they should claim, and our great contribution as Christians should ultimately be the demonstration that it is only through the faith in Christ that either movement can realize itself.

Every missionary worker worthy of the name is consciously training a young Church for independent life. He must believe, and it is no tax upon his faith, that a vigorous, believing, self-propagating, and self-governing Church of the Chinese or Japanese or Indians or Africans would be not only the greatest conceivable boon to the old Churches of Europe and America, but also the greatest possible instrument towards the realization of the divine purpose for China and Japan, for India and Africa. Negatively he will feel

sure that, unconverted to Christ, no one of these great peoples, or aggregates of peoples, will ever realize itself. If we want to keep these nations weak, we should keep them pagan. If we want to make them strong and progressive, with something more than a superficial progress, we must help them to become Christian, and to enter in their own right into the community of Christian Churches, into the one catholic fellowship of Christ. "Neither is there salvation in any other"; for there is none other name given among men wherein they must be saved than the name of Jesus. Salvation is for life eternal: but the life eternal, once gained, must show itself here and now, as it did in the first Christian Church, in a new vigour and solidarity of social life in the world. Socially as well as personally, to-day as well as in the eternal world, Christ must be their salvation.

So we believe. This is our missionary motive. But it applies as much in the other phase of the movement for human emancipation —the labour movement at home. Of this, too, the Christian must believe that it is only in Christ, in Christ consciously believed in and followed, and in membership in His Church, that the labour movement can realize itself. The danger of materialism in aim and outlook: the danger of an embittering and enfeebling jealousy and hatred of the rich: the danger of disparaging and overlooking the need for moral conversion and sanctification, if men are to attain and exercise real liberty: the danger of the workers' own solidarity being rent asunder by mutual mistrust as soon as ever they cease fighting against capital—these dangers in the labour movement are evident. The gospel of our Lord, with all its penetrating discipline, is what they need. Only in Christ Jesus, under His discipline, and in His school, can they realize themselves or bring their movement for emancipation to any adequate effect.

IV

I have sought to make it plain that, in the nationalism of Asia and Africa and in the labour movement at home we have really one movement, not two, one movement for the emancipation of man with which the Christian Church ought to be in the profoundest sympathy, which indeed is so wide, and comes from such deep sources, that it cannot but be believed to be of God, and which yet, apart from the Christian faith and discipline and Church, cannot realize its divinely intended aim.

But if this position is substantially true, have we not the gravest cause for anxiety? Must we not contemplate the actual relation of these two movements, or this one movement, towards the Christian Church or Churches with something like dismay?

Take the labour movement in Europe and America, and leaving out of account for the moment the Roman Catholic communion, which in Ireland or Belgium and some parts of Germany could in this respect give a better account of itself than most other Christian communions, let us ask ourselves what is the relation of labour to the organized Churches of Christendom? On the whole it is a relation of aloofness or suspicion. In England at least the labour movement is not anti-Christian. Nay, it has an ever profound sense that Christ is the friend of labour and the saviour of man. There are quasi-religious organizations such as the Adult Schools, which have a large membership and are simply organizations of the workers in some sort of Christian fellowship. But the Christianity is vague without theology and without sacraments, without religious depth and thoroughness; and this group of organizations does not add appreciably to the membership of Churches, whether Anglican or Nonconformist, in England. Of course if you begin to count heads the exceptions to my generalization become evident. There are parishes which I could name where the Church mainly consists of the workers, where they feel at home in it. There are few parishes where they are not more or less in evidence. Let us make the most of the exceptions. Still the generalization remains, alas! true on the whole. Go to any representative council of any of our great Christian communions in England and America, and it is not the representatives of the working classes you meet there, or the point of view of the workers which you there hear expressed. The "workers," in fact, suspect the "Churches" as upper-class or middle-class organizations, and on the whole with how much truth! It is the upper-class or middle-class atmosphere which is breathed there. It is patronage or charity rather than brotherhood and justice that we have offered to the workers.

Now let us consider our relation as Churches to the other part of the great movement. It is notorious that the national movement in India regards the Indian Christians as denationalized or Europeanized in sympathies. The same is true to a certain degree in Japan and China. The nationalist movement does not think of Christianity as its friend. It views it with suspicion, and we know why. We are

always deploring the extent to which we have Europeanized our converts. We know the reasons which have contributed to this result. But on the whole the result is acknowledged. It is closely connected with the slowness, unparalleled in Christian history, with which the Churches of India or Africa are growing towards independence and self-government.

We need, then, to make a great act of reasoned repentance. And if it be true that the labour movement at home and the nationalist movement abroad are parts of one movement, we shall train our imagination more easily and more effectively to a new point of view if the unity of the two problems is constantly before us.

" Why do ye not discern the time," or " the signs of the times ? " said our Lord to the teachers of Israel. He directs the same question to us to-day. May God grant us such measure of the Spirit's wisdom as shall enable us to direct our efforts aright before it is too late.

V

There is one other word which I would add. I have used the phrase " the Christian Churches," in what I have written, without raising any question as to what constitutes a Church. But I write as a catholic Christian, who believes Christianity to be, according to the intention of Christ, embodied in one actual and visible society with creed, organization, and sacraments to maintain its unity. I know very well the causes which have led to a break up of the unity. I know very well the obvious repartee to any claim made or suspected on behalf of the Anglican communion, which lies ready to the hand of any offended Protestant in the attitude towards us Anglicans of the Roman Catholic and even of the Orthodox Church. But I believe that we are growing tired of our divisions and of our individualism : and if I look to the future I see the hope of unity in a return to the principles of the primitive Church, which I believe to be the best expression of the principle of the apostles. I wish therefore, before I have done, to make one more point, or perhaps I should rather say to ask one final question. The principle of the early Church, which is, I believe, the principle of St. Paul, is expressed in the maxim, *extra ecclesiam nulla salus*. The Christian salvation, that is to say, lies in the visible community, and the obligation of membership in the one community in every place is what is to discipline men of all kinds or classes into real Catholicism. Jew and Gentile, Greek

and Barbarian, the educated and the uneducated, the slave and the free, must be members of the one body in each place receiving the same sacraments at the same hands, professing the same fundamental creed, and hearing the same message of God. They would not have tolerated the idea of different organizations suited to different classes or different races, each with its own sacraments, its own version of the Gospel. If we are to come back to a true Catholicism, in which alone the brotherhood of men, whether rich or poor, whether dark of skin or yellow or white, can at last be realized, must it not be through our coming back, along our different lines of divergence, towards the principles of the first Church? Is not Catholicism the true hope of democracy? Is there along any other lines any real hope of realizing the brotherhood of man?

THE VITAL FORCES OF CHRISTIANITY AND ISLAM.—II

By The Rev. W. A. SHEDD, D.D.

The purpose of this paper is to reproduce the impression received during residence in a Moslem land from contact with Mohammedans in school work, religious discussion, social intercourse, and the various affairs of daily life. It is not an attempt to maintain a thesis, or to give an account of any phase of missionary work, or even to give the writer's final conclusions. He has sought to be frank and sympathetic in his relations with Mohammedans, among whom he feels it an honor to count not a few friends, and the effort will be to be candid in this attempted transcript of his impressions. In the nature of the case specific proofs cannot be cited for every statement. The range of observation is limited to one country and mainly to a single province, and to the smaller of the two great divisions of Islam, viz., to the Shi'a Mohammedans of the province of Azerbaijan in Persia. The paper is in part also an attempt to describe the attitude of Mohammedans towards their own religion and towards Christianity. This again, in the very nature of the case, is very difficult to do with fairness. In one respect there is perhaps danger of over-estimating the difficulty. The profoundness of the difference between the East and the West in their views of truth and attitude towards life has been a favorite subject of writers on Asiatic matters. No one can live in the East and attempt to enter into Eastern life without again and again being baffled by the different point of view from which Asiatics look at things; but the conviction has grown in the writer's mind with the experience of passing years that the chasm is not impassable by any means. The theory that the race is divided into sections which are mutually inaccessible in intellectual and spiritual things is refuted by the whole trend of modern history. The social ideals of the West are penetrating the East and are laying hold of the masses in those lands. Under these conditions one has a right

to expect that the religious ideas that have inspired Europe and America may be so presented in their inherent power that they may lay hold on the Mohammedan world.

I

What is the Moslem's attitude to his own religion? Which are the elements that hold him with living power, and which are those whose hold is weak or which he would throw off? Two preliminary remarks may be made. Obviously one must beware of universal statements. Mohammedans vary, as do Christians, in temperament and in education. A doctrine or a practice that holds one man with a powerful attraction may be repellent to another. In the second place, tendencies of thought and of theological development may be more significant than outspoken praise or blame. The former may be the unconscious expression of a deep need on the part of many, while the latter may represent the passing mood of a few. Usually the former is the summing up of a much larger experience than the latter.

Faith in one living God is certainly an element with living power. There are a good many sceptics in Persia but there are very few atheists. The language of everyday life is saturated with the acknowledgment of the living power of God. Most of the phrases, such as "If God will," "Praise be to God," "God forbid," are thoughtless expressions of habit and not acts of conscious faith; and yet custom in its origin is crystallized conviction, and if the conviction is lost the custom will pass into disuse. Besides, there are other evidences for the faith. There are very few suicides in Moslem lands, and that not because life is easy and men are contented. The reason is that the hereafter and the judgment are too vividly real for men to take liberties of that sort. The writer was talking not long since with a Moslem in a railway carriage in Russia and the conversation turned on recent political changes in Persia. The Moslem said that he believed that the Russian intervention was the means used by God to cast down the oppressors and to relieve the oppressed. It was not the expression of assumed piety but of a real conviction. Another Moslem was in the habit of saying that life's contrarieties prove God's existence, meaning that the thwarting of our wills is the evidence of a higher will. Islam assumes, and men

assume in their daily lives, that this living God has a direct relation to men. He has sent a line of great prophets who have revealed His will for man in the form of law. He accepts worship and He hears prayer. Fatalism is not the ruling conception of the universe among Persian Shi'ite Moslems. The feeling of helplessness in the hands of an all-powerful Ruler is not absent, but it is softened both in theology and in popular feeling. What may be called the feeling that God is good-natured is very common. "God is gracious (*karîm*)" is a very common expression, and the idea seems to be that He is not vindictive and will pass over little faults, especially in Mohammedans. The Nestorian Christian in an exactly similar way falls back on the expression, "God is merciful." In both instances the effect on morality is disastrous. The value of the faith in God's living power is limited by the defects in the character of God as conceived by Moslems, but the faith itself enters into life in innumerable ways.

The legalistic idea of merit plays a large part in life. This is the idea that certain acts, either those prescribed by the law or endorsed by religious custom, such as the fast and the various pilgrimages, or acts of mercy, are reckoned by God to the advantage of the doer. Theoretically the motive of the act enters into the reckoning of merit; but practically this element has a very small part in it, so that one may say that in the popular idea the reward is not based on the ethical character of the act but is in large measure arbitrary. The thousands of pilgrims who every year go to the shrines and above all to Kerbala, the general observance of the Ramazan fast, the unintelligent reading of the Arabic Koran, the building of bridges, the indiscriminate giving of alms, and the support of religious mendicants are evidences of the power of this conception. No religious force works in more ways and more universally than this.

In Persia, faith in the Imâmat is another almost universal force. This implies that God not only reveals His will through the prophets but is in a more or less clearly defined way actually present in human life in some person, pre-eminently in the line of the Imâms, Ali and his descendants. This faith works out in various sects in manifold ways. It lay at the bases of the claims of Sayyid Ali Mohammed, the Bâb, and of his more famous successor, Baha Ullah. Around Lake Urumia in recent years a sect has gathered about the person of a religious teacher in Maragha, who claimed to be in some sense the resting-place of the divine presence. Such sects appear and disappear with each generation. Among the Ali Illahis, an ancient heretical

sect and by far the most numerous of them all, the divine power is centered in the Pîrs, as their religious heads are called. The honor paid by the Persians to the Sayyids is connected with this belief, as they all claim descent from Ali. It covers and excuses a vast amount of rascality and rapacity.

Probably no Roman Catholic calls more instinctively on the Virgin and the saints for help than does a Shi'ite Moslem on the Imâms. The writer was once becalmed on the Lake of Urumia and the passengers, under the leadership of a lusty Sayyid, relieved the monotony of the hot and tiresome delay by praying for a wind. All in chorus would implore help from the great prophets and the Imâms, calling on each one in turn.

Closely allied to this belief is another religious force that is exceedingly strong among the people here. This is allegiance to a personal guide. It is the principle about which the *darvîsh* orders and the more irregular religious devotees cluster. The practices, such as the *zikrs*, in which the attempt is made to secure a mystical union with the divine through an emotional or sub-conscious bond, are carried on under the personal leadership of a *murshid*. The religion of the Kurds, who are Sunnis and not Shi'as, has for one of its main principles allegiance to their sheikhs, by whom they swear and to whom they do abject reverence. This allegiance is not tribal nor wholly hereditary, and to some extent it is voluntary, *i.e.*, the individual chooses the religious leader whom he accepts. The authority descends more or less from father to son, but it is based originally on a reputation for ascetic holiness and devotion to religion. These sheikhs are, in many cases at least, descended from the Sayyids, or reputed descendants of the Prophet. The idea of personal authority underlies the ecclesiastical organization in Persian Islam, if it can properly be called an organization. There is no formal hierarchy, although the authority of the *mujtahids*, or accepted expounders of the law, is very great. The basis of the authority in practice, if not in theory, is democratic, and the measure of a *mujtahid's* authority is largely the amount and character of his popular following. Certain places, especially sacred shrines like Kerbala and Mashad and to a less extent cities of political importance, are recognized as sees of religious authority ; but the choice of the occupant of any given see is exceedingly irregular and democratic. Acquaintance with a Persian will often reveal the fact that he is the disciple (*murîd*) of some *mujtahid*, or it may be of a less authorized religious teacher,

whom he regards as in a special sense his religious director and teacher. This element of personal influence is in accordance with the whole scheme of life, in which favor accorded on the basis of friendship and acquaintance plays a great part. The shopkeeper as a personal favor will change his price and the official will for your sake grant what is only your right. In civil life men will often put themselves under the protection of some powerful man, who has no legal claim on their allegiance, and he will accept them as his protégés. In religion this idea is found in the mediatorship of the prophets and holy men with Mohammed at their head, for whose sake the Ruler of the Universe grants favors and forgives sin.

It will be noted that the religious forces named do not all strictly belong to Islam. A full account would include a great mass of belief in magic, evil eye, charms, shrines, fortune-tellers, and such like, which cannot be described briefly and yet play a large part in the religious life of the people. For example, in the city where the writer lives one of the principal figures is a woman, a Jewish proselyte to Islam, who is something of a ventriloquist and evidently very shrewd. She claims to have a spirit at her service whom she calls Mohammed, who finds lost articles, gives information as to absent relatives, foretells the future, etc. She is consulted by all classes, including many Christians. Similarly Christian shrines are visited by Moslems to secure the favor of the patron saint. In a more intellectual way eclecticism is a living force. The tendency among many who are weary of the burdens and frivolities of traditional Islam is to fall back on a more or less vague theism, which is taken as the common foundation of the great religions. One is often told that the revelation is the same, though the mediums of revelation vary, that the actor is the same, though the mask and voice are changed. This has a basis in the claim of Mohammed that his message is the same in substance as that of Abraham and succeeding prophets. It is often joined with faith in some special religious leader, who claims to guide men anew in the one way of life.

II

Dissatisfaction with Islam may be traced along two lines. One is the expressed statements of individuals, and the other the attempt to supply deficiencies by importing and developing practices from without. Perhaps the second is the more significant. The most

outspoken complaint is against the mullas and traditional practices favored by them. A cartoon in a paper published in Turkish by Moslems of Tiflis pictures the old and new eras. In the former a mulla is pulling a crowd of men along by a rope, while in the latter the rope is broken and the mulla is tumbling headlong. A Mohammedan recently made the statement that in certain regions to call a man an "*ākhûnd*" (or preacher) is equivalent to reviling him. This is a revolt against abuses that are capable of reform without touching the essence of the faith. The nationalist revival in Persia leads occasionally to revolt against Islam as a foreign religion imposed on Persia by conquerors. An expression of this feeling in a newspaper was the cause of its suppression. There is complaint against the minute and vexatious requirements of the law, which expresses itself largely in the neglect of those requirements. There is a growing looseness in the keeping of the fast, though the breach is mainly in private and not in public. A zealous progressive suggested in his newspaper the abolition of the veil for women, with the result that he stayed a long time in prison. This complaint against the law strikes at one of the fundamentals of the religion; for while the law may be drastically pruned without touching the Koran, its roots and some of its branches are in the holy book. Babism, or Bahaism, is largely an expression of this dissatisfaction, which it meets not by doing away with ritual law but by substituting a new law for the old. Any attempt to establish legislative government is bound to accentuate this conflict, for the idea of Islam is that government is not established to make law, but to enforce the already existing sacred law, which covers all departments of life.

An element of apparent strength in Islam is the brevity and simplicity of its creed and the way of salvation it offers. This is an apparent element of strength, because there is a great latitude of freedom, provided only the articles of faith are professed. The Mohammedanism of the schools is supplemented by a multitude of beliefs and practices, which are for the most part not Mohammedan in origin; and even the scholastic theology, through the medium or under cover of the traditions, has incorporated foreign elements. Almost any sect is tolerated in Persia, provided only that the creed, the fast, and a few other matters are respected so far as outward profession is concerned. The history of the incorporation of Sufism and the theory and practice of mysticism are to the point. These sentences are being written on the tenth of Muharram, the

anniversary of the tragedy of Kerbala, in the mind of the Shi'ites the great martyrdom of history. From the city come the sounds of the mourning processions that pass along the streets, and they bring to the imagination the long lines of men and boys beating and cutting themselves in token of their participation in the grief of the tragedy. To-day is the great day, but for ten days private and public life has been subordinated to the same religious purpose. Sermons, poems, theatrical representations, and religious symbolism have all kept before the mind the day of Kerbala. This is the great religious demonstration of the year and also the national and patriotic celebration. Not only in its historical basis is it later than Mohammed but in its theological idea it is not Koranic. The bases on which it rests are the Imâmat and atonement through suffering, the abiding presence of the Divine in humanity and forgiveness based on propitiation. It is an attempt to meet the deep needs of the human heart which were ignored by the prophet, and to make of Islam a national faith in spite of the Arabs who murdered the descendants of the prophet. Strangely enough the fiercest partisans of the house of Ali and the most fanatical patriots are Turkish subjects of Persia, who nevertheless claim the heritage of Iran and not of Turan. The civilized and irreligious Persian may scoff at the ceremonies of Muharram, or grumblingly make public compliance to its demands, but it is prized by those who really seek after religion. Surely here is a deep dissatisfaction, which in order to meet its need has created a myth and founded a national cult.

III

The attempt may next be made to determine the attitude of the Mohammedan to Christianity, and to see how contact with it affects him. He is brought up to look on Christianity as a religion whose day is past, or possibly as one that answers well enough for the Christians but which is inferior to Islam. The question between Islam and Christianity was closed long ago by the prophet and sealed by the victories of the former. Islam was predicted, he believes, by Jesus Christ, and the failure to accept it is due partly to the fact that the true *Injîl* was taken to heaven, and what remains is a book of distorted traditions. New light may arise for Islam by the coming of the Imâm Mahdî or by some working of the hidden Imâm, but not from Christianity. This assured position is shaken perhaps by the dis-

covery that among some Christians there is a degree of truthfulness and unselfish service, such as he has not found in Islam; while further acquaintance may reveal to him that his ideas as to the beliefs of Christianity were largely erroneous, for example, that the Trinity is not three separate Persons, two of whom were of human origin, and that Christ is not regarded as the Son of God in the sense that he had supposed. On the other hand the superficial contact of a Mohammedan with Christians may have a repellent influence. Most of them meet him only in trade and their object is to get the best of him in a bargain. Others, it may be, are representatives of European powers, which according to his belief are set on exploiting if not destroying his nation. Western social habits are such as to be misunderstood and often to cause baseless scandal. To his mind many seem to be destitute of religion. A Persian who professes no religion and whose language is devoid of religious expressions is practically unknown, although his profession may be very different from his actual belief. The mutual recriminations of Christians of different sects have their share in strengthening his prejudices against all, though he has too often heard the tradition that there will be seventy-two or seventy-three sects in Islam to regard division as much of an argument against a religion. The above is not a complete statement of the difficulties that lie in the way of a Moslem giving to Christianity a fair hearing. The fear of the consequences of conversion, caused by the intolerance of Islam, is an important element. Ignorance, prejudice, contempt of subject races, misunderstanding, suspicion, fanatical pride, and the effect of the sins, errors, and lack of tact on the part of Christians help to pile up obstacles.

Other difficulties come up when he gives to Christianity a hearing. The doctrines of the Trinity and of the Deity of our Lord have been obstacles from the time of the Koran, and they are often made more difficult by the manner of their presentation. If he is persuaded to read the New Testament, he may find new difficulties in the form of the book, which is so unlike his idea of what a sacred book should be. He may be struck with the absence of law, which he has been taught is the object above all others of revelation. He has been taught that Christ was not really crucified, and so he is puzzled by the story of the crucifixion and the resurrection. The composite authorship of the book is also against his preconceived ideas. Possibly, too, the Christians seem to him in their informal references to the Bible and unconventional use of it not to show the reverence

due to a divine book. His whole conception of religion is very different from the Christian conception. He has been taught—and even liberal Moslems seem to believe it—that in the Koran are to be found science, jurisprudence, politics, social ethics, and all else that enters into human life. The present leader of the Bahais, Abbas Effendi, states this idea of religion very definitely in relation to the Manifestation or Educator, whose guidance is to include by way of definite instruction every sphere of life. New Testament Christianity makes no such claim. It is a Gospel, centered in the life, teaching, death and resurrection of Jesus Christ. The miraculous element in the life is not a difficulty to the Moslem. Much in the teaching he cannot but admire, though the form is not what he expects. The chief offence is the Cross. Recently I looked over some popular religious manuals published in the Transcaucasian (or Azerbaijan) Turkish by the more progressive Moslems. In them the story of Jesus is that founded on the suggestion of the Koran that He was rescued by God from death, some one else dying in His stead. The New Testament says that Christ died for sinners, willingly offering Himself. The Moslem says that a sinner died unwillingly in Christ's stead. For the glory of sacrifice the Moslem substitutes an escape wrought by God. This is done not out of perverseness, but from a desire to honor the Lord Jesus by saving Him from the shame of the Cross. Little wonder that the epistles do not appeal with power to Moslems, for they are saturated with faith in the death of Jesus. The conception of religion is different, and with this go different conceptions of salvation, of sin, and of forgiveness. The evangelical Christian and the Moslem move religiously on different planes.

Another difficulty lies in the sphere of character and ethical practice. The most deep-seated demoralization in Persian character is the result of the intolerance of Islam. Very possibly it goes back to the rule of the Zoroastrian clergy under the Sassanian kings, but at all events it was intensified by the Arab conquest. One may believe that the conception of an almighty and living God preached with the force of faith was a great factor in the conquest of Persia by Islam; but the sword was the most prominent factor and there must have been much insincere profession. As time passed and the irresistible speculativeness of the Persian mind produced variations of doctrine, some of them revolutionary in character, the insincerity became more widespread, particularly among the intellectuals. Finally Shi'ite Islam formally recognized the rightfulness of insincere pro-

fession ; and this theory of ethics is accepted by every Persian sect, including the Bahais, and is practised by all. The greatest difficulty in presenting truth to a Persian is not the separation in intellectual conceptions and religious ideals but the lack of sincerity and frankness in all religious intercourse. Christianity must not and cannot meet men on any basis but that of truthfulness, and that common meeting-place is hard to secure in Persia. This insincerity may be covered by politeness, affability, and intellectual acuteness, but at bottom it is stubborn and ugly.

IV

The solvent that removes the prejudices of Moslems is love expressed in beneficent deeds and in unselfish character. Probably the greatest work that Christian missions have done in Mohammedan lands is to present in life and deed the fruits of Christianity. Hospitals, schools, relief of poverty, and integrity and honor in daily life have presented a new idea of service, religion, and manhood. This ideal differs from that of the saints of Islam. The position of woman in the Christian home and society has an attraction, especially for women. Many of them realize something of the evils caused by polygamy and divorce, and in general the relation of the sexes is so different in the two religions that the contrast cannot but be striking. More important than institutional Christianity is the influence of personal character in the social relations of life. Just what this has meant in Persia is shown in the biography of Dr. Cochran by Dr. Robert E. Speer. After his death Dr. Cochran's character was lauded by one of the most orthodox preachers in Urumia in a sermon in the mosque, and no one can tell how many prejudices were softened by that life of sincere service. The solvent that will remove the mass of misconception and mis-information is knowledge imparted in as non-controversial a way as possible. Much is being done to accomplish this indirectly, but there is need also for direct efforts in this direction. Not long since a mulla was for a few months a patient in a missionary hospital. He was a preacher of considerable reputation in his home city, and so he would influence the opinion of others as to Christianity. Before he left he asked for several copies of a little book that states in an uncontroversial way the doctrines of evangelical Christianity, in

order that he might show his Moslem friends how erroneous were their ideas of the Christian religion.

The purity and nobility of the moral ideas set forth in the teachings of Jesus attracts some. A teacher of Moslem theology of some prominence once remarked to the writer that he believed that the teacher *par excellence* of morals and manhood is Jesus Christ. Some sayings, such as those about marriage, are criticized as impracticable, but nevertheless the attraction of the ideal is great. Another attractive element in the ethical character of Christianity is its adaptability to progress and freedom, because its ethics are not embodied in a legal code and because religion in its origins is not tied up with government. Argument along this line at least gains a respectful hearing. Some see that Church and State in Islam are inseparable, or separable only under non-Moslem rule, and that this is a great obstacle to social progress. The contrast on this point between Christ and Mohammed can be very helpful. Especially with the simple and more ignorant the gospel story of our Lord is attractive. The learned are apt to lose its beauty in the marvellous legends of Jesus found in the traditions. The gospel story takes the hearer into the heart of Christianity, and it brings up in a non-controversial way the fundamental differences between Christianity and Islam. As already pointed out, the death and resurrection of Christ have no place in Mohammedanism, and with this is connected the vital difference in the conception of salvation. So also anything that will lead Moslems to read the Scriptures is of great value. They at least will have many misconceptions corrected and may be led to deeper inquiry. The greatest attractive force is Christ Himself. No Moslem can speak of Him with anything but reverence, and we can let Him speak in His words in the gospels. The most uncompromising claims of Christianity are in those words. Just as far as we can base His claims on His own words, we make them strong. We must present Him, as He offered Himself, as the Light and Truth of the world and as the Saviour and King of men.

V

A topic of importance is the relation of the teachings of Islam to those of Christianity. The history of the rise and development of Islam would lead one to expect a close relation, and experience

shows that the relation is complicated. A Mohammedan receives Christian truth into a mind filled with a large amount of belief. These previous beliefs can by no possibility be all expelled, even if it were desirable. Any attempt to dispossess a man of all his religious convictions in order that he may receive a totally new set is absurd. Furthermore, Christian faith is not a set of beliefs but the acceptance of a personal Saviour; and faith itself must be trusted to take possession of the heart and mind and to expel the alien affections and opinions. With a man born into a Christian environment a more or less definite set of Christian beliefs forms a part of that environment. He may himself conclude later that the beliefs are only partly Christian, or are only partially true to the facts of science or experience, and in all probability, consciously or unconsciously, the beliefs will change. Every intelligent Christian must be more or less aware of such a process in his experience. We must expect a similar process in the case of the Mohammedan who is drawn to Christ, and must not despise the day of small things. On the other hand, in order that a man should look to Christ as a Saviour there must be certain convictions, *e.g.*, that he is himself in need of salvation, that there is a divine power that seeks to save, and that sin is not the inevitable condition of mankind. As one inquires after Christ, he finds that Christ Himself makes certain assertions regarding God and man, and makes certain claims regarding Himself. It is not necessary or possible that the sinner seeking a Saviour should accept definitely or understand fully all that is involved in those assertions and claims; but it is inconceivable, for example, that a man should accept Christ as Saviour and not say after Him, "Our Father who art in heaven."

The beliefs that seem thus to be inextricably related to the acceptance of salvation in Christ are not the same as those which revelation and Christian history have found it necessary to elaborate regarding the facts of spiritual life, and which may be essential in the subsequent Christian life. Even these latter cannot be ignored altogether in presenting the Christian faith to a Mohammedan. For example, the doctrine of the Trinity has been accepted by the Church and has become a part of its living experience. To the Mohammedan, as to most Christians, this doctrine stands in the forefront of Christianity as a presupposition, and not as a product of Christian life. The Christian missionary, although he may not believe that it is one of the primary doctrines for an inquirer, can-

not ignore it or say that it belongs to esoteric Christianity, for there is no such distinction, and cannot be. The missionary must meet the issue and state the belief of Christians in the way best calculated to give the true impression, realizing meantime that the way of faith is the knowledge of God as Father, finding in Jesus Christ a divine Saviour, and experiencing in his life the working of the Holy Spirit. He can at least testify that this doctrine, which has been made a stumbling block, is to him the expression of the deepest experience of the soul and of the facts of redemption, and can strive to show how it makes the thought of God, the ineffable and absolute, nearer and richer in meaning, and intellectually more conceivable in His attributes and nature and in His relation to His creatures. Other doctrines that must be stated and defended are our belief as to Christ the Son, and our acceptance of the Holy Scriptures.

In brief, while the great end of missionary effort is not the substitution of one set of beliefs for another, but the presentation of Christ as Saviour, this implies a certain amount of doctrine, and in its working in life is inevitably associated with a body of more or less definite teaching. One must trust the "implanted word" to win the day for truth, once it comes into close quarters with error in the soul's warfare, and yet the openness and honesty of Christianity require that we state our beliefs and defend them.

It is obvious that the teachings received with Christianity, and those accompanying Mohammedanism, must in some measure lie side by side in the mind of any Moslem who receives in any degree Christian truth. How far will they come into conflict? How far is that conflict immediate and how far is it more remote and the result of the working out of belief? And how far will the beliefs previously accepted fit in with and strengthen those coming with Christian faith? It is the conviction of the writer that there is no immediate casting off of one belief in God and the acceptance of another. Christians and Moslems are both believers in the Unity, the one God, creator and controller of all things. Probably no Mohammedan would seriously object to the reply in the Westminster Catechism to the question, "What is God?", except perhaps to the word "Spirit," and then largely because of a confusion of terms. As the Christian revelation and experience fill the word "God" with richer meaning, the Mohammedan will find how utterly inadequate his conception was and alien elements will disappear. Our part is to strive to lead men to find the Father, or to find that Allah is Father, and that this

name is greater than all those recounted on the beads of the pious. The type of Christian doctrine needed is not the high Calvinism that would limit His Fatherhood, nor is it the inchoate belief in a power working for righteousness. We have no right to lose the sturdiness of the Mohammedan's faith, though we may deplore its bareness of ethical content and the remoteness of God from the heart. The Persian idea of God is not so rigid as the Arab's, perhaps because his home is not in the wastes of the desert, and one has the right to use faith in God's immanence, though it may have degenerated into pantheism; his yearning for an incarnation, though it has led to subjugation to unworthy pretenders; and his revolt from absolute fatalism.

The second article in the creed of Islam is incompatible with Christian faith. It is not very material what view is taken of the character of Mohammed. The claims made by his Western apologists are mainly relative to his age and not absolute, as those of Christ; and if admitted go only a little way to substantiate what the Mohammedan means in confessing that Mohammed is the Prophet of God. He means that Mohammed is the last of the prophets and the greatest of all. Even those sects that believe in a later manifestation maintain Mohammed in the highest rank. And in popular Islam the glorification makes him superhuman. This claim carries with it the rejection of Christ except as a superseded prophet. It is not a question of a theory of the atonement or of the person of Christ, but of any atonement, any redemption, any incarnation that is in any way unique. The conflict of claims is immediate and cannot be stayed. A belief that is involved in the prophethood of Mohammed is that of revelation through human mediums and of sacred books that preserve the revelation. The common basis here is undeniable, but its value may easily be over-estimated. The Koran and the New Testament are so dissimilar in structure and purpose that it is useless to try to put the New Testament in the place in which the Mohammedan puts the Koran It is not enough, however, to show that the Christian conception of revelation is different. It must be shown to be richer and higher, and such it is.

It may be found in the end that the greatest *preparatio evangelica* in Mohammedan countries is in the religious life outside the lines of the Koran, and in the various semi-Mohammedan sects. The yearning after a mystical union with the Divine, the longing to see the divine image in some human life, the desire for a way of forgiveness opened

by the self-sacrifice of divine love instead of the bare fiat of will, the vigils and prayers and aspirations of poets and philosophers, may be the most powerful Christward forces. It may be that many of these are echoes of Christian truth, for the witness to Christ has never been entirely wanting in the lands of Islam; and in any case they are from Him, and He alone can guide these efforts to their goal and satisfy these longings.

Islam has one great lesson to teach us, the power of faith in a living God, not an abstraction, but one who rules the affairs of men. Another lesson is similar to this—the power of the appeal to personal authority. Nothing is more marvellous in Islam than the impress of the personality of the prophet on men of alien races and successive ages. As already pointed out, this force of personality is a striking feature in the religious life of Islam. It is the principal means used in the propagation of new sects and doctrines. For example, Bahais make very little use of the printed page, or of preaching in the formal sense in which the personality of the preacher is obscured in the conventionality of the address. The chief reliance is on the personal efforts of the "missionaries," who make the greatest use of informal social gatherings. The lesson is emphasis on the personal claims of our Lord, and faith in the power of personal influence exercised persistently through the channels of social intercourse, benevolent work, school life, or business. The missionary message of Islam has been in a sense a gospel, the definite proclamation of the personal relation of God to the individual. This is implied in the requirement that each Moslem confess his faith, and in the ritual prayer. But Islam in its workings is legalistic, and in developed Islam the law is the great institution of religion. The Pauline theology of free grace, and the great apostle's glory in the Gospel, are the message for Mohammedan legalism now as for Judaistic legalism in the first century. Life among Mohammedans leads one to rejoice in the conception of Christianity as the Gospel, the message of personal and social salvation. One rejoices in the freedom of Christianity from identification with any specific form of social or political organization, and in the inapproachable ideal of manhood revealed by Christ and being gradually learned and realized by His followers. One reads with new joy the great words of the apostles: "The law was given by Moses; grace and truth came by Jesus Christ," and "I am not ashamed of the Gospel: for it is the power of God unto salvation."

NEEDS OF THE NEW ERA IN CHINA

By THOMAS COCHRANE, M.B., C.M.

It would be impossible to over-estimate the importance for the world of the new era which is dawning in China. China's problems are serious enough in all conscience, but her resources and her potential wealth are enormous. The coming years will, we believe, see remarkable progress in every direction in this old empire, whose vitality is being demonstrated before our eyes, and if in our mission work we take opportunity by the hand there is no reason why we should not rapidly complete our task and so see the conquest of China for Christ.

One outstanding benefit will almost certainly result from the present turmoil. We shall probably have included, in China's new constitution, clauses giving to the Chinese complete religious liberty. We have long seen that unless China of her own free will should grant to her citizens this inalienable right of every man, we could never have a strong indigenous Church in that empire. Repeated attempts have been made by foreigners from time to time at conferences and in other ways to secure this liberty for the Chinese people, but hitherto without effect, and just lately the Chinese Christians themselves have been preparing a petition to present to the national assembly, praying that the necessary clause ensuring religious liberty should be included in the new constitution. Several Chinese Christian leaders organized a plan of campaign and distributed literature throughout the empire in order to get the whole Chinese Church to move on this matter; many were not optimistic of success, but to-day it is unthinkable that the progressive party which is engineering this great revolution should be content to exclude a clause which the foremost nations deem indispensable in the constitution of a free and progressive country.

Under the old régime tolerance was enjoyed only by virtue of

foreign treaties. This is shown by the following case reported from one of the provinces. Several Chinese determined to establish a purely Chinese church and for this purpose bought some land. They then went to the magistrate to have the deeds stamped. When they presented the deeds the official asked them what foreigners were associated with them in the work they proposed to do. To this they replied, "There are no foreigners connected with this movement, it is purely a Chinese concern;" upon hearing which the magistrate declared that Chinese had no right to establish churches and he not only refused to stamp the deeds, but confiscated the land. The hopelessness of the outlook under conditions of this kind has oppressed all far-seeing missionaries and Chinese Church leaders with a feeling of discouragement and almost of despair for the future of China and the Chinese Church; but now suddenly we have promise of the removal of this great obstacle to progress, and one sees how God can intervene in such a way as to remove barriers against which our feeble hands were bruised in vain.

The pamphlets dealing with this question of religious liberty distributed among the churches by the Chinese leaders are extremely interesting, and show how wise and statesmanlike and reliable our prominent Chinese Christians are; and now with a future full of hope we must gird ourselves to the mighty task and seek in this generation to establish a Church throughout China strong enough not only to complete the conquest of that great land and its dependencies, but to send missionaries to those parts of the world, such for example, as the Malay Peninsula, Siam, and the East Indies, to which Chinese have emigrated and are still going in enormous numbers.

It will be useful for us to review our present position, and the forces at our command; to point out what, in our opinion, are the best methods of work as proved by past and present experience; to indicate what is required to strengthen and complete our forces and equipment; and to suggest if possible where emphasis should be laid in order to meet the situation under changed conditions.

In estimating forces it has been usual to reckon a certain number of workers to a given number of people, but this is only one way by which to approach the problem. Personally I prefer to approach the subject from the standpoint of territorial divisions, and I think that the territorial method, if one may so designate it, has many advantages over the numerical method. I shall therefore deal exclusively with the territorial method. In estimating forces far

too much emphasis is frequently laid upon the foreign element and far too little upon the native element. This often results in a very large estimate which creates not only a financial difficulty but which threatens to endanger our work by want of attention to the training of native workers. The danger too of misapprehension in the native mind which a disproportion of the foreign element would create must not be forgotten.

To state the case, then, in very general terms along the line I have indicated, it is necessary to explain that each province in China is divided into prefectures, and these again into areas which for simplicity may be described as, for the most part, analogous to counties. It is extremely difficult to obtain information of the kind needed for the purposes of the present article, and owing to lack of full information and defective maps absolute accuracy is impossible. It is to be hoped, however, that in the near future we shall be able to obtain information much more easily than at the present time. The missionary body is a living mass with a poorly developed nervous system. It takes an enormous amount of time to effect any union, or co-operative or co-ordinated movement; concerted action is well-nigh impossible. In one's experience in connection with the federation movement in China all this was painfully realized. Years elapse before anything effective can be done. At the present moment we cannot as it were stand upon an elevation and see the whole battle; there is no officer's staff to direct the campaign, and we may be losing in one direction to an extent which more than counterbalances victories in some other direction, or we may be adding forces where they are least needed and imperilling vital points. This state of affairs might be easily remedied and should be, without delay.

The work in the province of Chihli will furnish sufficient material for an illustration of what I think are the best and most economical methods to adopt in our missionary enterprise. The work in this province is by no means perfect, but it is probably as nearly perfect as that in any of the provinces and is much more so than in some. Higher education is provided for in Peking, where all the missions are to some extent—some less, some more—working in union to provide college courses in arts, science, theology and medicine. This union will, we hope, soon be perfected in a complete union university. As a matter of fact the whole subject of a thoroughly efficient Christian university is at the present moment under dis-

cussion and the desire for the success of the plan is, I believe, quite unanimous. Almost complete co-operation also exists in the evangelistic work of the city. A union evangelistic committee plans the work, and men and women, foreign and Chinese, co-operate to carry out the programme agreed upon. Then as regards the country immediately surrounding Peking it is portioned off in segments and worked so as to prevent overlapping and duplication. Thus Peking and its environs may be likened to a wheel ; all meet at the hub and work in an orderly, and consequently in an effective, manner from centre to circumference. We begin in a union language school for missionaries and we carry our activities to the highest developments of mission enterprise.

As regards the rest of the province there is practically no overlapping, and there is one section I should like to describe as fully as very limited space will permit, because it is an ideal piece of country work planned by a missionary strategist and statesman of the first rank. Worked as it is in association with the higher educational institutions in Peking, it provides a model which, if applied to present and future work elsewhere, would result in efficiency and in economy of men and money.

The plans adopted for the section of territory under discussion are based upon the conclusion that more efficient and economical work can be done by establishing a strong centre to work a large area than by scattering a greater number of missionaries over the same area. I am confirmed in the correctness of this conclusion by a fairly intimate acquaintance with many parts of China and some knowledge of most of the plans adopted throughout the empire. Ten missionaries, exclusive of wives, is the number aimed at for the head-station which works a district comprising ten counties, that is, there is an average of a missionary to a county. The work to be done comprises evangelistic work ; educational work up to a certain grade, largely or exclusively by Christian Chinese teachers, after which the best pupils go to the higher educational institutions in Peking ; medical work with the out-stations manned by Chinese doctors trained in the union college, Peking ; and lastly the training of evangelists and biblewomen. Men of the first grade are supplied from the union theological college in Peking to become pastors of churches or of groups of churches, and superintendents. Thus a great Chinese force is being raised up, comprising voluntary workers, men and women, trained in Bible classes ; biblewomen ; evangelists

trained in the local theological institute and fit to become village pastors and in some cases possessing a normal training which enables them to teach in elementary schools ; and thoroughly educated men from Peking to become co-workers with the missionaries in pastoral, medical and educational work.

One of the greatest hindrances to the spread of Christianity in the East is its foreign complexion, and here in this station an attempt is being made to win the people with a minimum display of the foreign element and a maximum use of the Chinese. As men go out the churches that are springing up will absorb them and so with a moderate capital no more need be spent. The work can be continued on a self-supporting basis and on lines which, being native, are consequently most successful.

I was walking along the banks of a river in Hunan one day and I saw an old man sitting on his haunches by the margin of the stream. He was fishing with a twig about four feet long, a piece of string, and a hook that looked like a bent pin, and he was landing the fish with the most astonishing rapidity. As a foreigner, I should have wanted a first-class rod with reel and float complete, and then I should not have landed one to his ten. As I watched and marvelled at his dexterity I thought he provided an excellent illustration of the contention that native workers are always much more successful than foreigners, and that most of those who are won for Christianity in China are won through the Chinese. On an average at the present moment there are between two and three Chinese preachers to each missionary in China. For the firm establishment of the Church we ought to have at least forty preachers to every missionary, not to speak of teachers, biblewomen, voluntary workers, etc.

The work we have described in this section of the Chihli province is aiming then to establish throughout the ten counties a Church strong enough to complete the work which the missionaries have begun. If the lines are sound and the force is efficient, and if we apply this basis to the solution of the problem of the foreign forces needed for the establishment of the Christian Church throughout the land, we reach some surprising results. There are altogether about 1742 divisions or counties in the twenty-one provinces ; therefore an average of a missionary to a county would mean 1742 missionaries. But in view of the fact that university education has got to be done at strategic points throughout the empire in north, south, east, west and central China at, say, in all about half a dozen centres,

and in view of the needs of the Christian Literature Society, tract societies etc., it would be safe to estimate double that number of missionaries, or 3484 missionaries exclusive of wives, in order to have a staff of minimum efficiency. We have in view, of course, only the work of Protestant missionaries. How then do we stand? The missionary forces in the provinces are given in the following table; the total amounts to 3100. It is compiled from the most recent information I have, but the sources available for estimating the number of missionaries in each province are not up-to-date; for, as a matter of fact, there are said to be 3249 missionaries exclusive of wives at present in the empire, or in other words only 235 missionaries short of the required number.

DISTRIBUTION OF FORCES

Province.	Divisions.	Number of Missionaries exclusive of Wives.
Manchuria	68	85
Chihli	149	233
Shantung	107	201
Honan	109	138
Shansi	112	123
Shensi	91	69
Kansu	96	34
Yunnan	91	31
Kweichow	61	18
Szechwan	145	278
Hunan	79	164
Hupeh	71	199
Kiangsu	72	374
Kiangsi	80	140
Anhwei	61	85
Chekiang	79	223
Fukien	63	291
Kwangsi	109	38
Kwangtung	99	376
Total	1742	3100

It will be seen that the force is very unevenly distributed. The greatest need of the hour in China is wise co-operative plans for the

complete evangelization of each province. With a view to securing this and other advantages, the Shanghai Conference gave its practically unanimous approval to the federation movement and a reference to the report of that Conference will show that one of its resolutions reads as follows : —

" Resolved That the work of the Federation shall be :—

(*a*) . . .
(*b*) To devise and recommend plans whereby the whole field can be worked most efficiently and with the greatest economy in men, and time, and money.
(*c*) To promote union in educational work.
(*d*) The encouragement of the consideration of all questions as to how the various phases of Christian work can be carried on most efficiently, *e.g.*, translation and literary work, social work, medical work, evangelistic work, etc.
(*e*) And in general to endeavour to secure harmonious, co-operant and more effective work throughout the whole empire."

Space forbids a recapitulation of all the resolutions. Each provincial council was to consist of representatives, Chinese and foreign, of all the missions in the province and a national council for the empire was to consider imperial problems. Councils have been formed in many of the provinces. In some of the provinces bodies somewhat analogous to federation councils exist and they might serve the functions of federation councils by slight modifications in their constitution and by the inclusion of Chinese.

All the missions in China took part in the Shanghai Conference, and these federation councils are simply conferences, so that there should be no more objection on the part of any of the missions to participate in their deliberations than to participate in the Shanghai Conference. But inside of the councils further union may be effected and so they provide for everything from conference up to organic union. There is thus a slight difference between this and the Indian federation scheme and I think the advantage is with the China scheme. The creation of the national council is a matter of great urgency. There is not, nor has there ever been, a representative body in China to consider matters of imperial moment affecting the Church and for lack of this much inconvenience has been endured, many opportunities have been lost and much confusion has resulted.

Many of the federation councils have been very active and have done good work, but I do not think in any case complete plans for the evangelization of a province with maps etc. have been prepared. The Honan council has published a map showing the stations occupied and the missions which occupy them. This is an extremely valuable contribution and a long step in the direction indicated. The Hupeh council compiled a large wall map some time ago which is also valuable. Chihli and some other provinces are working along the same lines, but sufficient attention has not been paid to the urgent question of recommending a policy for the thorough prosecution and accomplishment of the work. What is really needed is, for each federation council, consisting as it does of representatives from each mission, both Chinese and foreign, to consider what in its judgment is the best way to cover completely the work of its province.

The chief points to be considered are, first, evangelistic work. Is this being thoroughly done ? Great assistance would be derived from the Evangelistic Association of China, and it would be mutually advantageous if the Evangelistic Association, which is taking an interest in this aspect of missionary work throughout the empire, could work through the federation councils, which would be representative of all the workers in the province and would include, it is to be hoped, representatives from any union churches which may have been formed by the Chinese. Simplicity of organization and the greatest possible efficiency would thus be secured.

Then it would be necessary to consider the question of educational work from the primary up to the highest standards, and there should be little difficulty in securing complete co-ordination and co-operation in this department of mission enterprise. There are few missions in China which do not at some point co-operate with others in educational work, and if any peculiar difficulties should crop up, help to solutions would be found from some part of the field for every problem.

The question of higher education is a very serious and complicated one. The number of teachers required for university work is large ; the buildings and plant are extensive. While it is imperative that we should anticipate future developments as far as possible, so that we may not be left in the position in which missionaries in Japan find themselves to-day, it is also necessary that we take care not to let evangelistic and other departments of mission work suffer, and that we do not allow a dispersion of our energies to such an extent

that not one of our higher institutions shall be on a level with the Government institutions which are soon to be created. We should, however, supplement the influence of our universities by establishing hostels wherever Government colleges exist and these hostels should be thoroughly and efficiently manned. In this way a unique influence at a low expenditure can be exerted upon the students attending Government colleges. The Young Men's Christian Association, which is doing such magnificent work throughout China, could probably do this hostel work as well as, if not better than the missions. In drawing up plans, therefore, in any province, attention would be given to this difficult and important problem and in many cases it would be found possible, especially in view of the fact that communication all over the empire will soon be much improved, to link up high schools and colleges with universities at selected centres. It is extremely urgent to decide at an early date where these centres should be, and to concentrate all our energies on making the institutions efficient ; otherwise we may dissipate our strength, create confusion, and cripple our work during these years of crisis to such an extent as to handicap us for all time.

Then plans for hospital and philanthropic work of various kinds would suggest measures of co-operation and union which would result in efficiency and economy. Again, the extremely important question of training evangelists and workers would naturally receive the very greatest attention. Thousands of preachers are needed for each province and the training of these men is one of the problems of the hour. It would, therefore, be the work of the council to suggest at what centres this training work might be carried on.

Then there would be the consideration of the foreign forces necessary to carry out the programme adopted. If the work were planned as far as possible as a unit in each province and due attention were given to the co-operation of the Chinese as preachers, teachers, evangelists and voluntary workers, a most economical estimate of foreign forces would be the result ; and as the greatest efforts should be made to train the Chinese in giving, from the time they become inquirers, the churches established should soon become not only self-supporting but self-propagating. For each province a clear, large scale wall map should be prepared somewhat similar to that which has been prepared for Hupeh, Kiangsu, and one or two other provinces ; but in addition there should be a smaller map with less details, which, with the necessary information accompanying

it, would make it much more easy for those at home to understand the position of things in the province, the work being done, and the needs for its further prosecution and completion. A definite appeal and a definite objective would, we believe, provide a vision and a call which would, with God's blessing, secure the firm establishment of the Christian Church in every province in China in this generation.

Such provincial conferences while considering co-ordination and co-operation would almost certainly result in considerable advance towards the ideal held by the Shanghai Conference in the direction of Church union. Several suggestions are now being made with this ideal in view; for example, in West China the movement for one Chinese Church has made very considerable progress, and a scheme is at present under consideration which includes a declaration of faith, a proposed common basis of conditions for church membership, and a proposed scheme of organization. Similar movements in other provinces could be mentioned, but space forbids.

The names given to Churches and church organizations in China mean little or nothing to the ordinary Chinese. Indeed some of the transliterations which exist are names without meaning, and sometimes when there is a shade of meaning it is a very grotesque one. Thanks largely to the federation movement a great advance has been made towards the prevention of confusion in the minds of the non-Christians especially, by suggesting and encouraging the use of the same name for church buildings. Preaching halls or street chapels are usually designated "Gospel Hall," and churches "Worship Hall." As regards presbyteries or councils or circuits, etc., as the case may be, the difference is often apparent only in the foreign name; it disappears entirely in the Chinese name. Here, surely, we have a valuable suggestion, which as a matter of fact is already being followed up in North China where proposals are being made somewhat along the lines of the South India United Church. These proposals, if adopted, would make it possible for the formation of practically one Chinese Church for most of the missions throughout the Empire. Indeed members of a considerable number of the missions have given their approval to this scheme as at least a possible one or at any rate as a basis for discussion. The basis of this federal union may in a word be explained as follows. A common name is suggested. It is proposed to accept the creeds of the existing Churches or to adopt a common statement of faith. The foreign

names would remain as at present, and foreign statistics would be also compiled as at present, but the Chinese names would be made uniform, as indeed in many cases they are already. The ideal would not be uniformity but liberty in non-essentials, and all the churches of the district would meet together in union meetings analogous to councils or synods, and the work could be planned as a unit. If something along these lines can be accomplished in the immediate future we shall be able to keep the so-called " Chinese self-established churches " which are increasing in number, in sympathy and in co-operation with all the others. Unless we can do this weakness and confusion worse confounded will be the inevitable result.

There are federation councils in Chihli, Shantung, Honan, Hupeh, Hunan, Kiangsu, and Chekiang; a basis for one has been agreed to by practically all the missions in Shansi, and one is being formed in Anhwei. In Manchuria every missionary is, I think, in favour of having one, and one will probably soon be formed. In West China—Szechwan, Yunnan, and Kweichow—the Advisory Board is somewhat analogous to the federation councils in the other provinces except that there are no Chinese on the board. In the southern half of Fukien, the South Fukien Missionary Conference is somewhat similar to a federation council except that again there are no Chinese sitting upon it, and recent suggestions for union education in North Fukien may result in the formation of a council. Proposals are being made for the formation of one in Kwangtung, and many of the missionaries in Kwangsi have expressed their desire to see something accomplished in this direction.

Such provinces as the last-named really require some organization of this sort as urgently as the provinces which are better supplied with workers, with a view to the suggestion at an early date of plans for the wise development of the work, and the prevention of the confusion which exists in some provinces into which missionaries have gone in larger numbers and where overlapping and duplication are matters of serious difficulty. While we are glad to find that more and more attention is being paid to co-ordination, co-operation and union we feel that much still remains to be done. In some of the provinces the work of some of the missions is mixed up in the most confusing way. In a paper read by a missionary at a conference quite recently it was stated that in his province there is much overlapping as to nominal occupation, but that in some cases whole districts are unoccupied, and that when missions were asked to indicate

their responsibility various answers were given, for example, some said "As many as we can reach," or "We have no idea." One mission is making appeal to its home constituency on the basis of the population of the entire province, and if all the missions had estimated in the way in which the majority have estimated, the total would reach two and a half times the population of the province. The mission work of this province is evidently therefore being planned and executed on a basis of two and a half times the population. Could anything more forcible be said in favour of co-ordinated, co-operative work? What an example this is of the need for mutual consultation. The missionary referred to further declared that the failure to get together to outline plans for the efficient and economical prosecution of the work has resulted in overlapping, friction among missionaries, confusion among Chinese, temptation to accept persons not properly taught lest they should be taken over by other missions, and all the numerous disadvantages which this inexcusable, wasteful and unchristian method or want of method brings in its train. It is reported that in some of the districts there are two missions working, in some three, in some four, in some five, and in three it is said that there are actually seven missions at work.

When visiting this province I was told that a Chinese worker who had been retired by a certain mission joined another mission as a preacher. One of the missionaries of the mission to which he was formerly attached said to him, "Why have you joined that particular mission? You do not believe in their views." "No," he said, "but it is *their* business to find that out." Where there is competition, if one may use the phrase, among missions, disastrous results are inevitable and men who are unworthy to join the Church may often be accepted when they make the specious plea that the constitution or doctrine of a particular Church is attractive to them. As a matter of fact denominationalism means nothing to the ordinary Chinese. One dear old missionary was speaking on one occasion along denominational lines and at the close the Chinese said, "The old man was quite right to stick up for his ancestors, only of course his ancestors were not ours!"

Did space permit, notes from my extensive correspondence with men in various parts of China would prove extremely interesting. One friend says that in his province there are nearly six times the number of missionaries in one part of the province that there is in

another part with the same population. One denomination "A" wished to enter a city where no resident foreigner or Chinese had ever worked, and before doing so consulted its nearest neighbour "B," but "B" declined to state its plans saying it could never tell where the Spirit might lead. "A" took up the work. A third mission "C" afterwards entered and then "B" decided to come in and in this city three missions are located within 200 yards of each other. The results, my correspondent says, are that union meetings are practically impossible; unworthy inquirers are rejected by one, only to be received in turn by the others; evangelists are paid widely different salaries; methods of dealing with inquirers are radically different; the representatives are scarcely on speaking terms with each other; a union training class for workers is impossible, as is a united effort for the evangelization of the city. "B" has now started work in another centre occupied by another mission and states that its policy is not to enter any city unless there are other missions, as it does not care to do pioneer work. Tremendous confusion will result if this policy prevails and extends.

Thank God such examples are not numerous, and there are numberless cases of delightful brotherliness and complete comity. At a meeting in connection with the federation council in Hupeh, an instance of exchange of territory between the American Episcopal Mission and the Church of Scotland Mission was quoted. In another province a mission which is considered a very strict Baptist Mission will give all the privileges of membership to non-Baptist Christians, who may even become office-bearers. The only distinction it makes is that only those who have been baptized by immersion are entered on the Church roll. One also finds cases where the missionaries of some particular mission are all that could be desired in matters of comity and co-operation, and that they are thus exercising a beneficial influence on their own board and on members of the same mission in other parts of the country who are less charitable in their attitude. Happily instances of comity, co-operation and union are infinitely more numerous than cases of the opposite kind, and the blame for the latter does not rest entirely or even mainly with the field but is a product of our unhappy divisions at home.

One of the gravest problems of the moment is that which confronts us in the coolness which is apparent in some instances between Chinese Church leaders and the foreign mission staff. This feeling has not yet grown to any considerable extent, but there is no graver

menace to the future of our work than the possible extension of such an attitude. There are three stages in missionary work. First, the stage when the missionary bulks largest; second, the stage when the missionary becomes a colleague; and third, the stage when the native Church begins to increase and the foreign element to decrease. In most parts of China we are at the second stage, and in some parts we have got to the third stage, if we could only see it. Union churches are forming in various places in which the only hope for us, if we would prevent that extension of the movement which will leave us only with street chapels, is for the missionary to become a worker in the Church, which he should rejoice to see has got to that stage where it has become not only self-supporting but self-propagating. It is a sign of the times that these union churches are eclectic in their form of government, and that the Chinese of any Church can be members, and can satisfy their own consciences on various matters as, for example, on the mode of baptism.

Let us emphasize the outstanding needs of the new era even at the risk of some repetition. Earnest attention should be paid to the matter of co-ordinating school curricula and to the establishment of a few universities at strategic centres, by perfecting the colleges which at present exist, so that we shall not find ourselves a few years hence in the perilous position in which Christian missions find themselves to-day in Japan; and to the establishment of efficient, up-to-date hostels in charge of absolutely first-class men wherever there are Government colleges. We should also establish a large number of Bible schools or training institutes for providing a minimum of 200,000 evangelists and preachers needed for the empire. These institutes would naturally be carried on at the strong centres described in an earlier part of this paper, where a headstation with ten missionaries makes itself responsible for training men, and for carrying on the work in ten counties. But where other plans are preferred or have been followed and missionaries are scattered in twos and threes over the district, union institutions should be established at the strongest existing centres. The universities would supply a higher type of men educationally, men who would profoundly influence the nation in the pulpit and in the press.

The Christian Literature Society at the present moment has only four or five men on its staff; it should have at least five times this number. We should secure the efficiency of the tract societies and

we should carry out a union evangelistic campaign on systematic lines in every large city of the empire, and every teacher and college professor should take his share in this evangelistic work.

Much more attention should be paid to the question of self-support and self-propagation. China is far behind Korea in voluntary work and some parts of China are far ahead of other parts in Christian giving. A national missionary society should be established under the care of the Chinese on a national federation council, so that its work could be planned as a unit and waste of effort be obviated from the start. Systematic giving by all the Chinese on the same scale as the giving in the best of the Churches should be encouraged. The Chinese in their non-Christian days were quite familiar with systematic giving. In one mission where home mission work has been organized, every member of the home mission society promises among other things, to endeavour to lead at least one person to Christ every year and to impress the same ideal on the person won, and also to contribute at least one cash per day, outside of all his present contributions, to the support of mission work. This has resulted in an increase in contributions on an average of one dollar per head per annum. What is possible in this district is possible in every district, and if inquirers were taught from the start to give to the funds of the church as they ought to be, we should have an income of about £30,000 a year for home mission work and for mission work in the dependencies of China. If, however, the level of the highest were reached in all the Churches throughout China we should have an increase of at least £100,000 a year for home and foreign mission work. This, with the ever-increasing amount which the growing Christian community would provide, would enable China to co-operate with existing missionary agencies and to extend work not only throughout China, but by and by into Mongolia, Tibet, Turkestan, and Indo-China. It would also help to stem the tide of Islam in the East Indies, and it would enable the Church to take an ever-increasing responsibility for growing Chinese communities in the Malay Peninsula, Siam, and elsewhere.

A need which is greater in urgency than any is for missionaries *and Chinese* to get together in each province and construct a policy and plans for the completion of the work, plans which would of course be revised from time to time and kept absolutely in tune with the changing times and needs. The organization of the national federation council should also be undertaken at once, and this, viewing the

problem as a whole, could give invaluable advice. Plans should be sent home to the boards and to the Continuation Committee. That Committee from its world-wide experience would be able to make valuable suggestions; a solution for every difficulty could be obtained from experiences in some part of the world field, and crude plans could be improved by suggestions from better plans; a bad plan is better than none, for there is something to submit for suggestion and improvement. When each society had considered the work, and approved the policy recommended from the field and the modifications suggested by the Continuation Committee, the laymen should then make it their business to see that the money was provided; and, on definite appeals which could all be shown to be parts of a great whole—the complete conquest of the whole world—difficulties would soon be overcome, for God never gives us a task which, taken up along the lines of His will in faith, in unity, and in the power of the Spirit is an impossible one.

I have said that foreigners *and Chinese* should meet together. In my travels through China the overwhelming conviction was borne in upon me that we are barely in time to prevent one of the greatest catastrophes which could befall our missionary enterprise in China, viz.: an estrangement between the Chinese and ourselves. Did space permit I could enlarge on this extremely grave danger. The Chinese are sensitive; they are awaking to new aspirations and only co-operation in the spirit of the Master Who washed His disciples' feet will save the situation. *Let us be willing to take second place at the earliest possible moment or we may be left with no place at all.*

Few people realize the great contribution which the Laymen's Movement has brought to the tremendous task assigned to us, by its insistence upon attention to a wise use of our resources. Increased income may be little or no good unless the money be spent wisely. Expenditure is as important as income; indeed it is often easier to get and make money than to spend it wisely. Mr. Campbell White by his visits to the field has stimulated co-operation and union to a very great extent.

Attention was recently called to the question of method in a very striking way in an article which I think was entitled "Tools." In a great steel work it was decided to study the work of the various departments as it was feared that some jobs were being done in a way that was bad for the men, bad for the master, and bad for the client. One of the departments investigated was that of shovelling.

In this department there were 600 men shovelling sand, ashes, etc. and up till then it had been considered that the way to shovel was simply to shovel. But investigations were carried out, first, as to the best kind of shovel, second, as to the nature of the floor, and third, as to the proper rate of speed; expenditure was incurred in adding a planning and managing department, in building a special toolhouse and in providing a complete outfit of good shovels (the men had supplied their own up till then); and lastly, men were set apart to instruct and to time the shovellers. The result of all this was that the 600 men were reduced to 140, that the output of 16 tons per day was increased to 59 tons, that the earnings of the men increased and that the cost of the whole was reduced to the company by more than 50 per cent.

In a previous part of the paper I have pointed out that along certain lines the present staff of missionaries in China might be considered nearly sufficient, but in view of the fact that redistribution is probably not a matter of practical politics, and as we have not a clean slate, we have got to do the best we can. Therefore in all probability we shall have to add say at least 60 per cent. to our present staff in order to obtain efficiency; but this estimate bears the relation to some of the estimates which are being made by sectional, mission, or denominational calculations, that the case of the 140 men above referred to bears to the 600 men under old conditions. In other words, if missionaries are poured into China without the mutual consultation that would provide a plan, we may have to spend on a modest estimate a million pounds a year more than is necessary. A million pounds a year would solve the gravest world missionary problem with which we are confronted at the present moment and the gravity of which cannot be over-estimated, that is, the position of missionary education in the empire of Japan. Japan is influencing the whole of the East and holds the wonderful land of the Morning Calm in the hollow of her hand. That land, which is one of the best examples we have of a nation being born in a day, may soon suffer from the withering blight of materialism. A million pounds would not only solve this great problem; it would help to stem the tide of Islam and do much towards covering unoccupied fields with a network of missionary agencies. Without care and foresight, union and co-operation, a recognition of the outstanding needs of the hour, and a wise distribution of forces to meet these needs, we may jeopardize our success in other parts of the world by wasteful methods

which after all may not win China. During the Boxer troubles men were not asked whether they were Churchmen or Presbyterians or Methodists. Their persecutors drew the figure of a cross upon the ground and said, "Will you trample upon that?" After all this is the essential; by this sign we shall conquer.

RECENT GERMAN RESEARCH IN AFRICAN LANGUAGES

By Professor D. CARL MEINHOF, LL.D.

Thirty years ago those who wished to study African languages had first of all to learn English. Apart from a few publications in French and a small German literature on the subject, most of the material available was written in English. Even a German scholar like Dr. Bleek, and German missionaries like Krapf, Döhne, Kolbe, Koelle, Reichardt, Schoen and others, wrote in English, for the interest of the learned world in Germany in African languages was then so small that a book written in German could hardly count on a sale. A fundamental change has since taken place in the situation, due largely to the colonial expansion of Germany. This has led to the appearance of all kinds of books for the practical use of Germans, designed to furnish an introduction to the languages of Africa. Swahili in particular has been studied by a whole succession of German linguists, foremost among whom was Dr. C. G. Büttner, formerly a missionary to the Hereros, and later a teacher in the Seminar for Oriental languages in Berlin. We owe to him a careful monograph on the use of Arabic characters for writing Swahili, which has greatly simplified the reading of documents and manuscripts in Swahili written in the Arabic character.[1] Büttner was also successful in obtaining such a mastery of the poetical forms of Swahili that he was able to read the longer poems which existed in manuscript, and to understand the orally transmitted street songs of Zanzibar. He thus opened a way to the understanding of the African nature which had not hitherto been available, although Dr. Krapf, Bishop Steere of Zanzibar, and, above all, the Rev. W. E. Taylor had contributed important preliminary studies. We find the results of his work in

[1] *Lehrbücher des Seminars für Orientalische Sprachen*, Bd. x; "Suaheli-Schriftstücke in arabischer Schrift." Stuttgart und Berlin, 1892. Preis 22 M.

his Swahili anthology.[1] A later writer is Professor Dr. Velten, whose series of publications on Swahili has made his name widely known.[2]

In the Cameroons Th. Christaller,[3] a Government teacher, and a son of the well-known missionary and philologist, wrote an excellent grammar of the Duala language, and was the first to attempt a thorough study of the musical tones in Duala. The orthography introduced by him, which differs materially from that of Saker, is retained in its main features up to the present day.

In South-west Africa the labours of Brincker[4] and Viehe[5] in the elucidation of the Herero language, of Krönlein[6] for Nama,[6] and of Tönjes for Kuanyama,[7] are specially worthy of mention.

In Togo the whole study of the languages of the country and of the allied dialects has entered upon an entirely new stage of development through the extremely valuable researches of Professor Westermann, who was himself at one time a missionary in Togoland. He was the first to produce a serviceable grammar of the Ewe language[8] and to discover a method for the compilation of a dictionary,[9] after earlier attempts had been comparatively unsuccessful. What Büttner had accomplished in giving us a glimpse into the folklore of Swahili, the missionary, D. Spieth, did with much greater thoroughness for Togo by his comprehensive work on the manners and customs of the Ewe people, which consists largely of original texts with a German translation.[10]

It might be natural to assume that this participation of Germans in the study of African languages has been restricted in the main to German colonies, and has no special importance in relation to the other parts of the continent. This, however, would be a mistake. Even in the works already mentioned there is to be found so rich an

[1] *Anthologie aus der Suaheli-Literatur.* Berlin, 1894.

[2] *Safari za Wasuaheli.* Göttingen, 1901; *Märchen und Erzählungen der Suaheli.* Stuttgart und Berlin, 1898; *Desturi za Wasuaheli.* Göttingen, 1903; *Suaheli-Wörterbuch.* 1910, etc.

[3] *Handbuch der Duala-Sprache.* Basel, 1892.

[4] *Wörterbuch des Otji-Herero.* Leipzig, 1886.

[5] *Grammatik des Otji-Herero.* Stuttgart und Berlin, 1897; comp. *Deutscher Wortführer für die Bantudialecte in Südwestafrika.* Elberfeld, 1892.

[6] *Wortschatz der Khoi-Khoin.* Berlin, 1889.

[7] *Lehrbuch der Ovambosprache Osikuanjama.* Berlin, 1910; *Wörterbuch der Ovambosprache Osikuanjama.* Berlin, 1910.

[8] *Grammatik der Ewesprache.* Berlin, 1907.

[9] *Wörterbuch der Ewesprache.* Berlin, 1905, 1906.

[10] *Die Ewestämme.* Berlin, 1906.

abundance of observations of more general value that no African student can pass them by without loss. But the German delight in thoroughness and systematic clearness has not been content with the compilation of works possessing a practical value, but has gone far beyond this immediate object.

A book which has been too much ignored laid the foundation of a knowledge of the Bantu languages which form the predominant group in Central and South Africa. I refer to the Sotho (Sesuto) Grammar of K. Endemann.[1] The author was a diligent student of Bleek's work [2] and also of the *Standard Alphabet* of Lepsius (London, 1863). On this foundation, supplemented by most carefully planned observations, he built up his system of sounds, and for the first time made fruitful use of the methods of modern phonetic science for the study of an African language. He was thus able to exhibit so clearly the etymology of the language that the wonderful regularity of Sesuto could be recognized, and the element of uncertainty and conjecture entirely removed. Endemann's book is little known in Germany and still less beyond its borders, and yet it contains in substance the solution of the most important questions relating to the phonetics and etymology of the Bantu languages.

Büttner, who has already been mentioned, tried by another path to discover the secrets of Bantu grammar, namely by comparison. His first effort in this direction appeared in English under the title, "Contributions to a Comparative Dictionary of the Bantu Languages," (*Trans. Phil. Soc.*, 1879–80, pt. iii.) The attempt found little recognition, for besides much that was sound it contained a large amount of conjecture, and the mere grouping together of words having similar sounds was not likely to lead to satisfactory results. The author, who was overwhelmed with other work, transferred the completion of the investigations to me, impressing upon me, as he did so, that it was worthy of the best labour that could be devoted to it. He advised me at the same time not to pay attention to similarity of sounds, but to seek for laws. I have striven to do justice to the task, and as the result of years of labour have discovered the phonetic laws which govern the changes of Bantu words. The results have been embodied in my *Grundriss einer Lautlehre der Bantusprachen*, Leipzig, 1899 (2nd edition, greatly enlarged and improved, Berlin, 1910).

[1] *Versuch einer Grammatik des Sotho.* Berlin, 1876.

[2] *A Comparative Grammar of South-African Languages.* London and Cape Town, 1869.

Through the possession of this book German missionaries have at the present time a considerable advantage over other missionaries when a new Bantu language has to be acquired from the lips of natives. They are in the position of a traveller who in visiting a strange country is provided with a guidebook, and as experience has shown they quickly find their bearings. A solid foundation for their scientific studies is thus provided, and they are protected against all kinds of fanciful theorizing.

Following the method laid down in my *Grundriss* I then investigated a whole series of other Bantu dialects, such as Venda,[1] Kafir,[2] Nyamwezi, Sukuma, Shambala, Digo, Nika, Pokomo, Zigula, Dzalamo, Yao, and Makua.[3] These researches have confirmed the practicability of my method, and a number of investigators who have accepted this method have extended it to other languages. I may mention specially Fokken,[4] Brutzer,[5] and Klamroth.[6] The foundation which I laid was, however, available only for Bantu languages.[7]

Outside this field the etymological rules were not applicable, nor indeed any of the conclusions, except perhaps the most general phonetic principles. At this point the work was taken up by Westermann. He was not content with investigating the Ewe language, but endeavoured to apply the knowledge thus gained of the essential forms of the Sudan languages to other languages of the same group. Thus originated his recent great work exhibiting the characteristics of this group of languages,[8] which extends from Nubia to Upper Guinea and is sharply distinguished from the Bantu languages in the South and the Hamitic languages in the North. The truth of his theory may be shown by a single example. One of the characteristic peculiarities of the Sudan languages is the musical tone. We had no accurate knowledge regarding musical tone of the Sudan languages of the Upper Nile. Such information as was available was insufficient. Westermann's opinion, in which I fully concurred, was that such

[1] *Zeitschrift der Deutschen Morgenländischen Gesellschaft*, 1901.

[2] *Ibid.*, 1905.

[3] *Mitteilungen des Seminars für Orientalische Sprachen*, Bd. vii.–xi. Abt. 3.

[4] *Ibid., Bd.* viii. Abt. 3; " Das Kisiha."

[5] *Handbuch der Kambasprache.* Berlin, 1905.

[6] *Mitteilungen des Seminars für Orientalische Sprachen*, 1907., Abt. 3. S. 182; " Kurze Skizze der Lautlehre des Kipangwa."

[7] Comp. *Meinhof. Grundzüge einer vergleichenden Grammatik der Bantusprachen.* Berlin, 1906.

[8] *Abhandlungen des Hamburgischen Kolonialinstituts*, Bd. iii. Hamburg, 1911; " Die Sudansprachen."

tones existed, and he now shows, in a small work which he has recently published,[1] as the result of a short journey to the Sudan, that this assumption is fully justified. The musical tone is found here in the same degree as in Upper Guinea. One of the difficulties which made the mastery of Shilluk impossible for the American missionaries has thus been removed.

There still remains the task of analyzing the languages of the remaining African peoples. Fresh material for the study of the Bushman language has been furnished by the missionary Vedder.[2] In my study of Kafir, cited above, I have shown the principles of the Hottentot language in its relation to Kafir. Westermann and I made a study of the Nama [3] language, valuable linguistic material being placed at our disposal by the missionaries Hegner and Wandres. New and important information regarding this difficult language has been furnished by a German zoologist, Leonhard Schultze,[4] who has made accessible abundance of excellent original texts.

The Hamitic languages of North Africa have for long received attention from German scholars. Besides a book written in German by the Swede, Almkvist, on the language of the Bisharin,[5] we have a large number of earlier works by Leo Reinisch, the high level of which is maintained by more recent publications. In this connection I need only refer to his admirable works on Somali,[6] and the more recent comparative studies.[7] Besides Reinisch, Schleicher,[8] Jahn [9] and the great philologist Praetorius [10] deserve special mention.

Westermann has also been active in this province, and has published practical handbooks on Fula [11] and Hausa.[12] I also have attempted to carry further Westermann's work, and demonstrate the importance of Fula for comparative study even in relation to the Semitic languages.[13]

[1] *A Short Grammar of the Shilluk Language.* Philadelphia and Berlin, 1911.
[2] *Zeitschrift für Kolonialsprachen.* 1910–11, Heft 1, 2.
[3] *Lehrbuch der Namasprache.* Berlin, 1909.
[4] *Aus Namaland und Kalahari.* Jena, 1907. [5] Upsala, 1881.
[6] *Die Somalisprache.* Wien, 1900 *bis* 1903; *Der Dschäbärtidialekt der Somalisprache.* Wien, 1904.
[7] *Das persönliche Fürwort und die Verbalflexion in Chamito-semitischen Sprachen.* Wien, 1909; *Die sprachliche Stellung des Nuba.* Wien, 1911.
[8] *Die Somalisprache.* Wien, 1892; *Somalitexte.* Wien und Leipzig, 1900.
[9] *Somalitexte.* Wien, 1906.
[10] *Grammatik der Gallasprache.* Berlin, 1903.
[11] *Handbuch der Fulsprache.* Berlin, 1910.
[12] *Die Sprache der Haussa.* Berlin, 1911.
[13] *Zeitschrift der Deutschen Morgenländischen Gesellschaft,* 1911.

Hausa has been investigated by Professor Mischlich,[1] and R. Prietze and G. A. Krause have published a considerable first instalment of the rich treasures which they have collected.

The Berber languages have found in Professor Hans Stumme of Leipzig a brilliant student, as his grammar of Shilha[2] shows.

I have tried to make it easier for students to find their way in this extensive province by a popularly written book, *Die moderne Sprachforschung in Afrika* (Berlin, 1910). The map by B. Struck, contained in this book, exhibits the present state of our knowledge. In the explanatory notes attached Struck introduces the reader to the more recent results of investigation, so far as is possible in the limited space available. This map marks a substantial improvement on the older map by Cust. We are further indebted to Struck for a series of minor publications on linguistic subjects, and for several special maps of African languages. To him also is due the map in Westermann's book on the Sudan languages.

I ought also specially to mention that the study of African languages has been greatly advanced by the work of two German authorities on phonetics, Eduard Sievers[3] and Otto Bremer,[4] while the head of the phonetic laboratory in Hamburg, Dr. Panconcelli-Calzia,[5] also devotes much of his time and strength to this subject.

Systematic work on the languages of Africa has been greatly facilitated by German magazines. Isolated articles were to be found scattered through the various linguistic, ethnographic, and geographic journals, until Büttner founded, in 1888, the *Zeitschrift für afrikanische Sprachen.* In 1895 there followed the *Zeitschrift für afrikanische und oceanische Sprachen*, edited by A. Seidel. Since 1895 there have appeared the *Mitteilungen des Seminars für Orientalische Sprachen*, Part III. of which contains only material relative to Africa. The Seminar also publishes textbooks, of which I have already cited several dealing with African languages. I have refrained from mentioning others only that I might not weary the reader. The *Archiv für Kolonialsprachen* is issued from the same source and contains excellent articles on various East African languages by Wolff, Raum, Kotz, Hendle and others.

[1] *Grammatik.* 2. Aufl. 1911; *Wörterbuch.* 1906.
[2] *Handbuch des Schilhischen von Tazrwalt.* Leipzig, 1899.
[3] *Grundzüge der Phonetik.* Leipzig, 1901.
[4] *Deutsche Phonetik.* Leipzig, 1893.
[5] Comp. *Zeitschrift für Kolonialsprachen*, Jahrgang 1, S. 305–15.

As both the magazines named have now ceased to appear, and as *Anthropos*, edited by Professor Schmidt, Vienna, can deal only to a limited extent with linguistic questions, I began in 1910 to publish the *Zeitschrift für Kolonialsprachen*, (Dietrich Reimer, Berlin, and C. Boysen, Hamburg), which aims at including contributions in the English and French languages. My object is to give to those in Africa, Europe, and America who are interested in the study of African languages an opportunity of publishing their shorter studies, and to promote this study by bringing into touch students hitherto unknown to one another. The magazine will review systematically all recent publications. I hope, therefore, that by this means it will no longer be possible for workers in large provinces in Africa to remain ignorant of what is being accomplished on behalf of that continent in other parts of the world, and especially in Germany.

Scientific works, which are too large to appear in this magazine, are published in the *Abhandlungen des Hamburgischen Kolonialinstituts*. Westermann's book has already been mentioned, and there has also appeared Röhl's *Versuch einer systematischen Grammatik der Schambalasprache* (Hamburg, 1910). A *Wörterbuch der Sothosprache*, by Endemann, has just been published.[1] It will be indispensable to every earnest student of Bantu.

The German literature on African languages is thus increasing rapidly. The work of systematization and phonetic study in particular is being carried on with such thoroughness that students in this field must be advised to-day to learn German. Even though it may be possible to translate some of these books into English, at best only a few can be so treated, and a thorough worker will not be content if he cannot test the value of all that has been written relating to his subject. We Germans owe an immense debt to the English literature on African languages, of which we have made, and continue to the present day to make, the most thorough use; but it is desirable in the interests alike of missions and of science that students on the other side of the Channel should now with the same readiness make themselves masters of our achievements.

[1] *Abhandlungen des Hamb. Kolonialinstituts*, Bd. vii. Hamburg, L. Friedrichsen & Co. 727 S. Preis, 30 M.

NOTES ON CONTRIBUTORS

The Rev. David S. Cairns, D.D., is Professor of Dogmatics and Apologetics in the United Free Church College at Aberdeen. He was Chairman of the Commission of the World Missionary Conference which dealt with the Missionary Message. He is the author of *Christianity in the Modern World* and of various theological articles in reviews and periodicals.

The Rev. J. H. Maclean, B.D., has been a missionary of the United Free Church of Scotland in the Madras Presidency for sixteen years. He took a leading part in the negotiations which led to the formation of the South Indian United Church, and has for a number of years given special attention to the study of questions relating to co-operation and unity.

The Rev. A. M. Brouwer, Dr.Theol., is the Rector of the Dutch Missionary College, the ideals and methods of which he discusses in the article which he has written for the Review. He is the son of a missionary, and studied at the University of Utrecht. After some years of pastoral work, he was called to his present post. He is also a member of the Board of Directors of *Het Nederlandsche Zendelinggenootschap* and *De Utrechtsche Zendingsvereeniging*. He has thought out the subject of the training of missionaries in the light of fundamental principles with so much thoroughness that, in spite of difference of conditions, his ideas will be recognized as having important application in other countries besides Holland.

The Ven. Archdeacon F. Melville Jones has been a missionary of the Church Missionary Society in West Africa for nearly twenty years. He is a graduate of the University of New Zealand, and is Principal of the Training College at Oyo and secretary for the work in the Yoruba country.

Mr. S. Earl Taylor was a secretary of the American Student Volunteer Movement for theological colleges. He was then for ten years the secretary for Young People's Work of the Missionary

Society of the Methodist Episcopal Church. He is now the General Secretary of the Laymen's Missionary Movement of that Church, and has given special study to the financial aspects of the home base.

The Right Reverend Chas. Gore, D.D., D.C.L., was Bishop of Worcester 1902–4, Bishop of Birmingham 1905–11, and is now Bishop of Oxford. He is widely known both as one of the most distinguished leaders of the High Church party in the Church of England and as an earnest social reformer, and is the author of a number of important theological works. He was Chairman of the Commission of the Edinburgh Conference on Christian Education.

The Rev. W. A. Shedd, D.D., has been a missionary of the Presbyterian Church of America (North) in Persia for a number of years. The paper which he contributes to this number of the Review is the second in a series which was begun in the last issue by a contribution from the Rev. W. H. T. Gairdner of Cairo. The aim of the series is to discover from the personal observation and reflection of representative missionaries in different mission fields what are the really living elements in Islam, and what are the vital forces of the Gospel as it is seen at work among Moslem peoples.

Dr. Thomas Cochrane has been for sixteen years a missionary in China. He is Principal of the Union Medical College in Peking and secretary of the Advisory Council of the London Missionary Society for China. He has taken a leading part in promoting educational union in North China and in the federation movement. He has recently been gathering information with regard to co-operative work in China on behalf of the Laymen's Missionary Movement in England, and the paper which he contributes to the Review contains some of the results of this special study.

Dr. Carl Meinhof is a Professor in the *Kolonial Institut* at Hamburg. For many years he was a pastor in a remote village in Pomerania, and there developed an extraordinary genius for African languages. Later he became Professor in the Oriental Seminary at Berlin, and was then transferred to his present post at Hamburg. He is probably the greatest living authority on the Bantu languages, and is the author of a number of works of the first importance.

EDITORIAL AND CONTINUATION COMMITTEE NOTICES

We desire to express our gratitude for the unexpectedly generous and cordial reception which has been given to the first number of the Review by the press of Great Britain, the Continent of Europe, North America and the Mission Field, and for the many kind letters which have reached us from all parts of the world. The hearty recognition of the importance of the ends which the Review seeks to serve and the sympathetic understanding of its plans have been especially encouraging. The success of the Review does not depend wholly upon those who produce it, but in no small degree on the co-operation of its readers and the friends of the missionary cause throughout the world. The abundant evidence that we may count on such co-operation is a stimulus to every effort that the expectations awakened may not be disappointed.

A meeting of the Executive Committee of the Continuation Committee was held in London on 8th February. There were present—Dr. John R. Mott, Dr. Eugene Stock, Dr. Wardlaw Thompson, Dr. Julius Richter, Count Moltke, and Mr. J. H. Oldham. Reports were received from the various Special Committees, and additional members were appointed to several at the request of the Chairman of the Committee concerned. A large amount of time was devoted to the arrangements for the meeting of the Continuation Committee in September in North America and to the preparation of the agenda. Dr. Eugene Stock requested to be allowed to resign from membership of the Committee on the ground that he could not attend the next meeting of the Committee, and desired that some one who could attend should be appointed in his place. Dr. Stock's resignation was accepted with great regret. The vacancies on the Continuation Committee caused by this resignation and the death of Dr. George Robson were filled by the appointment, subject to confirmation by the Continuation Committee, of the Rev. Cyril C. B. Bardsley, Honorary Clerical Secretary of the

Church Missionary Society, and Mr. Duncan McLaren, a member of the Foreign Mission Committee of the United Free Church of Scotland, of which Committee he was formerly Convener.

A meeting of the British members of the Committee on Christian Literature was held in London on January 10th. A meeting of the European Section of the Committee on Christian Education in the Mission Field was held in London on March 7th; at this meeting Dr. Mott and Dr. T. H. P. Sailer, representing the American Section of the Committee, were present. A meeting of the Committee on Work among Moslems will take place in May either at Paris or Bielefeld.

Dr. Mott's article on the Continuation Committee in the last number of the Review has been republished in pamphlet form with an appendix containing the names of the members of the various Special Committees. Copies may be obtained from the office of this Review, or from the Missionary Education Movement, 156 Fifth Avenue, New York City. The price is 3d. (6 cents) per copy.

The Continuation Committee in common with the whole missionary cause has sustained a heavy loss in the sudden death of Dr. Alfred Boegner, Director of the Paris Evangelical Missionary Society, which occurred at La Rochelle on Sunday, February 25th. For thirty-three years Dr. Boegner was the heart and the head, not only of the Paris Missionary Society, but of the missionary cause in all French-speaking countries. He was born at Strasburg in 1851. After a brief ministry in a country charge, he became in 1882, when only thirty-one years of age, Director of the Paris Society. Basutoland, Senegal and Tahiti were at that time the only fields of the Society. Under Dr. Boegner's direction these three fields were increased to seven by the addition of the Zambesi, French Congo, New Caledonia and the Madagascar Mission. Dr. Boegner had all the qualities of a leader of men, and his missionary fire kindled and inspired all who were brought into contact with him. Deep sympathy will be felt for the leaders of the Protestant missionary cause in French-speaking countries in the loss of one to whom that cause owed so much.

REVIEWS OF BOOKS

CHRISTIANITY AND ISLAM IN NIGERIA

Nigeria. Its People and its Problems. By E. D. Morel. London: Smith Elder. 10s. 6d. net. 1911.

The Making of Northern Nigeria. By Capt. C. W. J. Orr. London: Macmillan & Co. 8s. 6d. net. 1911.

The works of Mr. Morel and Captain Orr have been written with the object of bringing home to the British people their responsibilities towards a dependency which, with the exception of course of India, is the most considerable and the wealthiest of all the tropical dependencies of the British Empire. From the missionary point of view, the field is equally deserving of attention. Nigeria has an area larger than that of France and the United Kingdom combined. Its population is estimated at fifteen millions, or about three times the native population of South Africa. Under the peace established by British rule, the population of the northern protectorate is likely rapidly to quadruple itself. There appear to be about one hundred and twenty Protestant missionaries in Southern and Northern Nigeria, or not much more than one-tenth of the missionary force in South Africa. According to the last available statistics, the Roman Catholics have about sixty priests and thirty sisters at work in the country. The great bulk of missionary work is carried on in Southern Nigeria, and work in the northern province is only in its beginnings.

Captain Orr's book is a plain, straightforward account of the administration of the country since Great Britain assumed responsibility for it in 1900, the writer for the greater part of the time having had an active share in the work. The record fills one with admiration. Northern Nigeria consists of thirteen provinces, each of the size of Scotland, Denmark, Greece or Servia. This vast territory has been rescued from a state of anarchy. The slave-raiding and inter-tribal war which desolated it have been abolished; native and provincial courts have been established for the administration of justice; public works have been pressed forward; problems of taxation and of land tenure have been dealt with; and a beginning has been made with the development of a system of education. All this has been accomplished by a

mere handful of officers, hampered by lack of funds, in one of the most trying climates in the world, and in the midst of physical discomforts and deprivations of every kind. The whole system has been based on the principle of administration through the native rulers, and of respecting and preserving so far as possible native institutions and usages.

Mr. Morel is widely known as the secretary of the Congo Reform Association and the editor of *The African Mail*. His knowledge of African conditions is extensive, and his disinterested labours on behalf of the natives of that country make whatever he says regarding matters affecting their welfare deserving of respectful attention. He recently visited Nigeria, and recorded his impressions in a series of articles that appeared in *The Times* newspaper, and are republished in the present volume. Mr. Morel is a keen observer, and is never in any doubt as to what he thinks. He is successful in conveying a vivid impression of the country and its problems. It has to be borne in mind, however, that his visit did not extend beyond three months, that he was ignorant of the language of the country, and that his views are almost necessarily coloured by the opinions of those with whom he was most closely associated.

The book is a noble protest against all attempts to exploit the African native in the supposed economic interest of the white races. But Mr. Morel sees a peril no less real and great in the influences, springing often from the highest and most unselfish motives, which tend to deprive the African peoples of their racial identity and so minister to their undoing. The advent of the white race has brought to the country certain immediate and obvious benefits. But what of its ultimate result? Will its influence slowly, subtly, inevitably eat into the heart of Nigerian homes and destroy their happiness? Will it weaken social ties, undermine the foundations upon which life has been built in the past and dig the grave of morality? Will the new forces ultimately break up the culture and healthy industrial life of the country, and "convert its peoples into a troubled, shiftless mass, hirelings, bereft of economic independence and having lost all sense of national vitality"? These are the questions which Mr. Morel asks with genuine and justifiable concern. The impact of Western civilization on native life, unless the dangers are carefully guarded against, seems to him likely to produce these disastrous results; and among the forces that tend towards denationalization he reckons missionary work. "It is intolerant of native customs; native religions irritate it; native law it regards with contempt."

It may be frankly admitted that missionary workers in the past have shared in the general failure to understand and grapple with the difficult and complex problems involved in the contact of Western civilization with less advanced races. But Mr. Morel does not seem to be aware that the best missionary opinion at the present day is in cordial agreement with the views for which he is contending. He will find them expressed with the utmost

emphasis in the report of the Education Commission of the Edinburgh Conference. The most far-sighted missionary leaders are alive to the magnitude and difficulty of the task of making missionary effort among primitive peoples conform to that larger understanding of the problems involved which has come with the advance of knowledge and growth of experience. In virtue of its disinterested aims, the missionary movement may become one of the most powerful factors in securing the very ends which Mr. Morel desires. It is to be regretted that, while he pays a wholly deserved tribute to the British officers who are grappling with problems of extraordinary difficulty under the most trying conditions of climate and physical discomfort, he has no sympathy with his missionary fellow-countrymen who are facing a task no less difficult under similar conditions and with inferior resources.

Mr. Morel's chief quarrel with missionary work, however, is on the subject of Mohammedanism. He repeatedly sounds the praises of Islam and contrasts it with Christianity in Africa to the disadvantage of the latter. It may be readily admitted that Islam is a higher type of religion than paganism, and that among heathen peoples it tends to give a new strength and dignity to life. But it would be a mistake, as Captain Orr points out, to suppose that its influence is wholly beneficial. "Its appeal to his (the pagan's) sensual nature is not without its effect. The very civilization which Islam brings teaches its vices as well as its virtues." Mr. Morel draws an attractive picture of the civilization of the Mohammedan provinces of Northern Nigeria. On its material side it is without doubt highly developed. But before the advent of British rule the condition of the country was appalling. A reign of terror prevailed, massacres were incessant, slave-raiding against pagan tribes was a leading occupation, and the administration was hopelessly corrupt. One who knows the country well has said that the state of things was "black to the pagan grey."

Mr. Morel contends that Islam is better adapted to the African than Christianity, apparently on two principal grounds. The first is that Islam is less of an alien faith, while "Christianity in West Africa either cannot be divorced, or cannot divorce itself, from Europeanism and the twentieth century." It is further heavily handicapped by being the religion of the imperial race, which is necessarily separated by an unbridgable gulf from the peoples over which it rules. The statements contain a measure of truth, and the difficulties which they suggest demand far more earnest thought than they have yet received. The wise solution, however, would seem to lie in a fresh consideration of the means by which Christianity may best be adapted to the conditions of primitive peoples, and not in surrendering these peoples to a faith so sterile and morally inferior as that of Islam. Moreover, in spite of the disadvantages under which it has laboured, Christianity has given convincing evidence of its power to elevate African races in such mission fields as Uganda, Livingstonia and South Africa, in the latter of which repeated testimony to its good effects has been borne by impartial Government Commissions.

We may also quote the opinion of Sir Harry Johnston, who knows Africa as a whole as few men do. In a notice of "The Great Plateau of Northern Rhodesia," in the *Journal of the African Society*, he says: "The evidence in this book, as in all other conscientious works on Africa well founded on direct personal observation, shows that the mission schools are creating an educated class of civil servant, of skilled artisan, telegraph operator and agriculturist, who will be of inestimable advantage in the future development of negro Africa. . . . Practically nothing of this kind comes from out of the teaching of Islam. . . . I have known personally so many negroes that were really good men and women through and through as the result of having been educated by missionaries that I can never admit the failure of Christian missionary effort."

The second ground on which Mr. Morel is disposed to favour Islam is that "the physiological requirements in the present age of the Nigerian forest peoples in their struggles with the forces of primeval nature" make polygamy a practical necessity. That polygamy tends to an increase of population is a mere assumption, and Mr. Morel adduces not a particle of evidence in support of it. We have grounds for believing that the facts point the other way, and that among the Hausa people there is a serious check on the growth of population. In the days of war and slave-raiding polygamy was a possible system, but the abolition of these practices under British rule has resulted in the equalization of the sexes. The immediate result is that the older and richer men are able to secure a number of wives and none are left for the younger men. This leads to disastrous social results. Mr. Morel's opinion, moreover, is in direct opposition to the views of many of the most competent authorities. Dr. Seitz, a recent Governor of the Cameroons, has stated that polygamy, "apart from the other injuries it inflicts on the whole life of the natives, is one of the chief causes of the smallness, and the slow increase, of the population of the country." Statistical inquiries conducted in a district in German East Africa showed that from 372 monogamous marriages, there were 406 children, while 169 polygamists having 375 wives had only 296 children.

In spite of his predilections for Mohammedanism, Mr. Morel seems willing to allow Christian missions a free hand among pagan peoples. But he appeals to the British Government to prohibit their work in the Moslem provinces of Nigeria, and to the Christian Church to appreciate the justice of his contention. Missionary societies should be, and for the most part are, prepared to pay due regard to the difficulties of a Government administering an enormous and unsettled territory with the constant risk of fanatical outbursts. Captain Orr, whose attitude to missionary work is much more favourable than that of Mr. Morel, points out that the first impressions made by the advent of the new rule are of supreme importance, and that while a political officer, if he is lacking in tact, can be immediately removed, a missionary is less subject to direct control. This certainly points to the need for great care in the selection of missionaries who are allowed to work in this difficult field. But total prohibition is a more serious matter. Mr. Morel contends that the assurances

given by the High Commissioner to the Emirs at the time of occupation, that their religion would not be interfered with, conveyed an implied pledge that missionary work would not be allowed in the Hausa States. There was, however, at this very time a band of missionaries at Girku, and no demand was made by the Moslem chiefs for their expulsion. Moreover, Sir Frederick Lugard in his report in 1905–6, announced the transference of the headquarters of the mission to Zaria and its probable extension to Kano and Kantagora, which he could hardly have done if he had felt the presence of missionaries to be contrary to assurances he had given to the Emirs. Mr. Morel also makes a great deal of an interview he had with the Emir of Kano. No one would expect the Emir, however, to say he wanted Christian missionaries, and he may perhaps have had a shrewd suspicion that in deprecating their presence he was giving the answer which would be most acceptable to his visitor.

Is it quite certain, however, that missionary work must create additional difficulties for the administration? May it not be a help? It is true that it is, and must be, a disintegrating force. It sets children against their parents. It declares war on many existing customs and institutions. But though it is a revolutionary force, its influence is not direct. It implants principles which will ultimately transform society, but it seeks to win and not to coerce. Mr. Morel does not seem to recognize sufficiently how great an upheaval in the social life of the people is caused by the mere establishment of European rule. The abolition of slave-raiding, the putting down of abuses, the limitation of the powers of the chiefs, constitute a far greater interference than the advent of missionaries. Western civilization and Western ideas have intruded themselves and cannot be kept out. Missionary work represents Western civilization in its highest and most altruistic form, and it is surely to the advantage of the administration that this higher side of civilization should be understood by the people. The medical and educational work of missions is a strength to the Government. Moreover, missionaries obtain a far more thorough knowledge of the language and inner life of the people than most Europeans in the country, and the existence of such a class is highly desirable in view of the increasing influx of traders, prospectors, engineers and artisans, many of whom do not take the trouble to gain a real understanding of the people. Against Mr. Morel's assertion that the presence of missionaries in Moslem territories is like a man smoking a pipe when sitting on a barrel of gunpowder may be set the fact that missionary work has now been carried on in the Hausa country for twelve years and that it has given rise to no trouble, and no disturbance of any kind.

Both the volumes which we have reviewed reveal a profound sense of the responsibility and difficulty of the task that Great Britain has undertaken in Nigeria, and view the future with courage, but also with a measure of misgiving. It is greatly to be desired that in facing this great and responsible task there should be sympathetic understanding and cordial co-operation between all those who are seeking to promote the welfare of the people.

SOUTH AFRICAN PROBLEMS

Black and White in South-East Africa. A Study in Sociology. By Maurice S. Evans, C.M.G. London: Longmans. 6s. net. 1911.
The Land of Good Hope. By the Rev. Herbert Moore, M.A. London: S.P.G. 2s. net. 1911.
Studies in the Evangelization of South Africa. By G. B. A. Gerdener, M.A. London: Longmans. 2s. 6d. net. 1911.

Mr. Evans introduces us to "a white oligarchy, every member of the race an aristocrat; a black proletariat, every member of the race a server; the line of cleavage as clear and deep as the colours." And the Blacks very greatly out-number the Whites. In the province of Natal there are eleven black men for each white man. Indians and coloured people are not included, but they alone out-number the Whites. In Durban, the principal town of Natal, black men are probably twice as numerous as white men. Taking the whole of Africa south of the Zambezi, the proportion is not very different from that of Natal, though probably a little more favourable to the Whites. And civilization increases the fertility of the black race. The Health Officer of Natal estimates that the native population of that province will double itself every thirty-seven years. In Cape Colony, the native population is said to double itself every twenty-eight years. Sir Godfrey Lagden says that the population of Basutoland doubles itself in a little less than twenty years. It is fair to take an easy average of thirty years as the time which the black people south of the Zambezi will take to double their numbers. These are astounding figures! And they cannot be materially modified.

The problem of South Africa, before which all other problems sink into insignificance, is how to provide for the inevitable development and just ambition of the Blacks without, at any rate, retarding the progress of the Whites, and, if possible, by making Blacks and Whites contribute together to the true welfare of the country.

And this, in merest outline, is the problem that Mr. Evans sets himself to solve. He is a courageous man. But he brings to his task, not only courage, but wide experience, keen perception, clear judgment, and an evident sympathy with all that is good in both Blacks and Whites. It is impossible to do justice to this book in the space available for a brief review. It is not too much to say that it is the greatest book that has been written on the native problem in South Africa. That will probably be admitted even by those who differ from its main conclusion. No student of this question can afford to be without it, nor will be content to read a borrowed copy. Indeed, without the clear and extensive view that Mr. Evans gives us, the missionary problem of South Africa cannot be wisely handled. And from the missionary standpoint alone, though Mr. Evans deals with missions incidentally, it is the most valuable book that South Africa has produced for half a century.

One is offended by the somewhat high-flown English of the early pages. And, notwithstanding apparent revision by a more literary hand, faults have been allowed to remain. But they are not of great importance. All through the book, the Zulu word for "men"—*abantu*—is used in mistake for the word "Bantu," which the philologists have coined to describe the numerous African tribes that are linked together by affinity of language and have no race-name for themselves. But it is a thankless task to point out minor mistakes in a book so excellent. One soon realizes that the author is not a literary man, but a business man, who, having probably made a competence as a successful merchant (such a man could hardly have failed), has taken his well-trained business mind into public affairs, and, having had much experience in the Natal Parliament and on the Natal Native Commission, has made the native problem the study of his life. If South Africa has many such sons this problem will be solved, gigantic as it is. And one soon forgets literary criticism as one moves steadily and resistlessly forward, under his guidance, in the study of this complicated and enormous problem. The author sees, and makes us see, that this is not merely a problem of South African, or even of Imperial interest, but one of world-wide importance.

It would be easy to write interesting paragraphs on any of the main themes of the book, such as tribalism, the native land question, native labour, past policies and present theories in native administration, and the Asiatic and coloured sub-problems. But the chapter on "Missions and Education—the Altruism of the White Man," is of predominant interest to us.

The author is a stout defender, but a just critic, of missions. "Missionary effort," he says, "is the only force which has yet, in any direct way, attempted the education and the uplifting of the Abantu people." The influences of European civilization are many, and they all tend to awaken the individuality of the communistic native, resulting often, at first, in a relaxation of wholesome restraints and an assumption of liberty that degenerates into licence. These disruptive influences are held somewhat in check by the authority of a social system that suited the black race in its old environment. But the changes due to contact with the white man are destructive rather than constructive. Nothing is built up to take the place of the old wholesome restraints. In the changes due to the missionary, on the other hand, religion and morality replace the checks that are weakened or destroyed. The writer sees among missionaries a growing recognition of what was valuable in the old life; a tendency to weave the good and the beautiful into the new fabric; and an "endeavour so to study the people as to take advantage of, and not run counter to, their racial genius." "The missionary," he says, "stands to the native for religion and education; for all the help he may get to make his life cleaner, more moral, and more in keeping with the ideals of the white man at his best. And as it is in the position of this single altruistic force that we have to regard the missionary, we can surely hardly over-estimate his importance as a factor in our inquiry." He deals trenchantly with those who decry the Christian

native, and those who assert that the educated natives revert to the blanket. He tells us that at the time of the Zulu unrest, the missionary was a bulwark to a shattered and fast-disappearing faith in the white man, and that the service thus rendered to their race can hardly be too highly estimated. His arguments against those who are willing to tolerate some teaching of religion, but say that "an educated nigger is a spoiled nigger," are crushing—all the more crushing because of the dignified restraint that always runs through his statements. He pleads for the strengthening of the hands of "the more enlightened missionaries, who desire to adopt a broader conception of their work," who "are guided by a knowledge and appreciation of the good that is in the natives, and who recognize that the advance may be on different lines to those we are accustomed to." Elsewhere he gives us a glimpse of "the more enlightened missionaries." They are those who have come to realize that it is not enough merely to swell the numbers of those who profess Christianity, but that the whole life of the native must be taken into account; and that the necessary character-building includes morals, cleanliness, thrift, industry, and better methods of agriculture and housing. They are the men who are feeling that a grafting-on of a foreign creed and civilization is not enough, and that much which was good for the white man will find no place in the African type of Christianity that is to be evolved.

Mr. Moore's handbook is intended for the Study Circles of the Society for the Propagation of the Gospel. It is well printed and beautifully illustrated. In style and finish it is a model of what such books should be, and it contains much useful information for young people who are interested in the work of the S.P.G. The faults of the book are a superficial knowledge of the native; a tendency to make general statements that are true only of particular areas; and occasional inaccuracies that are evidently due to hurried writing. It is stated, for instance, that in South Africa the time of rest for plants is in the summer, when there is not moisture enough for the plants to grow; that the puff-adder comes at you from behind; that there is no jolting and jumping as the ox-wagon passes over the stony, rock-strewn tracks; that as the Bantus came south the Bechuana turned westward — as if the Bechuana were not Bantu! In writing pp. 122 and 123 there was apparently some curious distinction in the mind of the author, between the "religious sense," which he speaks of as being imported into the African, and "the instincts of religion" or "the feeling after God," which he takes to be natural to all men. But notwithstanding a certain superficiality of investigation and thought, the book may be confidently placed in the hands of young people interested in the S.P.G.

"Without the least fear of contradiction," Mr. Gerdener tells us in the introduction to his *Studies in the Evangelization of South Africa*, South African missionary problems and positions are more complex and difficult than those of any other field. He scolds other writers for their ignorance and the unimaginable harm they have done by "rushing into print about South African men, matters, and methods," and modestly intimates that his book is a "frank

attempt to replace the amateurish, parochial point of view by a statesmanlike, national consideration of missionary aims and methods." We are prepared, after that, for the dogmatic rather than the judicial. And we get it.

Yet the book indicates wide reading, though within narrow grooves. One feels that the writer could have done better work if he had taken more trouble. He correctly interprets missionary opinion in South Africa when he pleads, as he often does, for a spirit of unity, or at any rate, co-operation, in general missionary work; and suggests the formation of separate Churches for the language-areas of South Africa on interdenominational lines — Churches that shall be broad enough to include all denominational differences that deserve permanent recognition, Churches "separated from the European Churches, national in every way, by and for their own people." He is voicing an opinion that is steadily growing among South African missionaries, too, when he urges the home boards to surrender some of their jurisdiction to a South African board of arbitration, appointed on a proportional basis and invested with power to act in such matters as delimitation of territory and the exercise of discipline. We recommend students of South African missions, and especially members of missionary boards, to read this book, and to forget the *ex cathedra* tone of the author, the disorderly thinking, and the unmeasured terminology. There is no hint in the book of any expert knowledge of natives, but it deals with questions that will, before long, appear on the agenda of every missionary board.

JAMES HUDSON TAYLOR

HUDSON TAYLOR IN EARLY YEARS: THE GROWTH OF A SOUL. By Dr. and Mrs. HOWARD TAYLOR. London: Morgan & Scott; also, China Inland Mission. 7s. 6d. 1911.

THE story which is told in this volume closes with the year 1860, in the course of which failure of health compelled James Hudson Taylor, then in his twenty-ninth year, to leave his promising work in the hospital at Ningpo and sail for home. It opens with the year 1776 when, on his wedding-day, the great-grandfather of the hero of the narrative was "born again" in a manner as quiet as it was remarkable. Not until the fourth chapter is reached does the record of Hudson Taylor's own life begin. Thus the volume before us is eminently a leisurely biography, and this is a quality entirely in keeping with its purpose. For the title and sub-title might, with almost more justice, stand upon the title-page in the reverse order. It is "the growth of a soul" that the authors have set themselves to portray: to this purpose everything else is subordinated, and while gratifying the interest of the lovers of pedigree the

opening chapters are skilfully designed to create the atmosphere in which alone the study of so sacred a topic should be undertaken.

It is not simply as a spiritual biography, however, that this book is offered to the public. Not only is the authors' desire to convey a lesson quite discernible in their pages, but it is openly acknowledged in Mr. Hoste's introduction. They have written, he tells us, with the earnest hope that their narrative "may be of practical service in illustrating and emphasizing the fact that, for the purposes of Christian work, personal character, formed on truly Christian lines, is the most important factor; further, that the formation of such a character largely depends upon the choices made by the individual concerned in the opening years of life." After this frank admission it would scarcely be fair criticism to judge the book by the strictest standards of the biographer's art. We do not mean that it cannot stand such criticism, for it is written with a literary skill which prevents even its didactic motive from seriously impairing the simple human interest of the story. But the real value of the book lies, as the authors intended, in the lesson which it may help to teach—not perhaps most of all in the obvious, if often forgotten, lesson which Mr. Hoste describes, but rather in the reflections which it provokes as to what are the "truly Christian lines" on which personal character ought to be formed.

Among the impressions awakened by "Edinburgh, 1910," the deepest was that of the hopelessness of a conquest of the world for Christ until the Church learns to throw herself in "naked faith" upon the unfathomed resources of God. Now Hudson Taylor's life was full of instances of just such naked faith. We are not thinking here of the special applications which his thought led him to make of the spirit of faith, or of the principles of organization which he worked out for the China Inland Mission. These may well be open to criticism. As has been pointed out in the report of the Commission on the Home Base (*World Missionary Conference Reports*, Vol. VI. p. 210.), the principle of faith is as much involved in the methods of the more usual type of missionary society as in those of the so-called "faith missions." The burden of faith which the latter threw upon the missionaries in the field the former threw upon the executive committee of the society. But when the missionary is a Hudson Taylor, the burden is shouldered and faith is prevailing. Is it equally so with the average executive committee? Is it so with the society or the Church for which that committee acts? Is there in the Church at large anything approaching an adequate idea of what "naked faith" means? Does not the principle of anxious calculation tend to freeze the very fountains of Christian life?

It is because the only answers that can be honestly given to these questions are so distressing, that we specially desire to commend the book under review to the prayerful study of every Christian. The story of the China Inland Mission is reserved for the next volume of the biography, and here we see only the youthful ventures of a growing faith and the tentative gropings of the early years in China. But the faith, if sometimes crude, was very real and

abundantly honoured by Him on whom it rested, and the very immaturity of its youthful strength makes it only the more provocative of helpful questionings. What particularly arrests the reader's attention is the unusual degree in which Hudson Taylor is impelled, not to be guided by circumstances, but to defy them. The average Christian is prone to regard the beckoning finger of circumstance and opportunity as the surest index of his Father's will. If a pass lies invitingly open between the mountains of difficulty, he is apt to take for granted that it is by this route that he is meant to journey. But the assumption is a dangerous one if our Lord's words about moving the mountains were not idle rhetoric, and certainly it was not shared by Hudson Taylor. Of how many of his undertakings it might be said that he "went up by revelation"! There would come first, through seasons of prayer, a belief as to what the Lord intended him to do. Thenceforward it would be with him as though he were saying: "Lord, if it be Thou, bid me come unto Thee upon the waters." Let there be but the slightest yielding of adverse circumstance, confirming his belief into conviction, and he would step forth, nothing doubting, although all else might remain a trackless waste of waters. But there was one necessary pre-condition of this Spirit-guided life—an absolute surrender of will and a passionate longing for the highest. Such was the story of Hudson Taylor's early life as a whole. The key to it was an unfaltering conviction—which came in response to an act of very definite surrender and which never wavered before the pressure of seeming impossibilities—that he was called to go to China. Such was the story, too, of that life in its smaller details. And yet Hudson Taylor was not above revising his first impressions of God's leading when circumstances proved persistently and strikingly adverse. There is in the present volume at least one recorded instance of this (cf. pp. 387, 418). Are there many, one wonders, left unrecorded? The authors' comment upon the incident is that the closed door is as much God's providence as the open, but we feel that this phrase rather describes the difficulty than solves it.

We have remarked that, unquestionable as was the strength and sincerity of Hudson Taylor's faith, it was, at least in these earlier years, not free from the crudeness of immaturity. For evidence we refer to his attitude towards mediate instrumentality. On the first occasion of his peril by water he could not feel that he was trusting God until he had given away his life-belt. And yet he had no compunctions about gathering together other means for keeping himself afloat! Possibly something of the same confusion of ideas mingles with the nobler motives of his earlier resolve to test his own faith by refraining from reminding his employer when his salary should fall due, and again by deliberately rejecting the two visible human (?) channels of support during his projected stay in London. Yet what should chain our attention is not the perhaps mistaken form of his ventures of faith but their daring sincerity. Because they were so genuine, the Heavenly Father honoured them by most striking answers to their appeal, and the incidents will linger in the mind of

every reader as full of instruction and encouragement. With a quotation from a letter written by Hudson Taylor on the eve of the last-mentioned venture of faith, we close this most inadequate notice. "I think I have never enjoyed such peace of mind as lately. And the reason is that instead of looking at circumstances I leave myself in the hands of God." In these words the lesson of this book lies enshrined, and it is the lesson which the Church needs to-day in face of the overwhelming burden of its world opportunity.

SIX BOOKS ON MEDICAL MISSIONS

THE FOREIGN DOCTOR: A Biography of Joseph Plumb Cochran, M.D., of Persia. By ROBERT E. SPEER. New York: Fleming H. Revell Company. $1.50 net. 1911.

A MAN IN SHINING ARMOUR: The Story of the Life of William Wilson, M.R.C.S. and L.R.C.P. By A. J. and G. CROSFIELD. London: Headley Brothers. 3s. 6d. net. 1911.

THE LIFE OF DR. ARTHUR JACKSON OF MANCHURIA. By the Rev. ALFRED J. COSTAIN, with Preface by the Rev. W. WATSON. London: Hodder & Stoughton. 2s. 1911.

BEYOND THE PIR PANJAL: Life among the mountains and valleys of Kashmir. By ERNEST NEVE, M.D., F.R.C.S. (Edin.). London: T. Fisher Unwin. 12s. 6d. 1911.

DOCTOR APRICOT OF "HEAVEN-BELOW": The Story of the Hangchow Medical Mission (C.M.S.). By KINGSTON DE GRUCHÈ. London: Marshall Brothers. 2s. 6d. 1910.

IN THE SHADOW OF THE DRUM TOWER. By LAURA DELANY GARST. Cincinnati: Foreign Christian Missionary Society. 50 cents. 1910.

IN virtue of its intrinsic value and its broad outlook, Dr. Speer's book, *The Foreign Doctor*, claims the first place in this review. It transports us to Northern Persia, an unrestful region with a Russian background, where Turk, Persian, Kurd, Armenian, Jew, and Nestorian act and react upon each other. Round the attractive home-life of a party of missionaries of the Presbyterian Church in the United States of America centres the story of "the Hakim Sahib"—son, husband, father, doctor, missionary, administrator, peacemaker, and diplomatist; a quiet, gracious, unselfish man of pervasive influence. Joseph Plumb Cochran, as revealed in this able biography, went far towards attaining the ideal of what a medical missionary should be. The author has a keen eye for missionary "values," and makes a considerable and welcome addition to the policy of medical missions. His sense of proportion is sometimes at fault, and leads him to weary the reader with details. It is to be regretted that a book of nearly four hundred closely printed pages, of value to students, should be issued without an index or analysis of contents.

The *Man in Shining Armour* fought the good fight first as a medical missionary in Madagascar, and then—for the last eight years of his life—

as secretary in London of the Friends' Foreign Missionary Association. The book discusses no questions of policy and has little literary merit. Nevertheless it will be welcomed and read. The novelty of the scenes of Malagasy life, and the stirring incidents of the French invasion and the rebellion which followed it, lend a charm to the simple portrayal of this true knight—a man of many tastes and interests, of genial friendships, of sane judgments, of kindly humour, of untiring energy, of fearless outlook upon the demands of life. A good historical sketch of Madagascar and its missions, by the Rev. J. Peill, adds to the value of the book.

Dr. Cochran, born in a missionary house, spent practically the whole of his fifty years—for twenty-seven of which he was a missionary—in Persia. Dr. William Wilson worked in Madagascar for twenty years. *The Life of Dr. Arthur Jackson of Manchuria* records a missionary service compressed into ten short weeks. The tragic death, in January 1911, of the brave young medical missionary of the United Free Church of Scotland who volunteered for plague duty at Moukden stirred the whole civilized world. His heroism was manifested in a sphere which thousands who cared nothing for foreign missions could apprehend. The words of the Chinese Viceroy by Jackson's grave were quoted and requoted in the secular press. Now the brief life-story has been written. In spite of its reserve and quiet dignity, the note of the book is one of disciplined and joyous vitality. There is no pause in development, no hesitancy in outlook, no wavering of will. Sunny, single-minded, pure-hearted, whether at home, at school, at the university, or in hospital, Arthur Jackson went right forward with inspiring directness and strength. All his life is harmonious, consistent, until the tragedy of its sudden end. Yet even here the note is life, not death. The force of the book carries forward. Arthur Jackson, in dying, lives.

Beyond the Pir Panjal is a handsomely bound volume of some three hundred pages, illustrated by a number of beautiful photographs. In the midst of descriptions of exquisite scenery (Dr. Neve's colour-sense gives unending pleasure to his readers), records of mountain ascents, glacier expeditions, and journeyings in Central Asia, accounts of curious native customs (notably the Hemis demon dance in Tibet), and notes on matters of zoological and botanical interest, is set a record of missionary work. Five out of the twenty-three chapters deal directly with this subject—medical work in camp, the Kashmir mission school, the story of the mission hospital in Srinagar, where Dr. Ernest Neve joined his brother in the C.M.S. Mission in 1886, and a valuable chapter in which the influence of medical missions is discussed. The main use of the book, unlike *The Foreign Doctor*, will lie in the region of missionary apologetic rather than in that of missionary administration. Its virile outlook, its picturesque language, its many-sided interests, its attractive form, and its unvarying and convincing earnestness will commend its missionary message in circles hitherto untouched.

The slender and almost whimsical chapters of *Dr. Apricot of "Heaven-Below"*

only merit inclusion in this notice because behind them lies the solid work of Dr. Duncan Main, of the C.M.S. Medical Mission at Hangchow. The book, though avowedly popular and amusing, is not lacking in spiritual purpose. The serious student will be rather provoked at the inaccessibility of facts, and the persistent translation of Chinese names.

The reviewer is almost impelled to offer an apology for intrusion as he reads the brief and intimate sketch of the home-life and mission work of Dr. Macklin of Nanking—*In the Shadow of the Drum Tower.* The charming personality of husband, wife, and children stands out against a background of strenuous and fruitful labour. Missionary work wears its most attractive aspect, though the cost and sacrifice are not veiled.

It is striking to note that, omitting Dr. Jackson, the five medical missionaries before us have given a total of one hundred and thirty years' service: three of them—Dr. Duncan Main with a record of thirty-one years, Dr. Macklin with a record of twenty-seven years, and Dr. Ernest Neve with twenty-six years—are strenuously serving still.

These volumes, representing extensive work in two continents, amongst pagans, Moslems, Hindus, Confucianists, and Buddhists, effectively exhibit medical missions as one of the largest assets of the Church in her world enterprise. Has the value of this missionary agency been fully utilized, or are its resources still in part unexplored?

On the professional side, where educational missions are only struggling towards attainment, medical missions may be said to have arrived. Few men, few mission boards, if any, would now endorse the conscientious action of Dr. William Wilson, who postponed the completion of his medical course for years because he was so badly needed in the field. Nowadays, the missionary doctor goes out with full qualifications, and spends his furlough in taking some specialized course. Mission hospitals, whilst maintaining due regard for economy and simplicity, are rapidly improving their equipment, and show results, especially on the surgical side, which win admiration from the profession at home. The training of native men and women as hospital assistants and nurses respectively has at least been seriously begun. Larger possibilities in the training of native doctors will follow as union medical schools develop work. Outlying dispensaries have for the most part been brought under qualified supervision.

In relation to non-Christian peoples, medical missions have also reached fruition. No missionary agency has been so influential—as the volumes before us demonstrate—in contact with uncivilized or semi-civilized governments; none has played so large a part in promoting peace and good-will, in ameliorating social and economic conditions, in relieving the suffering of uncountable thousands, in spreading a knowledge of the simpler truths of the Gospel and embodying its spirit in action, and in generally breaking down prejudice and opening the way for advance. It is also a fact that in land after land—the most notable instance is perhaps that of the C.M.S. Mission

in Central Persia—the nucleus of the first Christian Church has been gathered through medical work, and clusters closely round the hospitals.

It seems, however, to some—the present reviewer amongst the number—that an agency so potent amongst non-Christian peoples has capacity for equal development on the other side. When too little is done for the physical development of Christians of the first generation, leaders are apt to be lacking when in the second generation the Church is in special need. Industrial missions, and occasionally educational missions—as Dr. Neve shows in his report of Mr. Tyndale-Biscoe's work at Srinagar—have addressed themselves to the task, but notwithstanding their signal equipment medical missions have for the most part concerned themselves with the pathology of the heathen rather than with the hygiene of the Christian Church. It is heroic, and it is Christian, to face the plague at Moukden, the cholera at Srinagar, the horrors of opium at Hangchow. But the Churches in the mission field need increasingly the best doctors and their skill to check the ravages of tuberculosis, to reform health habits with quiet tact, to build up home-life throughout the Christian community, until fatherhood, motherhood, boyhood, and girlhood grow healthy, because disciplined and pure. Through such Christian channels the influence of the medical missionary needs increasingly to flow.

Whilst the stations are happily rare in which the medical mission is run as a separate department touching the general and educational work of the mission at the fewest possible points, it is certainly true that great gain will result when through a clearer outlook and a stronger policy medical work is more closely incorporated with the rest. Such incorporation would involve on the one hand a fuller recognition of professional standing and on the other more readiness to surrender it. A fuller place for lay-leadership would have to be allowed than is general in some missions, and a more generous recognition of ministerial responsibilities would have to be cultivated than comes readily to every doctor's mind.

In *The Foreign Doctor* we have a remarkable instance of what has actually been attained. Dr. Cochran, notwithstanding his high record of unsparing professional devotion both in the hospital and out of it, was in the heart of the general administrative work of the mission, every part of which was indebted to his far-sightedness and sympathetic wisdom. It is recorded of him that when supplies from home ran short he was always ready to vote money to other agencies in the mission as more needy than his own. It is impossible, in view of the books before us, to doubt that there are already other doctors who mean as much to their missions as Dr. Cochran did to his. Yet those who, like the writer, have some acquaintance with the work of composite mission stations will admit that, speaking generally, a closer incorporation on lines of mutual understanding would result in better work.

In none of the volumes before us is consideration given to the woman doctor and her work. Dr. Neve refers sympathetically to the women's hospital at Islamabad ; there is an allusion in Dr. Cochran's life to the fact that he had

a woman colleague. All we have said as to the noble results of medical missions applies equally to the women's side of the work, and there is at this present time of perilous unrest an even great erneed that the woman doctor should address herself to the needs of the women in the Christian community. Their needs will never be adequately understood until medical women in the heart of the general administration of the mission are prepared to interpret them.

CHRIST AND HUMAN NEED

CHRIST AND HUMAN NEED. Being Addresses delivered at a Conference on Foreign Missions and Social Problems, Liverpool, January 1912. London: Student Volunteer Missionary Union. 2s. net.

AN ordinary Report of an ordinary Conference is of little value except to those who were present at the meetings. It is otherwise with the volume before us. It creates, for those who like the present reviewer were unable to attend, the atmosphere of the Conference itself, and omitting details of merely passing interest records weighty utterances worthy of permanent remembrance. It is not, in fact, a collection of mere addresses, but a book grappling closely with a great problem, with one concrete message given through many minds.

The Conference on Foreign Missions and Social Problems is the embodiment of a great idea, so novel that it was received at first with doubt almost amounting to suspicion, yet so obvious that, when once it is adequately presented, its failure hitherto to dominate the Church continuously is difficult to explain. Like much that is characterized as modern thought it is merely primitive and apostolic, a revival of the old single line of truth lived out perfectly in Galilee and projected from Jerusalem through Judæa and Samaria unto the uttermost parts of the earth. The Liverpool addresses effectually demonstrate the fact that the unity of the problem of human need as taught at the Conference will avail to lay that ghost of rivalry which at times has haunted the claims of home and foreign missions. Better still, the clear thinking and fearless speaking must tend to dislodge the Church from complacency in past or present efforts to counteract the effect of social evils at home, instead of penetrating to the causes which underlie them.

Social problems are represented by five published addresses: "Human Brotherhood," by Rev. N. S. Talbot and Bishop Brent; "Social Facts and Spiritual Issues," by Rev. Harry Bisseker; "Problems of Industry and Commerce," by Rev. A. H. Gray; and "Problems of Society," by Rev. W. Temple. There may be occasional statements from which one differs; there is not a single word which one regrets. The thought of Christian brotherhood is introduced at the outset with pungent comments upon "sets" at college, and develops so steadily throughout the addresses that the grave

and unanimous recognition of the absoluteness of the Christian duty of international peace seems inevitable at the close. This is indicative of the logical sequence and inclusive range of thought throughout the book.

These trenchant and searching papers increase rather than lessen the cogency of those which follow on the foreign missions side. None who have the cause of world evangelization at heart can afford to miss Dr. Cairns' restatement of "Coming Religious Changes in the Far East" which recalls his notable work in the Edinburgh Conference Report on the Missionary Message; or Mr. A. G. Fraser's moving words on "Christ and Indian Unrest"; or Herr Missions-inspektor Axenfeld's masterly survey of "The Problems of Islam"; or Dr. Wardlaw Thompson's sympathetic sketch of "The Backward Races." But two papers—where all are good—stand pre-eminent.

One is Dr. Michael Sadler's illuminating utterance upon "Educational Work in the Mission Field and at Home." Dr. Sadler begins by illustrating existing inter-relations between education at home and abroad, and closes by characterizing in clear-cut phrases the educational systems of the various countries whose experience needs to be brought into the common stock. He finds that the modern education movement has sprung from two roots—the older policy which viewed education as a means of advancing the stability and contentment of the State, and the newer policy, initiated by the brilliant genius of Rousseau, which put first the unhampered development of the individual, even at the cost of disturbing the old social order and its restraints. The combination in practice of these apparently contradictory principles accounts for much educational unrest. Christianity—as Dr. Sadler demonstrates in a fine passage of courageous anticipation—raises the whole question to a higher plane, where mutual understanding begins to replace growing estrangement, and where the "spiritual rhythm" resulting from loyalty to spiritual ideals may ultimately prevail.

Dr. Sadler instances five different notes in the modern movement of educational thought which are "not consciously Christian," and shows what in each case Christian workers can add: to the study of child nature, which is "fundamentally Christian," a clear ideal, spiritual as well as intellectual, in the teacher's mind; to the historical method, inadequate in itself as a guide to truth, that intuitive power of spiritual perception which penetrates to "some inner core of things which is timeless"; to the method which pays almost exclusive attention to the conscious processes of the mind in acquiring knowledge, the sense of the value of the sub-conscious—the influences of worship and of corporate life; to the development of the brain, the value of hand-work as an educational discipline—"a carpenter's tasks and an artisan's up-bringing were part of the training of our Lord"; to the professional aspect of a teacher's work, the vocational—"the true teacher, giving his life to others, finds his life."

Brief reference only can be made to Miss A. W. Richardson's paper "Womanhood in the East" with its timely and stirring appeal for personal

service. An argument based on the principle that men and women form an inseparable organic whole, and that what is wrong or unfair for one half of the race must inevitably bring a nemesis upon the other, carries weight when it is illustrated by instance after instance from China, India, and Moslem lands of the deprivations and degradations of women, and of the present extraordinary awakening and liberation of thousands hitherto secluded in the East. The situation is equally charged with peril and with possibility, affecting as it does the future of whole nations. Being herself in close touch with the movement which opened higher education to Christian women in Great Britain, Miss Richardson is a sure guide in facing the pressing problems of non-Christian womanhood to-day.

It does not fall within our province to review the addresses on devotional subjects at the Conference. They are basal in their topics, and compelling in their power, the strongest strand in the great threefold cord of "Liverpool." Those who seek a new and surer foothold for service, whether at home or abroad, those who seek a fuller message to transmit by voice or pen to a life-craving Church, will do well to study, for example, Dr. Cairns' paper on "The Risen Christ," so profoundly simple and so simply profound. Its freshness in the region of Christian apologetic is almost surpassed by its tenderness and beauty in interpreting the divine meaning of the Resurrection, when "a new influx from the world of spirit comes breaking into the world of time." A line of living light is shot through time and through eternity. We apprehend, however dimly, that "all the life of this world is but a spell and a dream, and that the waking realities are eternity and God."

The Christian Church has been already enriched by the Liverpool Conference; results even deeper and wider should come from the circulation of this book. For missionaries it has a special message of inspiration, of expansion, and of hope.

THE MAHARANI OF BARODA ON INDIAN WOMEN

THE POSITION OF WOMEN IN INDIAN LIFE. By the MAHARANI OF BARODA, and S. M. MITRA. London and New York: Longmans. 5s. net. 1911.

IT is significant of the great changes that are taking place in the lives of women in the East that the wife of one of the ruling chiefs of India should have given her name and interest to an attempt to suggest new avenues of employment for her fellow-countrywomen, and that there should be a sufficient public of educated Indian ladies capable of reading and profiting by such an English book. The Maharani of Baroda, in collaboration with Mr. Mitra, has produced something that might almost be called an encyclopædia of professions open to women—that is, to English-women. The book opens with a brief summary of the growth of the "Woman Movement," which brings out the paramount importance of education and

the need of it in Indian life. It is pointed out that this education should not be of too exclusively literary a character, and in the chapter on agricultural professions open to women, stress is laid on industrial training as a preparation for such work. From co-operative dairy-farming the author passes on to describe home professions, house decorating, various arts and crafts, even poster-designing. Life within the home, however, is soon left behind, and we are told of the work of women sanitary inspectors, hospital almoners, and many other opportunities of social service open to women in the West. The title of the book is misleading, and no real description of the position of Indian women is given. It would almost seem as if the many years spent by Mr. Mitra in England had made him forgetful of the inner problems of Indian women, of the early marriage which hinders education, and of the caste restrictions which prevent free intercourse. There are occasional references to the *purdah* system, but the authors evade the whole problem of degraded and enforced widowhood which withdraws such an immense number of the younger women from their possibilities of service to the community in education and social activity. The removal of the age-long restrictions on the life of Indian women is even now taking place, but it is beset with many dangers of which the Maharani scarcely seems to be conscious.

The last chapter of the book deals with Japan and the advances which women have made in that country. Such advance is indeed worthy of imitation, but the authors of this book ignore the fact that the influx of women students into Tokyo and the entrance of other women into industrial life bring also grave moral dangers. To this, abundant testimony is borne by those in close touch with Japan to-day. With the break from the old home-life comes inevitably a break with social and religious restraints, and many a woman succumbs to temptations from which she was formerly to a great extent guarded. India also is beginning to follow the example of Japan; already the educated women in the larger cities are taking a new place in social and national life, while thousands of the lower-class women may be seen pouring out from the mills of Bombay and other industrial centres, when their day's work is over. Thus the habits of life and the ideals of Indian womanhood are already changing. If the new era of women's emancipation is not to bring chaos rather than order, licence rather than liberty, every effort must be made to strengthen character for the strain to which it will be exposed. The situation is one that calls for earnest study. The problems need to be worked out with much greater thoroughness and depth than in the book before us. We trust that they will receive the serious attention of leading Christian women in India, and that careful thought may be devoted to the means by which the new Western Christian ideals of civic life and usefulness may be combined with the traditional ideals of women's life in such a way as to develop the highest and strongest type of character.

BAPTIST MISSIONS ON THE CONGO

Congo Life and Folklore. By the Rev. John H. Weeks. London: Religious Tract Society. 5s. net. 1911.

Yakusu: The Very Heart of Africa. Being some account of the Protestant Mission at Stanley Falls, Upper Congo. By H. Sutton Smith. London and Edinburgh: Marshall Brothers. 6s. net. 1911.

An Englishwoman's Twenty-five Years in Tropical Africa. Being the Biography of Gwen Elen Lewis, Missionary to the Cameroons and the Congo. By the Rev. George Hawker. London and New York: Hodder and Stoughton. 3s. net. 1911.

Two books on the Lower Congo and one on the Upper; and all three dealing with the Baptist Mission.

Mr. Weeks is an incorrigible story-teller; and ministers who are out on the hunt for next Sunday's children's address, will take food to their larder if they fall in with Mr. Weeks's speaking animals. Uncle Remus is too well known to be of service; but these are the tales of Uncle Remus's great-grandfathers. And they are well told.

When Mr. Weeks theorizes upon the relationship of these stories to those of the American collection, he is not always convincing. That Uncle Remus is only an Americanized version of African folk-lore stories cannot be doubted by any student of the subject. But it is a mistake to suggest that the originals were Congo stories. They were common to the Bantu race. "Br'r Rabbit" is the "cunningest" of all the "critturs" in Uncle Remus; and on the Congo his place is taken by what Mr. Weeks speaks of as a gazelle. Though why he should call it a gazelle does not appear. Apparently it is because he has a better eye for Congo humanity than for game. He speaks, for instance, of a hunting party who killed an antelope and a gazelle, as if that would help us to visualize the scene. There are a score of antelopes in Africa, and what he calls a gazelle appears to be either the Diver Antelope (Cephalophus grimmi), or the Stembuck (Raphicerus campestais). And it would be of importance to students of African folk-lore if he would get the animal identified. But when he suggests that the rabbit was substituted in America, because this little animal was unknown there, he is curiously forgetful of the fact, that over the greatest part of Africa it is still the hare who is the hero of these stories.

But the folk-lore stories form only the second part of the book. The greater part consists of a well-told story of Congo native life. In the telling of that story the author has taken a hint from the folk-lore yarns. If animals talk and convey useful lessons to the people of the Congo, why should not a brass rod talk and convey useful information to the English? True, it has to be well done, or it is a failure. But then the author does it well; and wisdom is justified of her children. The brass rod is first worn as a necklet by a Congo

youth, who takes it where Mr. Weeks could hardly go; and then it is fashioned into a wristlet for another youth, with similar result. And being an intelligent rod, with penetrating insight and mature judgment, it tells in clear, simple, nervous English what it sees. And so we gain a beautiful story of the triumph of Christianity over heathenism that allures the reader on to its close.

This is a book for Sunday-school libraries, Brotherhood book-lists, and birthday presents. It is not a children's book; but a child of ten can understand it; and all childlike people will enjoy it and be the better for it.

Yakusu is a chapter in the history of the Upper Congo mission. Its author pilots us through some of the bewildering variety of tribes that people the Congo. With a pleasant vein of humour and much shrewd observation, he shows us the degradation and the dread from which African humanity is being redeemed. He lets us see the difficulties to be overcome, and the consecrated devotion that is steadily overcoming them. And he evokes our gratitude, not only for the men who have laboured and then been promoted to the higher service, but for the increasing knowledge that is making the Congo less costly in European life.

But these results have to be achieved by the reader somewhat in spite of the author. And there is danger that readers who are not sufficiently interested to plod through, may miss much that would be a distinct loss. He meanders along too much like a man with time on his hands, and some readers will feel that they have not sufficient leisure to accompany him in his rambles —especially when he drops into the superior Sunday-school-teacher style of moralizing. There is a lack of dignity and what the Scottish people call "wecht" in the book. But its great fault is failure to select, condense and arrange—a fault that is seen even in the photographs by the author. If this review can convince him that in photography and literature the picture owes much of its beauty to the part that is left out, we shall get a book of smaller size and greater vitality.

The biography of Mrs. Lewis is full of healthy human interest and pathetic passages. She left her London home first for the Cameroons and then for the Lower Congo. For twenty-five years she lived a truly Christian life—the life of a gentle, brave, unselfish woman, whose one ambition was to rescue African womanhood from the grip of fatalism and fear. And she did it well. There is nothing very extraordinary about her character—nothing heroic, or brilliant, or peculiarly skilful. But she was a good whole-souled woman, who saw her duty, and just quietly poured her love into His service. That is the charm of the book. That is why the book ought to have been written. Most missionaries' wives have children, and the work that children bring. In this they are unlike Mrs. Lewis; but there are hundreds of them who are pursuing the same gracious, womanly course. Without them the conquests would never be won. And the Master knows it. It is good, therefore, that the Church should get a glimpse of one of them.

In reading this book young people will be inspired by high ideals that

were enshrined in a humanity like their own; and older people will be reminded of the glow of the morning, before the monotonous miles had passed behind them or the dust had dimmed their eyes.

RELIGION UND SOZIALES LEBEN BEI DEN NATURVÖLKERN

Religion und soziales Leben bei den Naturvölkern. Von Dr. H. Visscher, Professor an der Universität zu Utrecht. I. Prolegomena, M. 7. II. Die Hauptprobleme. M. 12. Bonn: J. Schergens. 1911.

Der Verfasser stellt sich die Aufgabe, im Zusammenhang nachzuweisen, dass die Religion eine soziale Tatsache ist. Sie wirkt gemeinschaftbildend und gemeinschafterhaltend. Ohne diesen ihren Einfluss hätte die Menschheit sich im Kampf mit sich selbst vernichtet. Die Religion ist es, die der sozialen Solidarität ihren ethischen Charakter aufprägt. Verfasser nennt sie deshalb eine soziale Tatsache; sie ist durchaus nicht Privatangelegenheit. Privatsache sind nur ihre Aeusserungsformen. Die Religion ist eine Tatsache, die nie aus der Welt verschwinden wird. Sie gehört zur menschlichen Natur und kann nie durch die Kultur überflüssig gemacht werden. Deutlich zeigt sich ihre Beeinflussung der menschlichen Gesellschaft bei den Naturvölkern. Verfasser bekennt sich zu der Ueberzeugung, dass wir bei den Naturvölkern Spuren der Degeneration finden und kein Recht haben zu der Annahme, in den Verhältnissen der primitiven Völker den Urzustand der Menschheit wiedergefunden zu haben. Denn bei allen Völkern, auch den primitivsten, findet sich noch ein Wissen von Gott, und hinter dem Wust von Aberglauben eine reinere Gottesahnung, als der derzeitige Entwicklungsstand ihrer Religion erlaubt. Wohl aber ist Gott heute den Bekennern dieser Religionen fern gerückt, und das, was die Heiden beherrscht, ist die Furcht. Die Furcht aber kann unter keinen Umständen, wie die moderne Wissenschaft glaubt, der Anfang der Religiosität der Menschheit sein. Sie ist vielmehr eine Begleiterscheinung der Störungen des Verhältnisses zu Gott. Sie ist das Symptom davon, dass dieses Verhältnis getrübt ist, ist also nicht der Entwicklungskeim des religiösen Lebens. Diesen Eindruck hat jeder, der das Gebanntsein der Heiden unter die Furcht und die minderwertige abergläubische Religiosität, die aus ihr resultiert, von Augenschein kennt. Auch der Ahnendienst, so sehr er heute mit den primitiven Religionen verknüpft ist, kann nicht deren Anfang sein, sondern er ist eine abgeleitete Erscheinung. Er hat freilich auch bei dem gegenwärtigen Zustand dieser Völker seine soziale Bedeutung, er bindet die Einzelnen zu einer festen Gemeinschaft zusammen und unterbaut diese soziale Gemeinschaft mit religiösen Motiven. Er macht konservativ und bewahrt in dem Bestreben, die Gesellschaft auf ihrem derzeitigen Niveau zu erhalten, vor weiterem Rückschritt. Wo der Ahnendienst unter dem Drucke der Kultur zusammenbricht, ohne dass eine andere bessere Religion an seine

Stelle tritt, wird dieser religiöse Zusammenbruch das Verderben der Gesellschaft bedeuten.

Die Wissenschaft behauptet vielfach, dass in den Anfängen der Menschheit geschlechtliche Promiskuität geherrscht habe. Das entspricht aber nicht den Tatsachen. Auch bei den Naturvölkern ist die Familie die erste soziale Zelle. Die Familie, ebenso geschlechtlichen wie wirtschaftlichen Interessen entsprungen, steht im Anfang der Menschheit. Es überwiegt freilich in ihrer primitiveren Form die juristische Auffassung, und es fehlt ihr der ethische Charakter. Sie hat infolgedessen mehr einen formalen Charakter, der die Innigkeit des Familienlebens schädigt. Bei den verschiedenen Völkern herrscht bald das Vater- bald das Mutter-Recht vor. Immer aber ist es das Bestreben, dass der Stamm jeden, der zu ihm gehört, auch behält. Aus dem Mutterrecht scheint sich allmählich das Vaterrecht zu entwickeln, und aus beiden geht schliesslich die Elternfamilie hervor. Auch die Exogamie beweist, dass der fingierte Urzustand mit Weibergemeinschaft nie Tatsache gewesen ist. Wo die animistische Anschauung herrscht, ist natürlich die Auffassung von der Ehe noch minderwertig. Die polyandrische Familienform mit dem dazu gehörigen Kindermord ist nicht auf Mangel an Frauen zurückzuführen, sondern wollte den territorialen Familienbesitz intakt erhalten. Da der Naturmensch durch und durch kommunistisch denkt und lebt, so ist es Aufgabe der Mission, diesen Kommunismus, der den Arbeitstrieb, die Verantwortlichkeit des Einzelnen und vielfach die Moral zerstört, zu brechen, und der Einzelpersönlichkeit zum Leben zu verhelfen.

Das Totem verbindet die Stämme zu sozialen Gemeinschaften. Der Totemismus ist eine religiös-soziale Erscheinung, Verfasser nennt ihn sogar "eine der edelsten Erscheinungen des Geisteslebens der Naturvölker." Er einigt und verbindet die Individuen zu einem Ganzen. Auch die politischen Organisationen sind immer religiös. Die politischen Häupter werden mit den Göttern in Verbindung gebracht oder gar selbst als Götter gehalten. Politische Macht kann ihre Rechte nur behaupten durch die Unterstützung, welche ihr die Religion darbietet. "Wo daher die politische Macht das religiöse Leben knechtet, tut sie dies zu ihrem eigenen Schaden, weil sie der edelsten Lebensäusserung des Volkes Gewalt antut." Verfasser untersucht weiter die Sitte der Beschneidung, in der gleichfalls soziale und religiöse Motive zusammenwirken. Sie bedeutet einen religiösen Blutbund, durch den die heranwachsenden Männer in die Stammestradition eingeführt und auf sie verpflichtet werden. Sie schlingt um sie alle ein soziales Band der Verwandtschaft und der Brüderlichkeit. Der Charakter aller Geheimbünde für Männer und Frauen ist religiös, ihr Streben oft politisch. Solche Zeremonien wirken konservativ, um die alten Gebräuche der Väter rein zu erhalten. Der Zauberer ist älter als der Priester. Zu einer Organisation der Religionsübungen kommt es erst durch einen Priesterstand. Geheime Bünde wirken trotz mancher mit ihnen verbundenen Greuel in sozialer Beziehung oft heilsam, indem sie Recht und Gerechtigkeit üben und die Schwachen gegen die Willkür der Starken schützen.

Sie ruhen alle auf religiöser Grundlage. Tabu ist, was religiös verboten ist. Das Sittliche wird hier religiös beleuchtet. Tabu ist, was mit den Geistern in Verbindung steht. Es gibt negative und sympathische Tabus, deren Eigenschaften übertragbar sind; ferner soziale, welche dem Individuum die persönliche Freiheit nehmen. Mit besonderen Tabus geschützt sind die Häuptlinge. Mit den Tabus schützt sich die Gesellschaft auch gegen Neuerungen als gegen Dinge, die ihr schädlich sind. Aus den Tabus erwächst der Begriff des Heiligen und Unreinen.

Mit den Segnungen des Evangeliums muss bei dieser engen Verquickung von sozialem und religiösem Leben zugleich eine neue soziale Kraft in die Völker hineingetragen werden. Dazu gehört auch höhere Kultur. Damit erwächst ihnen nicht nur die "Liebe, welche alle Furcht verbannt, sondern auch die Lebenskraft, welche sie befähigt, den Segen unserer vollen Kultur zu tragen. Von dem Logos Gottes heisst es ja nicht nur, dass darin das Leben ist, sondern auch, dass dieses Leben das Licht der Menschen war."

A HISTORY OF THE BATAK MISSION

Fünfzig Jahre Batakmission in Sumatra. Von Lic. D. Joh. Warneck, Missionsinspektor. Berlin: Verlag von Martin Warneck. Geb. 3 M. 1911.

This interesting and illuminating volume is written by the master-hand of Dr. Warneck, who has already made the story of the German mission in Sumatra a missionary classic. In his indispensable treatment of animistic beliefs in *The Living Forces of the Gospel*, he has given us the background of his experience of the savage mind and methods of thought, and the way in which the Gospel message makes its appeal to the intellect and heart of primitive peoples. This volume should be read in connection with the article written by Dr. Warneck for the first number of this Review, and also his description of fifty years' work among the Bataks in the *Allgemeine Missions-Zeitschrift*, for December 1911. These two articles constitute excellent introductions to the book, or, looked at in another light, are supplementary to it.

The book before us begins by giving a long and careful history of the Mission in the island of Sumatra. It is a heroic story of pioneering work, of many discouragements, frequent dangers, perseverance, and beautiful Christian life. Of one of these missionaries it is said that he was a perfect exemplification of our Lord's beatitude, "Blessed are the meek, for they shall inherit the earth." One of his native converts recognized this truth, and said that it was only the peaceful and gracious spirit of the missionary that crushed out the evil tempers and warlike spirit of the people. There are many interesting examples of the way in which the early missionaries overcame the distrust and

superstition of the people, and in many critical situations the hand of God was clearly upon them. Even when they seemed to have won their way into the hearts of the people, and many had been brought within the fellowship of the Church, there arose violent recrudescences of heathenism, a condition that is often found in similar fields. Their small communities were also invaded by the dreaded visitation of cholera. Yet, in spite of all such discouragements, slowly, step by step, new faith won its way, and the missionaries were able to look out upon the future with ever-growing hope.

Then comes the story of the more rapid growth of the native Church, and the changed outlook of the people—distrust yielding to trust, and fear to love —until at last throughout the northern part of the island the Christian Church made its power distinctly felt in many quarters. A glance at the statistics proves the wonderful rapidity and reality of the growth. In the year 1871 there were throughout the whole Batak field but 1250 Christians; in 1911 they numbered 103,528. Well may the historian say that the latter days of the Mission manifest obedience to a telegraphic message sent by one of the missionaries to his colleagues in the single word "Forward!" The steps had all been steps of progress, and aggressive advance has been justified.

The southern section of the field is a harder one. Here the missionaries are face to face with the power of Islam, and, as in Africa, so in Sumatra, it is realized to be a very strong and powerful opponent. As one of the native teachers expressed it, "Islam is like a nut, which without is smooth and beautiful, but rotten within." The question of dealing with Islam is emphasized in the articles to which reference has been made, and one of the ablest of missionary authorities in Germany, Dr. Carl Mirbt, has just expressed the whole problem of the relation of Islam to Christianity in succinct and excellent fashion in an address delivered last October at Rothenburg.[1]

The latter chapters of the book deal with the growth of the native Church, and the problems that are thereby raised. There is a most interesting account of the progress and rapidity of advance made by the Batak churches. The missionaries have been enabled to meet most of the demands made upon them. It will interest English readers to know that the first nurse who went out to the Mission was an English lady. The present needs of the Mission are clearly summarized in conclusion, and Dr. Warneck is perfectly convinced that the one way of carrying the Gospel to a whole island is through an educated and strenuous native ministry. Already experiments have been made in the direction of leaving communities in the hands of the native pastors, and these have met with encouraging success.

Suggestive of admirable and statesmanlike method is it to note how well the missionaries appear to have stood with the Government under which they have been at work, and most generous words are spoken of the attitude of the Dutch Colonial administration to the Mission.

[1] *Der Entscheidungskampf des Christentums um seine Stellung als Weltreligion.* Von Carl Mirbt. Basel: Basler Missionsbuchhandlung. 30 Pf. 1912.

The book is illustrated by several excellent photographs. Those who are familiar with Papua will note strong resemblances between the houses of that land and those of the Bataks, though it appears that the latter are somewhat stronger in construction and possess more liberally carved façades. A good map is a valuable adjunct, but it might have been with advantage rather more clearly printed. There is an index of proper names, but a general index would have added much to the usefulness of the book. A short bibliography of literature on the Batak Mission is also provided.

MR. HAROLD BEGBIE ON MISSIONARY WORK IN INDIA

OTHER SHEEP. A Study of the Peoples of India, with Particular Reference to the Collision between Christianity and Hinduism. By HAROLD BEGBIE. London: Hodder & Stoughton. New York: George Doran Co. 6s. 1911.

THIS book, by the author of *Broken Earthenware*, is sure to be widely read, and as it is likely to influence the minds of a large number of people with regard to missionary work, it is important to consider how far Mr. Begbie has been successful in presenting the subject in a true light. While the present volume lacks some of the virtues of Mr. Begbie's former work, it has more than all its defects. Had *Broken Earthenware* purported to be a study of London and yet only referred to the work of Dr. Barnardo's Homes, or St. James's Hall, or the Oxford Mission to Bermondsey, or a hundred and one other efforts in order to jibe at them and misrepresent them, the real value of the book would scarcely have been recognized. That which was true would have been discounted by the palpably untrue. Unfortunately, less is known in many quarters of Indian missions, and many of Mr. Begbie's grotesque caricatures will be quoted as correct, as the evidence of one who has seen. The book does not treat of "the collision between Christianity and Hinduism," nor of India in any real sense, but only of the small part which is affected by the work of the Salvation Army. While Mr. Begbie writes well and wisely of this fraction of the work, he is the prey of fantastic misrepresentations when dealing with the larger field.

The whole book is written in the easy and effective journalistic style known to readers of Mr. Begbie's other works, and it is always exceedingly graphic. In spite of its defects the book is interesting and worth reading. Some of the chapters recall *Broken Earthenware*, and the industrial, social, and rescue work of the Salvation Army is well handled. Mr. Begbie is "astonished that this power of kindness has not been put to greater use among the law-makers of humanity in their hard task of elevating those great masses of men

dragging everywhere like a dead weight on the skirts of progress. Philanthropy is not a hobby of the sentimental; it is a power of unparalleled force in the mechanism of evolution." Yet, Mr. Begbie contends, it is not recognized. As in the days of Isaiah the rulers of the Jews were blind to ethical and moral forces, so frequently are rulers to-day. The Governments of this world are wanting in the religious sense, and, wanting that, overlook the most important factors in their problems, and fail time and again to rise to the opportunities presented to them. The power of the Gospel is infinitely greater than that of law or police, and marvellously less expensive and exhausting.

Much that is said on the total failure of popular Hinduism may be valuable when put in so readable a form before so large a public, as it will serve as a corrective to the nonsense spread by theosophists and would-be Hindus. The author, however, has seen nothing of higher Hinduism, nor, we presume, any of the leaders of modern Hindu movements.

The caricature of missionary teaching presented in these pages will do little harm. Few except those predisposed to welcome it will be carried away by it. "Christian missionaries have not said, 'If you believe you will be saved,' but 'If you do not believe you will be damned.' Their God is the Hindu's devil." Elsewhere we are told that they have met the Brahmin sacrifice by sacrifice, priestcraft by priestcraft, magic by magic, and pessimism by pessimism. Yet all are not so dark, and "the methods of the various missionaries differ in various ways, and some are happily so freed from the detestable and savage notion of a magic and sacrificing priesthood as to be almost as Christian as another Christian could wish"! Though this stuff will do little harm, it may, unfortunately, obscure the positive message Mr. Begbie has, and send many of his readers away disgusted and not edified. Yet he has much of value to give.

Again, missionaries are "warring and contending and competing." Surely even a hurried visit to India might have permitted a slight acquaintance with the facts. The Roman Catholic Church refuses on principle to recognize comity. The Salvation Army often does so in practice. But the other missionaries work together. Has the writer never heard of the United Church of Southern India, and does he know nothing of the strong union movements affecting every missionary body in the East? Did no whisper of the Decennial Conference reach him? Our author had only a short time in India, and his task was made none the easier by his starting without any knowledge of philosophy, theology, or Christian history—a lack apparent whenever he attempts to touch on them or on situations now existing in India on which they throw light. He has not gripped the effect of race and caste difference on the question of conversions, though he recognizes its presence. Throughout, the sympathy which has made him at times a quick learner has made him at others a ready dupe. So we get an uneven book compounded of facts well handled and fictions solemnly believed, and all stated dogmatically yet readably, with pontifical authority and genial exaggeration.

THE SOCIAL WORK OF CHRISTIAN MISSIONS. By ALVA W. TAYLOR, Professor of Social Science and Christian Missions in the Bible College of Missouri. Cincinnati: Foreign Christian Missionary Society. $1.00. 1911.

THE subject of this book is timely. The Christian conscience is being stirred effectively, and somewhat sternly, concerning social questions, and in awakening turns towards every offered guide. From the thinker who finds in a single social fact a storehouse of dynamics down to the "plain man in the street" who needs to be taught the meaning of the facts he sees, there is a receptivity which invests the office of teacher with responsibility. History shows that it is painfully possible for an awakening conscience to be either misdirected or lulled again to slumber; or even (which is worse) to be outraged by false stimulus unsparingly applied.

In response to the new demand, books both learned and simple begin to appear. The man who views them in relation to the present time will have three requirements in mind: each must be absolutely fair; each must be free from exaggeration, giving careful survey rather than impressionist sketch; each must be accurate, quoting facts which will bear investigation, giving evidence which by exactness carries weight. An added emphasis falls on these three points when the problems dealt with are those of other lands. He who discusses social questions from an inter-racial and inter-religious standpoint must balance the good as well as the bad in non-Christian countries against the bad as well as the good in countries whence missions go.

It is a matter for regret that in *The Social Work of Christian Missions*, notwithstanding the industry which characterizes its mass of heterogeneous compilations and its true desire to advance the missionary cause, these requirements are most imperfectly met. Here and there, especially in the later portion of the book, a saving clause is inserted, but for the most part blackness and whiteness are placed in startling contrast, with never a shade of intermediate grey either on the Christian or non-Christian side.

On page 19, for instance, the condition of a heathen village in India is darkly pictured, with no apparent consciousness that every sordid feature could be paralleled within ten minutes' walk of the editorial or publishing offices of this Review. Professor Taylor should also balance himself by reading the well-proportioned description of Indian village life in *The Desire of India* (chap. ii.). His contrasting sketch of an Indian Christian village is not only far removed from the actual condition of Indian Christian villages known to the reviewer, but from that of Christian villages in America and in Europe. Of course there is truth in Professor Taylor's contrast, but it is half-truth only, and that is as hard to fight as Tennyson's "half a lie."

Furthermore, the book, by a mass of careless superficial errors, makes faith in its general accuracy difficult to maintain. We read of Sir Andrew Frazier (Fraser) repeatedly, of James Moffett (Moffat), of Dr. Arthur Lankaster

(Lankester), of Ajiner College (surely Ajmere), of Pundita Rambai (Ramabai), of Professor William Ramsey (Ramsay), and of the Principle (Principal) of Blytheswood. Dr. Eugene Stock is said to be the "head" of the Church Missionary Society. We also learn that "early marriage must . . . injure the physic of the race," and that Anti-Foot Binding Societies are thriving in China. Although a chapter is devoted to education as a means of progress there is no entry in the index under "education."

A popular and well-balanced book on the social work of Christian missions is needed. We sincerely wish it had been our good fortune to find it here.

NOTES ON RECENT PERIODICALS

A Proposed Conference of Religions in Japan

The *Japan Weekly Mail* in the issues of January 20 and the following weeks contains a number of references to a proposal made by Mr. Tokonami, the Vice-Minister of Home Affairs, to hold a conference of religions in Japan. Mr. Tokonami is reported to have said that it is necessary to connect religion more closely with the State in order to give it additional dignity and to impress upon the public the necessity of attaching greater importance to religious matters. He holds that "at present moral doctrines are inculcated by education alone, but it is impossible to inculcate firmly fair and upright ideas in the mind of the nation unless the people are brought into touch with the fundamental conception known as God, Buddha, or Heaven as taught in religions." Mr. Tokonami calls attention to the dangers threatening the national life from the social and economic problems that are emerging in its life, and fears that the adoption by China of a republican system of government may have a bad effect on the minds of the Japanese people. In view of these dangers it is necessary to foster a healthy development of national thought, and to consolidate the basis of the national destiny, and this cannot be done without the aid of religion. In order that religion may exercise its proper influence on the national life of Japan, it seems to him necessary that Shinto and Buddhism should endeavour to conform to the progress of the world, while Christianity "also ought to step out of the narrow circle within which it is confined and endeavour to conform to the national polity and adapt itself to the national sentiment and customs in order to ensure greater achievements." It is desirable that all the three religions should co-operate in the promotion of the common interests of the State and religion.

The Vice-Minister therefore proposes to summon a conference of representatives of the three religions. It is clearly stated that there is no intention to depart from the policy of secular education or to attempt to introduce religious instruction into the schools. The Vice-Minister has further authorised the publication of a statement that "the primary intention in holding the conference is to direct attention to religion as a necessary means to the highest spiritual and moral welfare of both the individual and the nation," a matter which for a number of years has not been given the importance that properly belongs to it; that "no attempt is intended to unite the adherents of the several religions in one body, still less to establish a new religion," though it may "be confidently presumed that Shintoists, Buddhists and Christians alike

will cordially recognize a responsibility to act as fellow-labourers for the advancement of the spiritual and moral interests of the nation to the utmost of their ability"; and that while Shinto and Buddhism have long had a recognized place as religions of the Japanese people, "Christianity should also be accorded a similar place."

A Christian University for Japan

The *Japan Evangelist* for December contains a long article by the Rev. T. H. Haden on a Christian University for Japan. The proposal appears to have been made first at a conference of educational missionaries in 1900, when it was suggested that "there should be established in Japan, on an independent and undenominational, but thoroughly and aggressively Christian basis, an institution of learning of the highest order." The suggestion did not immediately find widespread support, but when the semi-Centennial Conference met in Tokyo in 1909, it unanimously passed a resolution declaring that "a Christian university worthy of the name should be established without delay." When Dr. Goucher, the Chairman of the American section of the Education Committee of the Continuation Committee, visited Japan a year ago, he asked the Japan Christian Educational Association the question: "What is most needed in Japan for the firm establishment of Christianity?" The Association appointed a large and representative committee to formulate a reply to this question, and the statement prepared by the committee opens with the statement that "what is most needed for the firm establishment of Christianity is a thoroughly good Christian system of secondary and higher education including a university." In giving this reply the Association is careful to make clear that it is not to be considered "as under-estimating the need, or undervaluing the results of what is generally spoken of as direct evangelistic work." The Conference of Federated Missions in Japan, meeting in January 1911, unanimously expressed its hearty sympathy with the movement, and its hope "that the Christian Educational Association will see to it that as soon as possible definite plans be drawn up for launching this most important enterprise of establishing a Christian university of the first class in Japan." The main ground on which the proposal is supported is that mission schools in Japan have failed to keep pace with the advance in non-Christian education, and that it is impossible to maintain efficient Christian education in the lower grades unless there is a proper outlet in the form of a Christian university. It is contended that the establishment of a complete system of Christian education with a Christian university as its crown is essential for the development of Christian leadership in Japan. The instruction in Government educational institutions is given from a point of view and in an atmosphere that are almost wholly anti-Christian. If the atheistic, pantheistic, and agnostic views which are dominant in Japan are to give place to a Christian view of the world, there must be raised up a band of thinkers and scholars such as only a Christian

university can provide. The establishment of a Christian university seems also to be the only means of providing an adequate Christian literature which is essential for the ultimate victory of Christianity in Japan. Mr. Haden is convinced that the proposal to establish such a university is practicable if the matter is taken up with sufficient earnestness.

Evangelistic Work in Japan

The problem of the effective evangelization of Japan is one which is attracting much attention, and the *Japan Evangelist* for January contains three articles dealing with the subject. The Rev. C. P. Holmes of the Canadian Methodist Mission lays down as the first necessity that the evangelistic missionary should set before himself the objective of actually reaching his entire parish with the Gospel message. If after a thorough study he comes to the conclusion that this is impossible with existing resources, he must plan for the necessary reinforcements or endeavour to secure the co-operation of some other society. As regards the methods of effective evangelization, the primary requisite is an adequate force of Japanese workers, men "who can preach the Gospel anywhere and are not tied up to a pulpit"—not so much those "who can preach to a little congregation assembled, but men who can make a congregation right out of the bosom of heathenism." There must be a systematic plan to reach effectively every village. Second only to the need for suitable men is the need for suitable literature. The rising generation throughout Japan is being taught to read. Everywhere the individual is beginning to think, and the old order is changing with a rapidity that is causing serious alarm to the statesmen and educators of Japan. Unless definite efforts are made now to spread the leaven of Christian teaching in the country districts, a generation will grow up which it will be peculiarly difficult to reach.

In another article, Mr. W. M. Vories contends that effort in country districts is likely to yield a larger return than corresponding work in a city, where it is apt to be lost to sight. He holds that work in the country requires methods specially adapted to the conditions that exist, and men possessing special qualifications for this particular kind of work. He agrees with the view which lays special emphasis on the importance of Japanese workers. It appears to him, however, that the right kind of workers cannot be obtained from the ranks of those trained in city institutions, but, in accordance with the example of Christ, must be chosen from the country people and trained by intimate association with the missionary in his touring work.

Mr. Galen M. Fisher discusses the general relation of work in cities and in the country, and points out that both are equally needed and that there is no need to treat the two policies as antagonistic. He lays down the principle that the districts and classes that are most responsive claim first attention, and that the urgency of reaching the small towns and country districts must not

be allowed to lead to a weakening of existing work in the cities. In his judgment "the present missionary force is scattered almost as widely as it can be until it is more economically utilized by interdenominational co-operation." A large number of the missionaries at present in cities are engaged in educational work, and it is not desirable that there should be any relaxation of educational effort. At the same time an effective combination of existing educational institutions would make it possible to release some of the staff for other work. Other missionaries, whose work is primarily evangelistic, and who might with great advantage be located in provincial towns, are tied to the large cities by the fact that they are giving part of their time to educational or literary work. This arrangement is far from ideal and calls for a fresh and more thorough consideration of missionary policy by the home boards. It is of vital importance that, by the adoption of a larger and more united missionary policy, and by increasing the staff of workers, an adequate campaign should be undertaken to enter the vast unoccupied territories in Japan.

The February number of the same magazine contains the report made to the Conference of Federated Missions at its meeting in January by its Committee on Distribution of Forces. The committee was not in a position to present a final report. It recommended that it should be continued, to complete its investigations, and that the General Committee of the Federation of (Japanese) Churches should be requested to appoint a committee to co-operate with it in studying the following questions: (*a*) A more complete occupancy and evangelization of the whole of Japan; (*b*) the increase of Christian forces to make this possible; and (*c*) the assignment of primary responsibility for evangelizing specific districts to specific bodies. It was urged that in each district a representative permanent committee should be formed to keep in touch with the whole district and the work that is being done, to arrange for such delimitation of territory as may be found to be possible, to give counsel and advice regarding any problems that may arise, to do all in its power to promote harmonious relations and co-operative movements in evangelization, and to report to the Conference of Federated Missions through the Committee on Distribution of Forces. The committee affirmed afresh the urgency of evangelizing the great unoccupied rural districts of Japan, and urged that this matter be made the subject of constant prayer.

The Missionary as Guest

In the *Japan Evangelist* for January, "C. K. L." writes on the theme that the relation of a missionary to the people among whom he is working is "none other than that of guest to host." In all relations this fact needs to be borne in mind and conduct conformed to it. The missionary in a foreign land is more than an individual; he is the representative of a nation. At home he may walk down Broadway in any kind of strange get-up and not be noticed. He may whistle his tunes without giving

offence. But in an Eastern land he acts and speaks for the West. In the smaller cities his actions receive far more attention than do those of the ambassador in the capital. Hence little peculiarities cannot be freely indulged; the things one would often like to say cannot be said. There is only one thing to be and to do, and "that is to be what the Christian gentleman should be, and to do what the Christian gentleman should do." That is the proper rôle for a guest. In his relations with the workers of the country, happy is the missionary who through all his years can maintain his first simplicity, who can always consider himself a helper of the Japanese, who can never cease to remember that he is a guest. Those missionaries are to be congratulated who can always find a welcome in Japanese homes, who can make their own homes places where the Japanese love to come. In every relation with non-Christians, whether it has to do with business or with religion, difficulties will disappear if the missionary can show the spirit of the true guest. If that spirit can be maintained then "whether it be a financial deal or heart to heart talk by the well, he will experience such happiness as the Christian gentleman alone knows how to enjoy."

Christian Education in China

Mr. Leslie Johnston, Fellow of Magdalen College, Oxford, a year ago paid a visit to China to study the educational situation, and in *The East and the West* for January he writes a stimulating article on "The New China and the New Education." He had exceptional opportunities of talking with leading educators and of visiting many of the chief educational institutions, both missionary and Government. He is convinced that the students are the key to the position in China, as is evident from the fact that the present revolution is almost entirely the work of the student class. Educational institutions seem to him the most important missionary agencies in China. But the whole policy of Christian education appears to demand fresh consideration. Speaking broadly, the main emphasis in missionary institutions is on the teaching of science and English, with the result that the education given is exotic. The problem of making the Confucian classics a living element in education and thus bringing together the old and the new has never been seriously grappled with. Mr. Johnston is not certain that the religious influence exerted in missionary institutions is on the whole very profound and far-reaching. In a good many instances it appears to be confined in the main to the periods of religious worship and instruction, at which attendance is obligatory.

For the present, missionary education is for the most part superior to Government, as is shown by the fact that shrewd business men frequently prefer to send their sons to missionary institutions. Mr. Johnston regards it as certain, however, that the Government colleges must rapidly outstrip the missionary. The latter may remain superior in the teaching of

English, but they have not the resources to compete on any large scale with Government institutions in the teaching of science. If Christian education, therefore, is to survive in China side by side with the Government system, it can only be, Mr. Johnston holds, by providing something which the Government system fails to give. That system is conceived on very narrow lines, and is not likely to change for some time. It is largely, almost exclusively, practical and technical. This leaves a great gap in the educational world which a voluntary system may fill—"the whole of what may be called general education as well as all the moral side, such as can only be supplied by tradition and personal influence, and the consequent social distinction conferred by institutions which supply both." It is in virtue of these qualities, Mr. Johnston contends, that the independent schools, colleges and universities have survived in England and America. The acceptance of the principles laid down would mean a large reversal of present educational missionary policy and Mr. Johnston is not blind to the difficulties. He holds, however, that these are not insuperable, and he regards the United Universities' Scheme as a plan calculated to further the ends desired.

Women's Education in China

In the *World's Chinese Students' Journal* for January the editor, Mr. T. H. Lee, writes on "The Problem of Female Higher Education in China." He points out that the importance of the higher education of women has not yet been recognized in China by either the Government or the people. The institutions which offer good educational advantages to Chinese girls are, with few exceptions, maintained by foreign missions, and most even of these are of an elementary character. Nevertheless, there is no problem in the present national revolution more urgent than the education of Chinese women, since this is the only solid foundation upon which national power and greatness can be securely built. Later, education may help to prepare for material advancement in life, but "the moulding of personal character which constitutes its larger and more permanent equipment and determines its higher destiny must remain the task of the home." The permanent strength of a nation does not rest upon its material progress, but upon its moral ideals. "In the attainment of these ideals, and in the creation of healthy moral forces, the woman has a peculiar and important mission, and in the determination of her qualification as mother of the present and future generations lies the future fate of a nation." A nation which educates only one part of the people and leaves the other groping in the darkness of ignorance is like a man standing on one leg and making a constant effort to keep himself in poise in order to avoid falling. In addition to these general considerations, Mr. Lee finds in the present social and economic conditions a practical necessity for developing women's education. Educated men in China, the number of whom is rapidly growing, will

refuse to submit to marriages arranged by their parents, and if they cannot secure educated women as their wives will be tempted either to refrain from marriage altogether or to seek their wives outside their own race. It is, therefore, an urgent necessity to establish girls' schools in China giving an education approximately equal to the standards accepted in schools and colleges for boys and men. Mr. Lee recognizes that no less important than the rapid development of women's education is the question of the character of that education. He holds that the education of western countries is not entirely suitable for China, with its different social customs and ideals. A system of education must be devised which will keep the Chinese woman essentially Chinese, but which will develop her capacities and make her a true helpmate for her husband. The aim of higher education must be above all to produce ideal wives and good mothers.

A Development in Missionary Administration

The Chinese Recorder for December contains a paper giving an account of "The China Council of the American Presbyterian Church (North)." This Church has eight separate missions in China situated in Chihli, Shantung, Kiangsu, Anhwei, Chekiang, Hunan and Kwangtung, and in the island of Hainan. Until two years ago each mission was independent of the others. Steps have now been taken, however, to form a China Council intended to act as an advisory committee, and composed of one representative from each of the missions and of a chairman, nominated by the missions, but elected by the members of the council. The chairman is freed from other duties in order that he may visit all the missions, gather information for the use of the council and of the home board, and render such help to the missions by his advice and sympathy as he may find possible. His powers are purely advisory, and he has no vote at the council meetings. By this plan a larger measure of unity has been introduced into the missionary policy of the Church in China, and a body has been created on the mission field which is able to view the work as a whole and to advise the home board with regard to the conduct of the work in China.

The Growth of Christianity in India

The London *Times* in its issue of 27th February publishes further information with regard to the results of the recent census in India, showing the distribution of Christians by race and denomination. The Christian community in the past decade increased from 2,923,241 to 3,876,196. Of the present total about 200,000 are of European descent, and about 101,000 are Eurasians, or as they are now termed, Anglo-Indians. The Indian Christian community amounts in round numbers to 3,574,000. Of these 1,394,000 are Roman Catholics, who have increased from 1,122,000 in the previous enumera-

tion. The various branches of the Syrian Church—Jacobite, Reformed, Romo-Syrian and Chaldæan—now number nearly three quarters of a million as against 571,000 ten years ago. The Greek Church has about 1100 Indian members. There remain some 1,442,000 Indian Christians, including about 27,000 who were either returned as unsectarian or did not specify their sect. The Anglican community has increased from 306,000 to 332,000; the Baptists, owing to great success in the Assam Hills and Burma, from 217,000 to more than 331,000; the Lutherans and allied denominations from 154,000 to 217,000; the Presbyterians from 43,000 to 164,000; the Methodists from 68,000 to 162,000, and the Congregationalists from 37,000 to 134,000. The Salvation Army claims 52,000 Indian members. Less than 12,000 are returned as belonging to the minor Protestant bodies and undenominational missions. It has to be borne in mind that in the previous enumeration persons who returned themselves vaguely as "Protestants" were included in the Anglican figures, while this has not been done in the present census. The actual Anglican increase is therefore greater than appears. On the other hand part of the increase in some of the other denominations may be due to better enumeration, the number of those whose denomination was not specified being on this occasion less than a third of the number ten years ago.

A French Survey of Missions to Moslems

The November number of the *Revue du Monde Musulman* is a bulky one extending to 327 pages, and is devoted exclusively to a study of the work of Anglo-Saxon and German missions among Moslems. More than a hundred pages are devoted to summaries of the contents of *The Missionary Enterprise* by Dr. Bliss and of the Reports of the Cairo and Lucknow Conferences, and a briefer notice of the proceedings of the Edinburgh Conference. Then follow accounts of the work of the Church Missionary Society, the American Board, the German Orient Mission, and of new movements, such as the Laymen's Missionary Movement and the Student Volunteer Movement. There are also extended reviews of Zwemer's *Arabia, the Cradle of Islam* and *The Unoccupied Mission Fields of Africa and Asia*, Gerdener's *Studies in the Evangelization of South Africa*, Broomhall's *Islam and China*, and Wherry's *Islam and Christianity*, articles on "Christian Literature" and "The Scientific Activity of Protestant Missions," and accounts of the labours of Raymond Lull and Henry Martyn. An appendix of sixty pages gives in very full detail the most important information contained in the Statistical Atlas of the Edinburgh Conference.

This careful study has been undertaken with a definite practical end in view. M. A. le Chatelier, Professor in the College of France and the editor of the Review, considers that Protestant missions are setting in motion among Moslem peoples intellectual and educational influences of a very far-reaching kind; and since these missions are almost entirely the work of the Anglo-

Saxon and German peoples, he is afraid that French culture may fail to have as large a share in the process of transformation which is going on as he thinks it ought to have. He does not regard it as at all likely that missionary work will result in many conversions to Christianity, but he holds that a powerful movement of disintegration is taking place in the Moslem world, and that that world is being gradually penetrated by the ideas of European civilization. He looks upon Protestant missions as one of the chief instruments of this process, and desires, by a convincing presentation of the work of these missions, to stimulate France to take a larger part in the education of Moslem peoples. The social and political organization of French society gives little hope of any substantial results being achieved by private and independent effort, and M. le Chatelier turns for help to the University of France. He has sent to his colleagues in the university a copy of this issue of the *Revue du Monde Musulman* with an accompanying letter in which he appeals to the university to throw its whole weight into the scale to secure that French culture should exert an adequate influence upon the Asiatic and African peoples as these are brought in contact with western civilization.

Bahaism

An article on Bahaism by Mr. Harrold Johnson appears in the *Contemporary Review* for March. The writer considers that Bahaism is calculated, as nothing else that he knows, "to inspire and promote modern religious development in the direction of a truly catholic religion adequate to meet the needs of the modern world." The main interest of the article lies in the fact that at the close there is a short summary of the teachings of Baha'u'llah, contributed directly by Abdul-Baha Abbas, the present leader of the movement, and therefore entitled to be regarded as authoritative. Substantially the summary is as follows: (1) Baha'u'llah lays stress on the search for Truth; attachment to tradition has led to division, but the manifestation of Truth leads to unity of faith and belief. (2) Humanity is one; all the children of men are the sons of one God; all nations must consider themselves brethren; men and women must be educated equally and equally regarded. (3) Religion is the chief foundation of love and unity; if a religion becomes the cause of hatred, it would be better for it not to exist. (4) Religion and science are intertwined with each other and cannot be separated; science, education and civilization are most important necessities for the full religious life. (5) The reality of the divine religion is one, because the reality is one and cannot be two; all the prophets are united in their message and unshaken; every prophet gave glad tidings of the Future, and every Future has accepted the Past. (6) Equality and brotherhood must be established among all members of mankind. (7) The arrangement of the circumstances of the people must be such that poverty shall disappear and that everyone, as far as possible according to his position and rank, shall be in comfort. (8) Baha'u'llah declared the coming

of the Most Great Peace; a board of arbitration must be established to settle all differences between nations. (9) Baha'u'llah taught that hearts must receive the bounty of the Holy Spirit so that spiritual civilization may be established; material civilization is not adequate for the needs of mankind.

The Presentation of the Gospel to the African Mind

In the *Church Missionary Review* for January Archdeacon J. J. Willis, since consecrated Bishop of Uganda, writes on "The Appeal to the African." He once asked a Conference of missionaries, "What is the best way of presenting the Gospel to a purely heathen audience?" He failed to get a satisfactory answer and was left to learn by the experience of years the best method of presenting it. The conclusions which he has reached are indicated in the present article. The guiding principle seems to him to be found in the statement that Christ taught His disciples "as they were able to hear it." Every message was viewed by Him from the standpoint not of the teacher but of the taught. It is not enough that the lesson should be true; it must also be, at the present stage of development, intelligible. It follows from this that "a bald statement of Christian dogma is of little value." To take the heathen inquirer far into the mysteries of developed Christian dogma "does not appear to be the divine method of Him who for centuries was content to sound the single dominant note of the unity of God" and "who sent His Son, not to proclaim His own deity, but to live His unique life, leaving it to men to draw the inevitable deduction."

The Bishop points out that even the simplest of the Gospels is full of expressions that are unintelligible to the African with his limited stock of ideas and without any previous knowledge. To meet this difficulty a book has been prepared intended to serve as an introduction to the Gospels. It is written in the form of an explanation of their faith by native converts to their heathen fellow countrymen. Each fresh thought is illustrated from native life, and care is taken to avoid introducing any idea that does not follow naturally on what has already been taught. The first part examines heathen beliefs, on the one hand pointing out the elements of good that need to be retained and developed, and on the other showing what is defective and evil. The second part is an attempt, by a series of simple illustrations, to purify and clarify the native conception of God. In the third part the simple facts about Jesus of Nazareth are given without dogma and without comment. Finally an attempt is made to meet the more common heathen objections to Christianity.

Christian Missions and Colonial Policy

The editor of the *Zeitschrift für Missionswissenschaft*, Professor Schmidlin of Münster, in the first issue for 1912 discusses the relation of Missions and Govern-

ments from the Roman Catholic standpoint. He regards the close association of Church and State in the Spanish and Portuguese missions of the sixteenth and seventeenth century as unfortunate, and accepts without question, and apparently with approval, the modern principle of religious freedom and the clear demarcation of the spheres of Church and State. At the same time he recognizes with Professor Mirbt, to whose book *Mission und Kolonialpolitik* he constantly refers, that between Christian missions and the colonial expansion of European powers there exist numerous points of contact and inextricable relationships. They constitute two great world forces, proceeding from different motives, pursuing different ends, and employing different methods, yet bound nevertheless to reckon with one another, to work hand in hand, and to respect each other's autonomy. Missions owe to the Government many material advantages, such as the improvement of communications, the economic development of the country, the maintenance of peace and security, the abolition of slavery and other cruel and savage practices, and the spread of enlightenment and higher standards of life.

On the other hand, the Government derives many benefits from missionary work. Professor Schmidlin points out the increasing recognition by European powers of their responsibilities to subject races. The Congo Act of 1885, in spite of many lamentable failures to carry out its provisions, remains the classic expression and the recognized standard of the duties of Colonial Governments. The necessity of furthering the moral and intellectual development of subject races has been publicly asserted by successive Colonial Secretaries in Germany. It is in the attempt to discharge these responsibilities that the work of missions is of peculiar value to the Government. By the promotion of industries and the establishment of schools, by literary activity and scientific studies, and by wide and varied philanthropy, missions have rendered far-reaching services in the development of German Colonies. Most important of all, it is only Christian morality with its religious basis that can overcome heathenism and transform and strengthen character. In view of these indispensable services, the attitude of the Government to missions should be one of friendly goodwill. It cannot, and should not, attempt directly to promote conversions, but it should give all possible encouragement to missionary effort on its educational and civilizing side.

With regard to the question of Islam, Professor Schmidlin holds that the Government in its own interest and that of the Colonies, should scrupulously avoid everything that would favour the spread of that religion. He seems to regard any attempt on the part of Christian missions to reach peoples already Islamized as almost hopeless. But in the heathen districts which are menaced by Islam, it is the duty of Government to encourage missionary work to the utmost extent consistent with the principles of religious freedom and Government neutrality. In conclusion, Professor Schmidlin touches on the relation of Roman Catholic and Protestant missions. The ecclesiastical differences must be reckoned with as a regrettable fact, and the attempt must be made

to minimize the unfortunate consequences so long as no compromise of principle is involved. The Roman Catholic Church, convinced of its divine commission, can never accept permanently any restrictions with regard to the sphere of its expansion. But temporary understandings, with a view to avoiding unnecessary friction, are possible, such as that which has been reached with regard to the division of territory in North Togo for a period of twenty years. It is the duty of the State to reduce the disadvantages resulting from ecclesiastical rivalry to a minimum, and in this effort it is entitled to the hearty support of the missions, which are bound to refrain from making use of any dishonourable or unworthy methods.

Medical Work in Roman Catholic Missions

In the *Zeitschrift für Missionswissenschaft* for 1911 (Heft 4), Father Ambros Mayer, O.S.B., writes a paper on the medical missionary work of Roman Catholics. Father Mayer is a missionary in German East Africa, and the article has work among primitive races more immediately in view. There seem to be no fully qualified medical men in the ranks of Roman Catholic missionaries, though it is stated that the larger hospitals in Asia have medical men attached, these often being, at least in French missions, the doctors appointed for the foreign community. At the same time, as Father Mayer points out, this does not imply any indifference to the physical needs of the people. Every mission station, however small, has its dispensary, and as a rule also a hospital in which patients are cared for and nursed. In the three Vicariates of the White Fathers in East Africa the number of cases treated in the year 1910 was 365,618. There are asylums for the blind, the aged, the helpless and lepers throughout the mission field. Every effort is made to fight epidemics, endemic diseases, insanitary conditions and famine. While Roman Catholic missions have nothing to correspond with the nearly one thousand medical men and women in the service of Protestant missionary societies, they have in the thousands of Sisters throughout the mission field a considerably larger force engaged in the nursing and care of the sick.

Father Mayer recognizes the need for a higher degree of medical knowledge and skill than is available at present. For one thing it is necessary to distinguish far more clearly and sharply than has been done hitherto between nursing and medical treatment. The lay Brothers and the Sisters should receive a thorough training in nursing and hygiene, but they should not be expected or permitted to undertake what properly belongs to the physician. Medical treatment must be given only by qualified men. But how are these to be provided? Father Mayer thinks that it is vain to hope to secure the services of men with a full medical degree. The cost which, when everything is taken into account, would amount to not less than £500 a year, would be wholly beyond the resources of a Roman Catholic mission, and the ideas of a medical man with regard to standards of living, furloughs, and so forth would

be entirely different from those of the other members of the mission. He could not be fitted into the system. This solution of the difficulty being impracticable, what other course is open? Father Mayer holds that the only possible plan is that those priests who have a fancy for medical studies, should be permitted to acquire the necessary qualifications. But what are the necessary qualifications? Father Mayer contends that, at least for work among primitive races, medical specialists are not required. What is needed is the family doctor. More important than high professional attainments is the capacity to gain the confidence of the people. At the same time, what a man does know he must know thoroughly. He needs a full training in anatomy, physiology, pathology, diagnosis, therapeutics, tropical diseases, midwifery, and the diseases of children. Father Mayer proposes, therefore, that provision should be made for allowing such priests as desire it to acquire a knowledge of these subjects. How this is to be done he does not say, but he ventures on a tentative suggestion. The priests are educated men, who have gone through a course of training lasting for fourteen years and including the natural sciences; and therefore a great deal might be done by diligent private study during the first few years in the mission field. On their first furlough missionaries might attend a course specially arranged to meet the needs of men possessing the necessary book knowledge, and requiring only such qualifications as may be needed for the mission field. There remains, however, one serious difficulty. The law of the Church absolutely forbids to priests the practice of surgery, and this, strictly interpreted, stands in the way even of so simple an operation as opening an abscess. Father Mayer hopes that a fuller consideration of the requirements of the mission field may perhaps lead to a reconsideration of this regulation.

An Appeal of the Laymen's Missionary Movement

The Laymen's Missionary Movement has issued an appeal to the Christian men of North America, in which it is pointed out that about two out of three people in the United States and Canada are outside the membership of all Christian Churches; that two out of three people in the world belong to non-Christian nations, and that, in spite of these facts, about two out of three of the Church members in North America contribute nothing to aggressive missionary work at home and abroad. The first business of the Laymen's Missionary Movement is to enlist the non-contributing two-thirds of the members of the Church as intelligent, systematic supporters of missionary work. To do this it is proposed to carry out a vigorous campaign throughout the United States and Canada, having in view four principal objects. The first is the formation of a missionary committee in every congregation to work with the pastor in enlisting all the members in the support of missionary work. The second is to arrange for a period of intensive missionary information and education in each congregation once each year, lasting for two or

three weeks, preparatory to a canvass of every member on behalf of missionary work. The third is the adoption of the weekly basis for missionary offerings in place of an annual or occasional collection, with the use of some simple and effective collecting device such as the Duplex envelope. The fourth is an organized and complete personal canvass of every member once each year by men working in groups of two, after the way has been suitably prepared as suggested above. The Laymen's Missionary Movement further recommends the appointment in each city or district of an interdenominational committee of the Laymen's Missionary Movement to promote the adoption of these principles and methods. It is suggested that these interdenominational committees should arrange for the holding of an interdenominational meeting of men at stated times, and of a large annual men's missionary supper for which the strongest missionary speakers should be secured, and at which reports of progress can be made, plans for future work approved and a committee appointed for the coming year. The watch-cry of the movement is "The whole Church enlisted on behalf of the whole world."

The British Board of Study for the Preparation of Missionaries

The Rev. H. U. Weitbrecht, D.D., the Secretary of the Board of Study in Great Britain for the Preparation of Missionaries, has written an article in the *Student Movement* for March, in which he gives some account of the steps which the Board is taking to promote the training of missionaries for their special work. It is proposed to hold during August a Vacation Course of Study, lasting for four weeks, at Oxford. Instruction will be given in the history, principles and problems of missions, the study of phonetics, the general and comparative study of religions, ethnology and sociology, and educational methods. This last subject has been introduced into the course, since both those who are engaged in training missionaries and leaders in the mission field are strongly of the opinion that every missionary should have at least an elementary knowledge of the art of teaching. In addition to arranging for the Vacation Course of Study, the Board has in preparation a Bibliography for missionary students. This publication is intended to be a help to the beginner and to set the candidate and the young missionary on the way of further study. It is intended that the Bibliography should be published in separate sections, and it is stated that the section on Islam will be ready almost immediately.

The International Opium Conference at The Hague

The *Contemporary Review* for March contains an article on the International Opium Conference at The Hague by Sir William Collins, Vice-Chancellor of London University, who was one of the British delegates at the Conference. He traces the steps which led to the holding of the Conference, and shows

how the problem has rapidly passed out of the limitations of the "Far East" and has become a question of world-wide importance alike on economic and humanitarian grounds. The Conference resulted in the framing of a Convention of twenty-five articles. With regard to "raw opium," the contracting Powers agree to pass legislation controlling its production and distribution, and to prohibit or control its export to countries in which its use is prohibited or limited. They further undertake gradually and effectively to suppress the production of opium "prepared" for smoking, and either at once to prohibit its export and import, or failing this, strictly to regulate such traffic, and in all cases to forbid its export to countries which prohibit its import. A very important step was taken by the Conference in dealing not merely with opium, but with morphine, cocaine, and other similar drugs. The fact that these drugs, when used for other than medicinal purposes, "give rise to volitional palsy, moral degradation, vice and crime, is a fact now authoritatively and internationally recognized." The contracting Powers agree to enact pharmacy laws and regulations with a view to limiting the manufacture, sale, and use of these drugs to medical and legitimate uses only, and to co-operate amongst themselves to prevent the use of such drugs for any other purpose. The terms of the article are also extended to include every new derivative of morphine, cocaine, or their respective salts, or any other alkaloid of opium which, as the result of scientific research, shall be generally recognized as giving rise to analogous abuse or as producing like ill effects. With regard to the opium question in China, the Powers having treaties with China agree to take measures in concert with the Chinese Government to prevent illicit traffic in opium, morphine, and cocaine in China and in their own Far Eastern Colonies, and to effect the suppression of smoking dens. The Convention now awaits ratification by the contracting Powers, and steps are being taken to secure the assent to its provisions of other Powers not represented at the Conference.

BIBLIOGRAPHY

THE bibliography is limited somewhat strictly to books and articles dealing with missionary work. Literature on subjects closely related to missions, such as linguistic study, political and social conditions, etc., is noticed only when it is of exceptional interest. Works on the non-Christian religions are admitted with greater freedom.

Annotations in the bibliography do not preclude a subsequent review.

MAIN HEADINGS OF THE BIBLIOGRAPHY

I. HISTORY.
II. MISSIONARY BIOGRAPHY.
III. THE HOME BASE.
IV. THE MISSION FIELDS.
V. WORKS OF REFERENCE.
VI. THEORY AND PRINCIPLES OF MISSIONS.
VII. THE TRAINING AND QUALIFICATIONS OF MISSIONARIES.
VIII. MISSIONARY METHODS.
IX. THE CHURCH IN THE MISSION FIELD.
X. COMITY, CO-OPERATION, AND UNITY.
XI. CHRISTIANITY AND THE NON-CHRISTIAN RELIGIONS.
XII. THE WIDER RELATIONS OF MISSIONS.
XIII. HORTATORY AND PRACTICAL.
XIV. NEW MISSIONARY MAGAZINES.

ABBREVIATIONS OF MAGAZINE TITLES

AMZ = *Allgemeine Missions-Zeitschrift.*
CMR = *Church Missionary Review.*
CR = *Chinese Recorder.*
EMM = *Evangelisches Missions-Magazin.*
EW = *The East and the West.*
HF = *Harvest Field.*
IRM = *International Review of Missions.*
JE = *Japan Evangelist.*
JRD = *Journal of Race Development.*
MNZG = *Mededeelingen van wege het Nederlandsche Zendelinggenootschap.*
MRW = *Missionary Review of the World.*
MW = *Moslem World.*
ZMR = *Zeitschrift für Missionskunde und Religionswissenschaft.*
ZMW = *Zeitschrift für Missionswissenschaft.*

I. History

General

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DIE ÄUSSERE MISSION: Ihre Geschichte und ihr gegenwärtiger Stand nebst Missionskarte der Erde. Regierungs- und Schulrat

Dr. K. Heilmann. Gütersloh: C. Bertelsmann. 5. Aufl. 52 S. with einem Bilderanhang, Begleittext zu einer Missionsweltkarte für den Handgebrauch. 1.50 M. (5)

BIS AN DAS ENDE DER ERDE: Ein Ueberblick über die Weltmission. 1911. Pfarrer Koschade. Bonn: Joh. Schergens. 15 Pf. (6)

Zur Massenverbreitung bestimmte Broschüre mit einer kurzen, übersichtlichen Darstellung des Standes der Weltmission. Eine ähnliche Weltüberschau giebt *Handmann, Die grosse Völkerbewegung der Gegenwart und die Mission.* 20 S. Leipziger Miss. Buchh. 20 Pf.

DIE EVANGELISCHE MISSION IM JAHRE 1910–11. Paul Richter. Jahrbuch der vereinigten nordostdeutschen Miss. Konf. 1912. S. 43–56. (7)

MODERNE STRÖMUNGEN UND BESTREBUNGEN IM PROTESTANTISCHEN MISSIONSLEBEN. Fr. Schwager, S.V.D. *ZMW.* 1912. (I.) 64–83. (8)

Die protestantische Mission in römischer Beleuchtung.

CHRONIK DES JAHRES 1911. Miss. Dir. D. Paul. Jahrb. der Sächs. Miss. Konf. 1912. S. 131–157. (9)

Uebersicht über die wichtigeren Ereignisse des heimatlichen Missionslebens 1911.

FESTSCHRIFT ZUM 25 JÄHRIGEN JUBILÄUM DES SCHLESISCHEN PROVINZIALVEREINS FÜR DIE BERLINER MISSION. Sup. Berthold. Pontwitz. (10)

Ein Beitrag zur Missionsgeschichte Schlesiens.

LES MISSIONS PROTESTANTES EN 1910. A. Brou. *Etudes des Pères de la Compagnie de Jésus.* 1911. (Jan.) 231–50. (11)

History of Missionary Societies

AUS ALLEN ZONEN. Bilder aus den Missionen der Franziskaner in Vergangenheit und Gegenwart. Trier. Paulinus Drückerei. Je 50 Pf. 1911. (12)

III. Die Missionsarbeit der Franziskaner in der Gegenwart. P. Autbert Groeteken, O.F.M. 135 S.

IV. Viktorin Delbrouck, ein Blutzeuge des Franziskaner Ordens aus unseren Tagen. P. Rembert Wegener. 98 S.

V. Die Missionen der Franziskanerinnen von der Busse und Christlichen Liebe. Schw. Maria Paula. 135 S.

VI. Die Christenverfolgung in Nord-Schansi (China) im Jahre 1900. A. Völling, O.F.M. 128 S.

KURZE GESCHICHTE DER GOSSNERSCHEN MISSION: zum 75 jährigen Jubiläum. Miss. Insp. K. Förtsch. Berlin-Friedenau. Gossnersche Miss. Buchh. 108 S. 0.50 M. 1911. (13)

Erzählung der mannigfaltigen Missionsunternehmungen und Versuche des zum Protestantismus übergetretenen, römischen Priesters, Joh. Evang. Gossner.

DAS 75 JÄHRIGE JUBILÄUM DER EVANGELISCH-LUTHERISCHEN MISSION ZU LEIPZIG. Miss. Senior Handmann., *AMZ.* 1912. (I.) 3–18. (II.) 49–67. Vgl. auch Pfarrer Michael. *EMM.* 1911. (III.) 21–34. (14)

DE JUBILEA DER RIJNSCHE ZENDING ONDER DE DAJAKS (75 jaar) EN DE BATAKS (50 jaar). Dir. J. Spiecker. Verslag der Zendingsconferentie. 1911. (15)

See also 71, 78, 92, 95, 96.

II. Missionary Biography

ANGMAGSSALIK. J. Henzel. 32 pp. Rotterdam: J. M. Bredée. f. 0.15. 1911. (16)

DR. A. DUFF. M. A. Adriani. 40 pp. Rotterdam: J. M. Bredée. f. 0.15. 1911. (17)

CHRISTIAN JENSEN: Ein Lebensbild. Ernst Evers. Breklum: H. Jensen. geb. 2.50 M. (18)

Volksausgabe der Biographie des Begründers der Breklumer Mission.

INSPEKTOR JOSENHAUS. J. Hesse. 2. Auflage. Basler Miss. Buchh. 1912. (19)

A SHEPHERD OF THE VELD: The Life of Bransby Lewis Key, Bishop of St. John's, Kaffraria. Godfrey Callaway, S.S.J.E. 215 pp. London: Wells Gardner. 2s. 6d. net. 1911. (20)

A useful record of the life of a simple, large-hearted, and devoted missionary. Pioneer work among the Pondomise led Bishop Key to insist on the importance of a strong native ministry, of self-help, and of vigorous Church discipline, but the personal relations of a shepherd to his flock form the heart of the book.

EIN TREUER KNECHT DES HERRN: Dr. Eugen Liebendörffer. Oberlehrer Kammerer. 2. Aufl. 48 S. Basler Miss. Buchh. 20 Pf. 1911. (21)

Lebensbild des ersten Basler Missionsarztes in Indien.

CALVIN WILSON MATEER. Daniel Fisher. 342 pp. Philadelphia: Westminster Press. $1.50 net. 1911. (22)

The life of Dr. Mateer is that of one whose services to China deserve the attention of all younger missionaries. From 1864–1908 he devoted himself to education (Tengchow, later Shantung, College), to Bible translation, and to writing his "Mandarin Lessons," which have been widely used. His mechanical ability also often stood him in good stead. The life is told in a graphic way.

JOHN GIBSON PATON; the Missionary Hero of the New Hebrides. Charles D. Michael. Illus. 160 pp. London: Partridge. 1s. 6d. 1911. (23)

TIMOTHY RICHARD: China Missionary, Statesman, and Reformer. B. Reeve. 160 pp. London: Partridge. 1s. 6d. 1911. (24)

GEORGE AUGUSTUS SELWYN: Pioneer Bishop of New Zealand. F. W. Boreham. 160 pp. London: Partridge. 1s. 6d. 1911. (25)

HUDSON TAYLOR IN EARLY YEARS: The Growth of a Soul. Dr. and Mrs. Howard Taylor. Illus. 511 pp. London: Morgan & Scott; also China Inland Mission. Cloth, 7s. 6d. India Paper, 10s. 6d. New York: George Doran & Co. $2.00. 1911. (26)

See Review, p. 331.

TOÏSA. H. Krayer van Aalst. 24 pp. Rotterdam: J. M. Bredée. f. 0.15. 1911. (27)

ALEXANDER TOMORY: Indian Missionary. Rev. W. S. Urquhart, M.A. lvi+185 pp. Edinburgh: Macniven & Wallace. 3s. net. 1911. (28)

Mr. Tomory was a missionary of the United Free Church of Scotland in Calcutta. The present volume contains a brief account of his life and work, several sermons, and two lectures on Indian subjects.

JOHANN CHRISTIAN WALLMANN. Miss. Insp. Lic. Axenfeld. *AMZ.* 1911. (XII.) 565–78. (29)

GUSTAV WARNECK. Joh. Rauws. *MNZG.* 1911. Pp. 43–52. (30)

WENJAMINOFF, EINE LICHTGESTALT AUS DER RUSSISCHEN MISSION. Fr. Büttner. *EMM.* 1911. (IV.) 173 ff. (31)

A short biography of one of the prominent missionary leaders of the Russian Church in the 19th century.

N. PH. WILKEN. Eene bladsijde uit de geschiedenis van de Minahassa. Jonkvr. H. B. de la Bassecour Caan. 36 pp. Rotterdam: J. M. Bredée. f. 0.15. 1911. (32)

III. The Home Base

RUNDSCHAU. HEIMAT-ANGELSÄCHSISCHE WELT. AMZ. 1911. (X.) 472–81. (XI.) 529–38. *SKANDINAVIEN. AMZ.* 1911. (XII.) 578–90. (33)

THE STUDENT VOLUNTEER MOVEMENT AFTER TWENTY-FIVE YEARS. 1886–1911. 73 pp. New York: Student Volunteer Movement. 1911. (34)

Addresses by Dr. Mott and others, giving accounts of the origin of the Student Volunteer Movement, and of its contribution to the home Churches, and to the missionary boards. The spiritual force of the Movement is well brought out.

SOLL ICH MISSIONAR WERDEN? Ein Ratgeber. Fr. Würz. 56 S. Basler Miss. Buchh. 50 c. 40 Pf. 1911. (35)

(*a*) der Missionstrieb. (*b*) die Ausrüstung. (*c*) die Wege. (*d*) die Entscheidung.

DIE MISSION IN DER SCHULE. D. Joh. Warneck. 14. Auflage. Gütersloh: C. Bertelsmann. 236 S. 2 M, geb. 2.50 M. (36)

Das hervorragende, in den deutschen Schulen vielfach eingebürgerte Lehrbuch zur Eingliederung des Missionsstoffes in den Unterricht, zumal der Volksschule.

A STUDY OF THE FINANCIAL ASPECTS OF THE HOME BASE. S. Earl Taylor. *IRM.* 1912. (Apr.) 258–69. (37)

DE FINANCIËN DER ZENDING. J. W. Gunning. 40 pp. Baarn: Hollandia-Drukkerij. f. 0.40. 1911. (38)

ARE FOREIGN MISSIONS WORTH WHILE? 15 pp. Edinburgh: Laymen's Missionary Movement. 1d. 1912. (39)

A striking collection of the testimonies of well-known administrators, officers, and travellers, to the beneficent results of missions.

WITH YOU ALWAYS. Courtenay H. Jenn, D.D. 238 pp. Philadelphia: The Westminster Press. 1911. (40)

A story written to show the possibilities of giving and service for missions which are latent in home congregations.

Conference Reports and Year-books

REPORT OF THE FIRST INTERNATIONAL MISSION STUDY CONFERENCE, LUNTEREN, HOLLAND. SEPTEMBER, 1911. 194 pp. Mission Study Movements in the various countries. 1s. 6d. net. 1911. (41)

This small volume is indispensable for those who are interested in the promotion of missionary study and the missionary education of young people. The historical section (pp. 13–60) contains a comprehensive review of what is being done at present in this direction in America, Great Britain, and the continent of Europe. The Report also contains valuable papers by specialists on various aspects of the subject. Special reference may be made to papers on "The Preparation of Study Text Books for Adults" by Dr. Sailer; "The Preparation of Helps to Leaders" by Mr. Stanley Nairne; "The Training of Leaders" by Mr. Hicks; and "The Principles and Methods of Graded Missionary Instruction" by Mr. Diffendorfer.

CHRIST AND HUMAN NEED. Being addresses delivered at a Conference on Foreign Missions and Social Problems. Liverpool. January 2nd to 8th, 1912. 210 pp. London: Student Volunteer Missionary Union. 2s. net. 1912. (42)

See Review, p. 338.

DIE MISSIONSKONFERENZ IN KÖNIGREICH SACHSEN, 1887–1912. Kirchenrat Dr. Kleinpaul. Jahrb. der Sächs. Miss. Konf. 1912. S. 13–34. (43)

VIJFENTWINTIGSTE ALGEMEENE NEDERLANDSCHE ZENDINGSCONFERENTIE (Amster-

dam, Sept. 25–27, 1911). 132 pp. Den Haag: Zendingstudieraad. f. 0.35. (44)

NEDERLANDSCH ZENDINGSJAARBOEKJE VOOR HET JAAR 1912. 176 pp. Den Haag: Zendingstudieraad. f. 0.40. (45)

Gives full statistical record, and a valuable paper by J. W. Gunning, J. Hzn, *Eerste Verslag van den Zendingsstudieraad* 1909–1911. pp. 77–96.

See also 8, 9, 10.

IV. The Mission Fields

America and the West Indies

AMONG THE ESKIMOS OF LABRADOR. Dr. Samuel King Hutton. Illus. 344 pp. London: Seeley, Service & Co. 16s. 1912. (46)

The daily life and customs of the Labrador tribes are portrayed in living fashion by the pen of a missionary doctor who worked among them. The book is well illustrated and should awaken real missionary interest.

THROUGH TRACKLESS LABRADOR. H. Hesketh Prichard. Illus. 244 pp. London: Heinemann. 15s. net. 1911. (47)

An admirable account of travel, sport, and scientific study. The writer is in sympathy with mission work, and says of Labrador that it is the most God-fearing land he ever visited. A chapter is devoted to Moravian missions.

A THOUSAND MILES IN A DUG-OUT. Frederick C. Glass. 85 pp. S. American Evang. Mission. 1s. net. 1911. (48)

A journey of investigation among the Indians of Central Brazil and a plea for missionary work among them.

Africa and Madagascar

General

GOD'S IMAGE IN EBONY. T. H. Darlow. 186 pp. London: Young People's Missionary Movement. Also from most of the British Missionary Societies. 1s. 6d. 1912. (49)

A text-book rather simpler than *The Future of Africa*, designed for intermediate Mission Study Bands. The book is exceedingly well written.

RECENT GERMAN RESEARCH IN AFRICAN LANGUAGES. Professor Dr. Carl Meinhof, LL.D. *IRM.* 1912. (Apr.) 312–8. (50)

See also 148 (Education).

North and West Africa and the Sudan

TRIPOLITANIEN UND DIE EVANGELISCHE MISSION. Kirchenrat D. Kurze. *AMZ.* 1912. (I.) 19–26. (51)

NORD TOGO UND SEINE WESTLICHE NACHBARSCHAFT. Dr. R. Fisch. Basler Miss. Buchh. 1.50 M. 1911. (52)

Schilderungen und Erzählungen von einer dreimonatlichen Recognoscierungsreise durch die Landschaften Nord Togos zum Zweck der Begründung einer Basler Mission in jenen der Islamisierung ausgesetzten Gebieten.

DIE NORDDEUTSCHE MISSION IN TOGO. Band II: Probleme und Aufgaben. Martin Schlunk. 170 pp. Bremen: Verlag der Norddeutschen Missionsgesellschaft. 1 M. 1912. (53)

Eine musterhafte Einführung in die Probleme und Aufgaben einer deutscher Kolonialmission, instruktiv für die Methode deutscher Missionsarbeit.

NIGERIA: ITS PEOPLES AND ITS PROBLEMS. E. D. Morel. 265 pp. London: Smith Elder. 10s. 6d. net. 1911. (54)

See Review, p. 323.

THE MAKING OF NORTHERN NIGERIA. Captain C. W. J. Orr. 306 pp. London: Macmillan & Co. 8s. 6d. net. 1911. (55)

See Review, p. 323.

HAUSA SAYINGS AND FOLK-LORE. With a vocabulary of new words. R. S. Fletcher. (Comp. and edited by.) 173 pp. London: Frowde. 3s. 6d. net. 1911. (56)

A SHORT GRAMMAR OF THE SHILLUK LANGUAGE. Diedrich Westermann. 76 pp. Philadelphia: Board of For. Miss. of the U.P. Church of North America. Berlin: Dietrich Reimer. 1911. (57)

See p. 316.

See also 158 (The Growth of the Church).

The Congo and Angola

DIE GEGENWÄRTIGE LAGE DER DSCHAGGA MISSION. Missionar Bruno Gutmann. Jahrb. der sächs. Miss. Konf. 1912. S. 49–67. (58)

JESUITISCHE MISSIONSPRAXIS IM BELGISCHEN KONGO. Dr. H. Christ Socin. *AMZ.* 1912. (II.) 68–78. (59)

CATHOLIC PORTUGUESE MISSIONS OF ANGOLA. Rev. C. J. Rooney, C.S.Sp. *JRD.* 1912. (Jan.) 282–308. (60)

East and Central Africa

THE BAGANDA. Rev. John Roscoe. 547 pp. London: Macmillan. 15s. net. 1911. (61)

An important contribution to our knowledge of the peoples of Africa, which will be reviewed in a later issue.

TWILIGHT TALES OF THE BLACK BAGANDA. Mrs. A. B. Fisher. Illus. 198 pp. London: Marshall Bros. 3s. 6d. net. 1911. (62)

Mrs. Fisher, a missionary of the C.M.S., describes the people and customs of the Toro and Bunyoro countries. Chapters VI.–XIII. give the traditional history of those countries translated from accounts written by their two kings. The last chapter sums up the missionary record of this part of Eastern Equatorial Africa.

ACHTZEHN JAHRE IN UGANDA UND OSTAFRIKA. Bischof A. Tucker. Dresden: Otto Brandner. 4.30 M. 1911. (63)

Aus dem Englischen.

UGANDA: A CHOSEN VESSEL. Rev. H. T. C. Weatherhead. 62 pp. London: C.M.S. 6d. net. 1911. (64)

An interesting mission study text-book of a simple character, intended for adults.

THE SUK: THEIR LANGUAGE AND FOLKLORE. Mervyn W. H. Beech. 151 pp. Oxford: Clarendon Press. 12s. 6d. 1911. (65)

Forty-five pages of this survey by a government official are devoted to observations on the customs and beliefs of this East African tribe. The rest of the book is a grammar and vocabulary.

DIE ERSTE DEUTSCH-OSTAFRIKANISCHE MISSIONSKONFERENZ IN DARESSALAM (13–19 Aug. 1911). Missionssuperintendent Klamroth. *AMZ.* 1911. (XI.) 519–29. vgl. *EMM.* 1911. (XI.) 502–8. (66)

AMELYE. Miss. P. Gröschel. Berlin: Miss. Buchh. 15 Pf. 1911. (67)

Lebensbild eines Benachristen auf den Hochebenen der zentralen Deutsch-Ostafrika.

ISLAM IN NYASALAND. Rev. A. L. Hofmeyer. *MW.* 1912. (Jan.) 3–8. (68)

AN AFRICAN PENTECOST. The record of a missionary tour in Central Africa. Rev. Charles Inwood, F.R.G.S. London: Marshall Bros. 1s. 1911. (69)

South Africa

UNSERE SCHWARZEN LANDSLEUTE IN DEUTSCH SÜDWESTAFRIKA. Frau Miss. Joh. Bertelsmann. Gütersloh. 1.60 M. geb. 2 M. 1911. (70)

Schilderungen und Erzählungen aus dem Missionsleben und der Arbeit in Deutsch Südwestafrika.

DIE ARBEIT DER BERLINER MISSION IN NORD TRANSVAAL. Miss. Insp. Wilde. Jahrb. der vereinigt. nordostd. Miss. Konf. 1912. S. 14–30. (71)

L'ART DANS L'AFRIQUE AUSTRALE. Frédéric Christol. xxi + 144 pp. Paris et Nancy: Berger-Levrault. 10 F. rel. 12. 50 F. 1911. (72)

Impressions and recollections by M. Christol of the *Société des Missions Évangéliques de Paris.* Illustrated by the author.

DANS LE SUD-AFRICAIN ET AU SEUIL DE L'AFRIQUE CENTRALE. Alfred Bertrand. 71 pp. Illus. Genève: Jeheber. Paris: Fischbacher. 4 F. 1911. (73)

Captain Bertrand, the celebrated traveller, gives here the account of his journey to attend the Jubilee of the Lessouto Mission.

ZIDJI: ÉTUDE DE MŒURS SUD-AFRICAINES. Henri Junod. vi+333 pp. Saint-Blaise: Foyer Solidariste. 3.50 F. rel. 5 F. 1911. (74)

Captivante étude du paganisme bantou et de l'action que la mission et la civilisation exercent sur lui; livre de foi dans l'avenir de la race noire et dans le triomphe final de l'Évangile.

SIDSCHI: KULTUR, CHRISTENTUM UND DAS PROBLEM DER SCHWARZEN RASSE. Henri Junod. Aus dem Französischen ("Zidji") übersetzt von G. Buttler. Leipzig: J. C. Hinrichs. 3.50 M. geb. 5 M. 1911. (75)

DIE COMPOUNDMISSION IN SÜDAFRIKA. Miss. Insp. M. Wilde. (Geschichten und Bilder aus der Mission. S. 1 ff.) Halle: Buchh. des Waisenhauses. (76)

UPLIFTING THE ZULUS: Seventy-five years' Mission work in Natal and Zululand. Issued by the recent Natal Missionary Conference. 52 pp. Durban: John Singleton. 1s. 1911. (77)

A brief account of the beginnings and present position of the twenty-one different Christian organizations engaged in missionary work in Natal and Zululand.

OUR MISSIONS IN SOUTH AFRICA. Rev. John Lennox. Illus. 87 pp. Edinburgh: Missions of the U.F. Church of Scotland. 1911. (78)

An excellent short history of the missions of the United Free Church of Scotland in S. Africa, with useful chapters on native customs and on education.

WÖRTERBUCH DER SOTHO-SPRACHE. Abhandlungen des Hamburger Kolonialinstituts. Band vii. K. Endemann. 727 pp. Hamburg: Friederichsen & Co. 30 M. 1911. (79)

See p. 318.

See also 159 (Self-Help in the Mission Field); 207 (The Native Problem).

Madagascar

DEN MADAGASSISKE MARTYRKIRKE. Rev. J. Johnson. *Nordisk Missions-Tidsskrift.* 1911. (V.) 197–212. (80)

An account of the period of martyrdoms in Madagascar. The position taken is midway between that of Ellis and others who confound religious persecution and political penalties and that of Dr. Borchgrevink (Norwegian missions) and some of the "Friends," who reduce the martyrdoms to a minimum.

Mohammedan Lands and Work among Moslems

LUCKNOW, 1911. Papers and records of the recent Conference on work among Moslems. (For private circulation.) 293 pp. London and Madras: Chris. Lit. Soc. for India. (81)

La Conquête du Monde Musulman. Missions Évangéliques Anglo-Saxonnes et Germaniques. A. Le Chatelier et les collaborateurs de la *Revue du Monde Musulman.* 1911. (Nov.) 327 pp. Paris: Leroux. 5 F. (82)

See p. 359.

L'Avenir du Mahométisme. P. Chauvel. *La Revue.* 1911. (Févr. 1.) 328–33. (83)

Montre dans le modernisme mahométan le levier de l'Islam de demain, et conclut que, si les missions chrétiennes ne changent pas de méthode, le Christ sera vaincu par Mahomet.

Die Mission und die Kulturvölker Vorderasiens. Prof. Dr. Martin Hartmann. *Koloniale Rundschau.* 1912. (II.) 78–107. (84)

A long review of Dr. Julius Richter's *History of Missions in the Near East,* in which the Professor of Arabic in Berlin discusses from his own standpoint the results and methods of Christian missions to Moslems.

Turkey and its People. Sir Edwin Pears. 409 pp. London: Methuen. 12s. 6d. net. 1911. (85)

Forty years' residence in Turkey enable the author to speak out of a wide knowledge. The book is an account of the history and present conditions of the various peoples of Turkey, both in Europe and Asia. Reforms in the status of women, in education and in government are described, and valuable information given on the various Churches under Turkish sway.

Die Türkische Revolution und die Evangelische Mission. Dr. H. Christ Socin. *EMM.* 1912. (I.) 15–26, (II.) 66–78. (86)

Afganistan og Afganerne. Claud Field. Overs. af Karen Raeder. Forord af Dr. med. Marie Holst. 183 pp. Varde: O. Lohse's Forlag. 2.50 Kr. 1911. (87)

L'Islam et la Politique Musulmane Française en Afrique. Robert Arnaud. Renseignements coloniaux et documents publiés par le Comité de l'Afrique française et le Comité du Maroc. 1912. (Jan.) 1 ff. (88)

See also 51 (Tripoli); 54 (Nigeria); 68 (Islam in Nyasaland); 91 (Islam in India); 104 (Mohammedanism in China); 187–94 (Islam).

British India, Burma, and Ceylon

Indien Kalder. S. K. Datta. xi + 252 pp. Köbenhavn: Det danske Missionsselskab. 2.25 Kr. 1911. (89)

Translated from the English, *The Desire of India.*

Religion et Révolution dans l'Inde. E. Piriou. *La Grande Revue.* 1912. (Jan. 25.) 354–68. (90)

Cette étude écrite par un homme indépendant de toute préoccupation confessionelle, tend à établir le caractère religieux du mouvement nationaliste hindou et de ses manifestations les plus révolutionnaires. L'auteur insiste sur l'échec auquel est condamné, aux Indes, un enseignement purement laïque qui séparerait la vie morale de toute inspiration religieuse.

Islam in India. Rev. S. M. Zwemer, D.D. *MRW.* 1911. (Dec.) 909–19. (91)

Christian Missions in the Telugu Country. Rev. G. Hibbert-Ware. Illus. 216 pp. London: S.P.G. 2s. net. 1912. (92)

An instructive account of the work of the S.P.G. in a district N. of Madras, where Christianity is spreading with especial rapidity. Many of the methods of work are described with vivid details which enable the reader to realise the importance of the village schoolmaster's work, the problem of discipline of a growing Indian Church, the need of an evangelistic band with its medicine, music, and preaching to reach the higher castes. The closing chapters describe the work of four other missions in the Telugu country.

Beyond the Pir Panjal: Life among the Mountains and Valleys of Kashmir. Dr. Ernest F. Neve, F.R.C.S. Illus. 320 pp. London: Fisher Unwin. 12s. 6d. net. 1912. (93)

See Review, p. 334.

Among the Wild Tribes of the Afghan Frontier. Dr. Pennell. 4th and cheap edition. London: Seeley, Service & Co. 3s. 1911. (94)

India: The Story of Friends' Foreign Missions. Joseph Taylor. Illus. 89 pp. London: Friends' For. Miss. Assoc. 6d. net. 1911. (95)

Besides a general account of the missions, there are useful chapters on "The Evangelistic Problem," and on "The Indian Christian Church."

Ein Drittes Viertelʒahrhundert Gossnerschen Missionsarbeit. Miss. Insp. Zernick. *AMZ.* 1912. (II.) 78–87, (III.) 107–19. (96)

The Kacharis. The late Rev. Sidney Endle. Published under the orders of the Government of Eastern Bengal and Assam. xix + 128 pp. London: Macmillan. 8s. 6d. net. 1911. (97)

This book was the last work of a well-known missionary, and is a valuable contribution to Indian anthropology and ethnology. In addition to chapters on the origin, customs, and religion of this race, there is an outline grammar of the Kachari language.

The Position of Women in Indian Life. The Maharani of Baroda and S.M. Mitra. 358 pp. London: Longmans. 5s. net. 1911. (98)

See Review, p. 340.

The Position of Women in Hindu Society. Asiaticus. *The Englishwoman.* 1912. (Feb.) 167–80. (99)

A paper on the Hindu conception of marriage and widowhood, with quotations from Hindu authorities and a brief survey of the tendencies towards reform.

OTHER SHEEP. Harold Begbie. 344 pp. London: Hodder & Stoughton. 6s. 1911. (100)

See Review, p. 348.

SITA. A Story of Child Marriage Fetters. Olivia Baldwin. 353 pp. New York and London: Revell. 3s. 6d. net. 1911. (101)

This story of a Rajput girl taken into a Christian orphanage during famine time gives an insight into many of the problems of India. In spite of certain weaknesses from the literary standpoint, this book is of value in making possible a sympathetic understanding of the new aspirations of India's educated women.

THE REVOLT OF SUNDARAMMA. M. J. Elmore. 160 pp. New York and London: Revell. 3s. 6d. net. 1911. (102)

A well-told tale of a Hindu child-wife and her conversion to Christianity. An appendix explains the allusions to Indian customs.

See also 142–44 (Education); 155 (Industrial training); 157 (Missionary policy); 164, 166 (Unity); 179–83 (Religions of India).

China

THE CHINA YEAR BOOK. 1912. Edited by H. T. Montague Bell and H. G. W. Woodhead. 463 pp. London: Routledge. New York: E. P. Dutton. 10s. net. 1912. (103)

The first issue of a valuable work of reference containing a mass of information about Chinese affairs. It includes chapters dealing with the geography, population, products, commerce, communications, governments, finance, education, etc. The missionary statistics are taken from the *China Mission Year-Book*.

RECHERCHES SUR LES MUSULMANS CHINOIS. Le commandant d'Ollone. Études de A. Vissière. Notes de E. Blochet, etc. (Mission d'Ollone. 1906–1909.) Illus. 470 pp. Paris: Ernest Leroux. 15 F. 1911. (104)

EIGHTEEN CAPITALS OF CHINA. William Edgar Geil, Litt.D., F.R.G.S. Illus. 429 pp. London: Constable. 21s. net. Philadelphia: J. B. Lippincott. $5 net. 1911. (105)

An interesting book of travel with many references to missionary work. The author devotes special attention to the literature of China.

THE CHANGING CHINESE. Edward Alsworth Ross, Ph.D., LL.D. Illus. 356 pp. London: Fisher Unwin. 10s. 6d. net. New York: Century Co. $2.40 net. 1911. (106)

Dr. Ross is a Professor of Sociology in the University of Wisconsin. When he visited China he took with him a trained mind, wide knowledge of social processes, and keen powers of observation. He travelled widely and talked with all kinds of people. The result is that he has written an exceptionally interesting and illuminating book about the Chinese and the influences that are shaping their future. Dr. Ross sets a high value on missionary work, to which he devotes a chapter.

ACROSS CHINA ON FOOT. Edwin J. Dingle. Illus. 445 pp. London: Arrowsmith. 16s. net. New York: Holt & Co. $3.50. 1911. (107)

An account of a journey from Shanghai to Burma. Studies of the people, of the reform movement, etc., with friendly references to missionary work, especially to that among the Miao tribes in S.W. China.

THE SPLENDOUR OF A GREAT HOPE. Ven. Arthur Evans Moule, B.D. 249 pp. London: Robert Scott. 3s. 6d. net. 1912. (108)

A collection of sermons and reprinted papers ranging over nearly fifty years. There are chapters dealing with the religions of China.

IN THE SHADOW OF THE DRUM TOWER. Laura DeLany Garst. Illus. 136 pp. Cincinnati, Ohio: For. Chris. Miss. Soc. 50 c. net. 1911. (109)

See Review, p. 334.

ADVENTURE, SPORT AND TRAVEL ON THE TIBETAN STEPPES. W. N. Fergusson. Illus. 338 pp. London: Constable. 6s. net. 1911. (110)

An account of Lieut. Brooke's journey (partly with Mr. Fergusson of the Bible Society), ending with his murder in Lololand. A chapter on "Mantze religion and customs" is useful on this pre-Buddhist religion (Bonba cult), still the state religion of Bati and Bawang States. The religion and customs of the Lolos are also well described. There is warm testimony given to the wonderful transformation wrought among the Shan and Miao tribes by the United Methodist Mission and the C.I.M.

IM FINSTERN TAL: GESCHICHTEN UND LIEDER AUS CHINA. E. Oehler-Heimerdinger. Basler Miss. Buchh. 2.40 M., geb. 3 M. 1911. (111)

Fesselnd geschriebene, aber sehr dunkle Einzelbilder und Schilderungen von schweren Führungen und tiefen Leidensschatten in der südchinesischen Mission.

FRAUENELEND UND FRAUENHILFE IN CHINA. Wilh. Lutschewitz. Berliner Miss. Buchh. 50 Pf. 1911. (112)

DEUTSCH-EVANGELISCHE MISSIONSARBEIT IN SÜD-CHINA. Basler Miss. Buchh. 50 Pf. 1911. (113)

NEEDS OF THE NEW ERA IN CHINA. Dr. Cochrane. *IRM.* 1912 (Apr.). 294–311. (114)

See also 136–139 (Education); 147 (Literature); 149 (Medical); 156 (Missionary organization); 171–74 (Religions of China).

Japan and Korea

UNBEATEN TRACKS IN JAPAN. Isabella Bird. New and cheap edition. 336 pp. London: Murray. 1s. (115)

FRA NUTIDENS JAPAN. C. Skovgaard-Petersen. 231 pp. Kóbenhavn: J. Frimodts Forlag. 2.75 Kr. (116)

COUNTRY EVANGELIZATION. Rev. C. P. Holmes. *CITY v. COUNTRY: A DISCUSSION OF MISSIONARY POLICY.* Galen M. Fisher. *ON MISSIONARY POLICY.* Wm. Merrell Vories. *JE.* 1912. (Jan. and Feb.) 2–7, 7–10, 10–12, 54–6. (117)

See p. 354.

See also 140–41 (Education); 148 (Literature); 152 (Philanthropy); 175–78 (Religions of Japan).

The Islands of the Pacific and Australasia

NEERLANDS INDIË. Land en Volk. Geschiedenis en Bestuur. Bedrijf en Samenleving, onder leiding van H. Colijn. I. 380 pp. Amsterdam: Elsevier. f. 6.75. 1911. (118)

An important publication, written by authorities, with an introduction by J. B. van Heutsz, who has been Governor-General of the Dutch East Indies. Mr. Colijn is at present the Dutch minister for war. This first volume gives a geographical survey and contains chapters on races, languages, social conditions, religious life, and tells the political history up to Raffles. It includes chapters on Animism by Professor Nieuwenhuis, Hinduism by Professor Kern, and Mohammedanism by Professor Snouck Hurgronje.

DOOR DUISTERNIS TOT LICHT. Gedachten over en voor het Javaansche volk. Raden Adjeng Kartini. 583 pp. Semarang, Soerabaja, 's-Gravenhage: Van Dorp. f. 4. 1911. (119)

These letters of a young woman, belonging to the Javanese nobility, published by J. H. Abendanon, give a vivid impression of the desire for knowledge and education among her compatriots.

FÜNFZIG JAHRE BATAKMISSION. D. Joh. Warneck. *AMZ.* 1911. (XII.) 545–64. (120)

Eine Jubiläumsartikel. Ähnlich, "*Eine werdende Volkskirche.*" Miss. Insp. Wegner. *EMM.* 1912. (I.) 49–66.

AN OUTPOST IN PAPUA. A. K. Chignell. Illus. 368 pp. London: Smith Elder. 10s. 6d. net. 1911. (121)

An interesting and fresh account of Anglican work in Papua by an independent, energetic, and original missionary. The pictures of native converts and workers are a special feature, and through the humour gleams magnificent missionary purpose. Of special value are the chapters on hygiene. The book is abundantly and excellently illustrated.

ISLANDS OF ENCHANTMENT: Many-sided Melanesia. Florence Coombe. 382 pp. London: Macmillan. 12s. net. 1911. (122)

This is a book by an experienced missionary, weaving in the lights and shades of the old heathen life and the new Christian faith. Nowhere is a definite account given of the Melanesian Mission but its effects are apparent everywhere. Enough of the old life of superstition and war and cannibalism is sketched to form a striking contrast to the happier picture of to-day. A book to be read for its kindly insight into Melanesian life and character, and for the folklore tales peculiar to the various islands.

See also 146.

The Jews

THE HOPE OF ISRAEL. Florence A. Markham. 161 pp. London: Soc. for Promoting Christianity among the Jews. 1s. 1911. (123)

A popular survey of Jewish history, modern sects, and missionary work amongst the Jews. Each chapter is followed by questions for discussion.

REPORT OF THE SUMMER SCHOOL, BASLOW. 125 pp. London: Soc. for Promoting Christianity among the Jews. 1s. 6d. 1911. (124)

Addresses on the Jew in Prophecy, the Jew in History, the Jew in Religion, etc.

GODS GROOTE DADEN AN ISRAËL. Gedenkboek uitgegeven bij de herdenking van het 50-jarig bestaan der Nederlandsche Vereeniging um Israël. 303 pp. 1911. (125)

Contains a short history of the mission among the Jews, and records at length the work of the Dutch Union and the celebration of the Jubilee.

NATIONAL JÖDISK KRISTENDOM. Rev. I. Fauerholdt, (missionary to the Jews in Russia). *Nordisk Missions-Tidsskrift.* 1911. (VI.) 252–63. (126)

An instructive article on "National Jewish Christianity."

General

INTELLECTUAL AND POLITICAL CURRENTS IN THE FAR EAST. Paul S. Reinsch. 396 pp. Boston, New York: Houghton Mifflin. $2. 1911. (127)

DIE WUNDERWELT DES OSTENS. REISEBRIEFE AUS CHINA UND JAPAN. Miss. Insp. H. Witte. Illus. Berlin-Schöneberg: Protest. Schriftenvertrieb. 2 M., geb. 3 M. (128)

L'HEURE DÉCISIVE DES MISSIONS CHRÉTIENNES. John R. Mott. Illus. Pp. 293. Saint-Blaise: Foyer solidariste. 3.50 F. 1912. (129)

Trad. franc. de "Decisive Hour of Christian Missions" par l'Union missionnaire des étudiants de la Suisse romande.

WHERE HALF THE WORLD IS WAKING UP. Clarence Poe. 276 pp. New York: Doubleday, Page & Co. 1911. (130)

A journey through Japan, Korea, China and India by an independent observer. Things commercial, political and religious are noted in popular and readable form. Strong testimony is borne to the need for and the results of missions.

V. Works of Reference

COST-INDIË VOOR DE ZENDING CEWERKT. L. Kupérus. Amsterdam: Seyffardt. f. 6, f. 9, f. 12. 1911. (131)

A large and accurate map, Size 101 × 119 5 c. M.

VI. The Theory and Principles of Missions

THE THEORY AND PRACTICE OF MISSIONS IN THE NEW TESTAMENT. Rev. G. Currie Martin. *EW.* 1912. (Jan.) 59–74. (132)

EDINBURG—EINE RECHTFÄRTIGUNG DER FREIEN THEOLOGIE. D. Joh. Warneck. *AMZ.* 1911. (XI.) 489–501. (133)

Eine Abwehr der Inanspruchnahme der Edinburger Missionskonferenz für die liberale und radikale Theologie.

VII. The Training and Qualifications of Missionaries

DER MISSIONAR AN DER ARBEIT. ERLEBNISSE. H. Roterberg. 110 S. Friedenau: Buchh. der Gossnerschen Mission. 1 M. 1911. (134)

Schilderungen aus der Praxis der Missionsarbeit in den dichtbevölkerten, fest am Götzendienst hängenden Dörfern der Gangesebene Hindostans.

THE PREPARATION OF MISSIONARIES IN HOLLAND. Dr. A. M. Brouwer. *IRM.* 1912. (Apr.) 226–39. (135)

VIII. Missionary Methods

Christian Education

China

CHINA AND EDUCATION. Principal W. E. Soothill. Proceedings of Central Asian Society. 1911. (Nov.) 2s. 6d. (136)

A lecture describing the traditional system of education in China and the changes now in progress, with special reference to the scheme for a university for China.

THE NEW CHINA AND THE NEW EDUCATION. Leslie Johnston. *EW.* 1912. (Jan.) 27–39. (137)

See p. 356.

A UNIVERSITY FOR CHINA. London: 22 Albemarle Street. (138)

A pamphlet giving an account of the scheme for establishing a university in China. "United Universities Scheme."

DAS CHINESISCHE SCHULWESEN. P. Dr. J. Kösters, S.V.D. *ZMW.* 1912. (I.) 49–64. (139)

Japan

A CHRISTIAN UNIVERSITY FOR JAPAN. Rev. T. H. Haden. *JE.* 1911. (Dec.) 501–9. (140)

See p. 353.

EDUCATION AND MISSIONS. A. K. Reischauer. *JE.* 1912. (Feb.) 59–61. (141)

India

COMPULSORY EDUCATION FOR INDIA IN THE LIGHT OF WESTERN EXPERIENCE. Sir Roland K. Wilson. *Asiatic Quarterly Review.* 1912. (Jan.) 80–99, 177–85. (142)

Argues from the history of education in Great Britain that the introduction of compulsory education in India would be a grave mistake.

THE AIM OF EDUCATIONAL MISSIONS. Rev. W. E. S. Holland. *EW.* 1912. (Jan.) 75–86. (143)

In reply to Mr. Roland Allen's article, "The Will to Convert," in the October issue, Mr. Holland contends (1) that mission schools and colleges in India do lead to conversions, and (2) that the "leavening" influence exerted by them is in itself a very valuable result and an important step towards the conversion of India.

HOW KING GEORGE COULD WIN THE HEARTS OF THE HINDOOS. Swâmi Bâbâ Bhârati. *Nineteenth Century.* 1912. (Jan.) 58–74. (144)

A strong indictment of the prevailing system of education in India on account of its materialistic, irreligious, and denationalizing tendencies. The extension of primary education on the present lines would, in the judgment of the writer, only aggravate these unfortunate results. The article concludes with a plea for putting an end to the slaughter of cows.

Africa

DIE ERZIEHUNG DES AFRIKANERS. Miss. Dir. Hennig. Jahrb. der sächs. Miss. Konf. 1912. S. 67–79. (145)

Dutch East Indies

HET STANDPUNT DER ZENDING IN DE MINAHASSA EN OP DE SANGIR-EN TALAOET EILANDEN, in het Cijzonder in Zake de Overname der Inlandsche Openbare Lagere Scholen aldaar. F. F. Viersen. 34 pp. Amsterdam: Blikman en Sartorius. f. 0.25. 1911. (146)

Christian Literature

CHRISTIAN JOURNALISM IN CHINA AT THE PRESENT DAY. The Editor of *The Chinese Christian Intelligencer. CR.* 1912. (Jan.) 16–22. (147)

Some Christian Books of 1911. Galen M. Fisher. *JE.* 1912. (Feb.) 48–53. (148)

A valuable and suggestive review of the theological, apologetic, and devotional works by Japanese writers, published in the year 1911.

Work among Women

See 98, 99, 101, 102 (India); 112 (China); 119 (Java).

Medical Missions

Hilfe für die Not der Kranken in China. Miss. Insp. Lic. J. Witte. 60 S. Berlin-Schoeneberg: Protest. Schriftenverlag. 1911. (149)

Anschaulicher Bericht über die ärztliche Mission des allg. ev. prot. Miss. Vereins in Tsingtau und Kaumi (Shantung Provinz, China).

Die Deutsche Ärztliche Mission. Oberlehrer Kammerer. *AMZ.* 1912. (I.) Beibl. 1–20. (150)

Übersicht über ihre Entwicklung und ihren Bestand.

De Medische Zending. J. W. Gunning. 48 pp. Baarn: Hollandia-Drukkerij. f. 0.40. 1911. (151)

See also 46, 93.

Christian Philanthropy other than Medical Work

Eleemosynary Enterprises. Rev. Jas. H. Pettee, D.D. *Industrial Welfare and Christian Work. JE.* 1912. (Feb.) 56–9, 61–4. (152)

The first paper reviews the progress of philanthropic effort and of movements for social reform in Japan; the second gives an account of Christian effort on behalf of the working classes and social welfare.

Wat Melaatschen te Danken Hebben aan de Zending. Schetsen, Cijeenverzameld door Mevr. Sillem. 41 pp. Amsterdam: B. v. d. Land. f. 1.50. 1911. (153)

Melaatschen-Verpleging Bethesda (Surinam). C. Th. Scharten. 25 pp. Rotterdam: J. M. Bredée. f. 0.15. 1911. (154)

See also 201.

Industrial Missions

Trade Schools as a Mission Asset. Rev. C. W. Weston. *HF.* 1912. (Feb.) 62–8. (155)

A valuable paper by the Principal of the S.P.G. Industrial School at Nazareth (South India), describing the work of the school and giving the conclusions reached as the result of experience. The paper is published also in the *Indian Witness* (Jan. 30th) and *Bombay Guardian* (Feb. 3rd).

Organization and Policy

The China Council of the American Presbyterian Church (North). By a Member of the Council. *CR.* 1911. (Dec.) 682–8. (156)

See p. 358.

Mission ke Naukar. Rev. Roland Allen. *Church Quarterly Review.* 1912. (Jan.) 386–96. (157)

A criticism of the policy of employing mission agents.

IX. The Church in the Mission Field

The Growth of the Church in the Mission Field. II. The Work of the Church Missionary Society in West Africa. Ven. Archdeacon F. Melville Jones. *IRM.* 1912. (Apr.) 240–57. (158)

Self-Help in the Mission Field. Bishop A. G. S. Gibson. *EW.* 1912. (Jan.) 1–15. (159)

A discussion of the practice adopted in Kaffraria by the Anglican Church, of developing self-support in the Native Church by requiring from each adult baptized member a fixed annual payment, neglect of which is followed, subject to certain safeguards, by suspension from Communion. The practice of other missions is also cited.

Egyptian Hymn-Tunes. Collected and noted by Rev. W. H. T. Gairdner. Obtainable from C.M.S., London and Cairo. Published privately. 2s. 6d. (160)

An attempt to adapt native melodies to the use of the Christian Church.

Een en Ander Over het Gehalte der Javaansche Christenen. D. Crommelin. *MNZG.* 1911. Pp. 27–42. (161)

X. Comity, Co-operation, and Unity

An Eirenic Itinerary. Silas McBee. 225 pp. London: Longmans. 4s. 6d. 1911. (162)

This book is an account of a tour in Europe and the Near East made by Mr. McBee in the interest of Christian unity. He came into contact with a number of interesting people, including the leaders of the Russian, Eastern Orthodox, Coptic, and Armenian Churches. The volume includes several papers and addresses. Mr. McBee holds that the family of God is the supreme fact of life, and oneness the first and final note in Christianity. Unity does not mean uniformity, but includes variety and the right to differ. It cannot be reached by definitions or by "giving up," but by the acceptance of union with God and man as a definite purpose and by the substitution of the principle of inclusion for that of exclusion. From this standpoint an interpretation is offered of the Edinburgh Conference and the work of the Continuation Committee.

The Primitive Church and the Problem of Christian Reunion. Professor Sanday, D.D. *Contemporary Review.* 1912. (Feb.) 198–212. (163)

The third and concluding article in the series to which reference was made in our last issue.

Unity and Co-operation in the Indian Mission Field. Rev. J. H. Maclean. *IRM.* 1912. (Apr.), 202–25. (164)

Is Unity Possible To-day in Missionary Work? Dr. Julius Richter. *MRW.* 1912. (Jan.) 30–4. (165)

Dr. Richter regards "the policy of fusing together Protestant communities of widely divergent denominations into one corporate Church," as one of doubtful wisdom and practicability.

The Federation of Christian Churches in India. Rev. W. A. Wilson, D.D. *HF.* 1911. (Nov.) 417–25. (166)

Gives the history of the movement and the text of the resolutions passed at the Jubblepore Conference last August.

XI. Christianity and the Non-Christian Religions

Religions of Primitive Peoples

La Religion des Primitifs. Mgr. A. Le Roy, Supérieur général des Pères du Saint-Esprit. 2me édition. ix+522 pp. Paris: Beauchesne. 4 F. 1911. (167)

An authorised German translation has been published, "*Die Religion der Naturvölker.*" Nixheim: Sutter & Co.

Animisme, Spiritisme en Feticisme onder de Volken van den Nederlandsch-indischen Archipel. Prof. Dr. A. W. Nieuwenhuis. 44 pp. Baarn: Hollandia-Drukkerij. f. 0.40. 1911. (168)

The Appeal to the African. Rt. Rev. J. J. Willis. *CMR.* 1912. (Jan.) 27–33. (169)

See p. 361.

The Response of the African. Rt. Rev. J. J. Willis. *CMR.* 1912. (Feb.) 84–91. (170)

See also 61 (The Baganda); 65 (The Suk); 97 (The Kacharis); 110 (Mantze and Lolos); 118 (Dutch East Indies).

Religions of China

Taoïsme. Tome I. Le Canon taoïste. Le P. L. Wieger, S.J. 337 pp. Paris: Guilmoto. 12 F. 1911. (171)

Le premier volume est une bibliographie générale du sujet, comprenant 1464 ouvrages compulsés par l'auteur. Une introduction étudie l'évolution doctrinale et l'évolution historique du Taoïsme.

Laotze's Buch vom Höchsten Wesen und vom Höchsten Gut. Prof. Dr. Julius Grill. Tübingen: Mohr. (172)

Laotze, Tao-te-king. Das Buch des Alten vom Sinn und Leben. R. Wilhelm, D.D. 116 S. Jena: E. Diederichs. 3 M. 1911. (173)

Zwei Bücher über Laotze und sein klassisches, aber überaus schwieriges Buch Tao-te-king. Man braucht nur die beiden Übersetzungen zu vergleichen um sich zu überzeugen, in welchem Masse selbst die hervorragendsten Sinologen noch über den Sinn im Einzelnen und im Ganzen auf Vermutungen angewiesen sind. Grill's Werk beruht über umfassenden Studien und produziert grössere Gelehrsamkeit, ist auch wohl zuverlässiger. Wilhelm's Buch is eleganter und moderner. Dr. Wilhelm's Buch ist ein Band eines grossen litterarischen Unternehmens, die Originalurkunden über die Religion and die Philosophie Chinas in klassischen Übersetzungen herauszugeben. Das Sammelwerk ist in drei Abteilungen auf zehn Bände berechnet. Davon sind ausser dem Taoteking Laotze's bereits erschienen *Kungfutze Gespräche.* (Lun yü. 246 S. 5 M.) und *Li ä dsi, das wahre Buch vom quellenden Urgrunde.* (176 S. 4 M.) Eine Bibliothek der chinesischen Quellenwerke, wie wir sie in deutscher Sprache noch nicht besitzen.

Confucius and Confucianism. W. Gilbert Walshe, M.A. 50 pp. Shanghai: Kelly & Walsh. $1. 1911. (174)

Lectures on Primitive Religion in China, Ancestor Worship, Life and Times of Confucius, Confucianism or the Orthodox School.

Religions of Japan

The Creed of Half Japan: Historical Sketches of Japanese Buddhism. Arthur Lloyd. 393 pp. London: Smith, Elder. 7s. 6d. net. 1911. (175)

A work of the first importance on the history and development of Buddhism, especially in Japan, by one who possessed an unusual mastery of the subject, and whose recent lamented death deprives Japan of one of the most penetrating and sympathetic among Western students of its life and religious faith.

Shinto, de Godsdienst van Japan. M. W. de Visser. 48 pp. Baarn: Hollandia-Drukkerij. f. 0.40. 1911. (176)

Present Religious Spirit and Problems. Rev. J. M. T. Winther. 64 pp. Tokyo: Meth. Pub. House. 10 sen. 1911. (177)

A lecture given originally to the Y.M.C.A (reprinted from the *Japan Evangelist*, Nov. and Dec. 1911) describing the various sects of Shinto and Buddhism in Japan to-day, and also the attitude of the Japanese towards Christianity.

The Invention of a New Religion. Prof. B. H. Chamberlain. *Japan Weekly Mail.* 1911. (Dec. 23rd) (appears also in *The Literary Guide*). (178)

Professor B. H. Chamberlain contends that the Mikado-worship and Japan-worship which is being officially encouraged under the name of Shintoism is in the main a quite modern invention, put together consciously or semi-consciously by the official classes in the supposed national interest. The article is criticised in the issue of the *Japan Weekly Mail* for Jan. 6th, pp. 12–13, and a reply to it is published in the issue for Jan. 20th, p. 7, maintaining the ancient character of Japanese religion.

Religions of India

THE BIJAK OF KABIR. Rev. Ahmad Shah. Cawnpore: Christ Church Mission Press. Price paper Re. 1; cloth Re. 1.8. 1911. (179)

Fullest edition of the original text of the Bijak of Kabir yet published.

THE SIKH RELIGION. J. Estlin Carpenter, D.D., D.Litt. *Hibbert Journal.* 1911. (Oct.) 201–24. (180)

This study of the Sikh religion is based on Mr. Macauliffe's comprehensive work in 6 vols.

CHRISTUS IN INDIEN: eine apologetische Studie. Dr. Alois Fürer. Basel: christkathol. Schriften Verlag. 85 S. (181)

Behandelt die gegenseitigen Einflüsse des Christentums und der indischen Religionen in der ersten Jahrhunderten.

YOUNG INDIA: RELIGION AND CASTE. Anglo-Indian Professor. *Anthropos.* 1912. (Heft 1, 2.) 67–80. (182)

The writer out of the experience of a college career, in which he has had to deal with hundreds of students, describes the religious beliefs and practices of the rising generation of Brahmins in South India.

THE NON-CHRISTIAN RELIGIONS OF THE WORLD. I. HINDUISM. Rev. E. W. Thompson. *The Foreign Field.* 1912. (Jan.) 163–7. (183)

BIJDRAGE TOT DE KENNIS VAN HET HINDOESCHE DOODENRITUEEL. C. H. Raabe. 16,41 en 74 pp. Leiden: E. J. Brill. f. 2.40. 1911. (184)

See also 90, 118.

Buddhism

LE MODERNISME BOUDDHISTE ET LE BOUDDHISME DU BOUDDHA. Alexandre David (Prof. à l'Université nouvelle de Bruxelles). 280 pp. Paris: Alcan. 5 F. 1911. (185)

THE DUST OF DESIRE: or, In the Days of Buddha. Evelyn S. Karney. 170 pp. London: Scott. 3s. 6d. net. 1911. (186)

One who is well versed in the subject of Buddhism has made its early doctrine and manner of life vividly real by weaving it into the life-story of a woman. The contrast is well brought out between Buddhism and an enlightened Judaism.

See also 175, 177 (Religions of Japan).

Islam

THE ENCYCLOPÆDIA OF ISLAM. Edited by M. Th. Houtsma and T. W. Arnold. No. XI. Pp. 641–704. London: Luzac. Leyden: Brill. Each section 3s. 6d. 1911. (187)

THE VITAL FORCES OF CHRISTIANITY AND ISLAM. II. Rev. W. A. Shedd, D.D. *IRM.* 1912. (Apr.) 279–93. (188)

A WORKING LIBRARY ON ISLAM. Dr. S. M. Zwemer. *MW.* 1912. (Jan.) 32–6. (189)

THE KORAN DOCTRINE OF REDEMPTION. MW. 1912. (Jan.) 60–5. (190)

Translated and condensed from *Die Erlösungslehre des Quran,* a pamphlet by W. Knietschke (Edwin Runge, Gr. Lichterfelde, Berlin: 1910. 39 pp.).

THE NEAREST WAY TO THE MOSLEM HEART. MW. 1912. (Jan.) 9–20. (191)

Brief statements by three missionaries and by an Indian Christian regarding the means of winning Moslems.

LES CONFRÉRIES MUSULMANES ET LE MARABOUTISME DANS LES PAYS DU SÉNÉGAL ET DU NIGER. Maurice Delafosse. (192)

Renseignements coloniaux et documents publiés par le Comité de l'Afrique française et le Comité du Maroc. 1911. (Avril.) 81 ff.

BÂBÎ-BEHÂÎ: Eine Studie zur Religionsgeschichte des Islams. Hermann Roemer, Dr. Phil. 470 pp. Potsdam: Tempel-Verlag. 1911. (193)

A reprint of Nos. 7-9 of the 12th volume of *Das Reich Christi.*

BAHAISM: THE BIRTH OF A WORLD RELIGION. Harrold Johnson. *Contemporary Review.* 1912 (March). 391–402. (194)

See p. 360.

See also the section on Mohammedan Lands under IV.; and 118 (Dutch East Indies).

Judaism

GEESTELIJKE STROOMINGEN ONDER DE HEDENDAAGSCHE JODEN. Prof. Dr. H. M. Van Nes. (Gods groote daden aan Israël. Gedenkboek. Pp. 270–81.) (195)

General

OÙ EN EST L'HISTOIRE DES RELIGIONS? J. Bricout. Tome I. 457 pp. Tome II. 589 pp. Paris: Letouzey et Ané. 15 F. 1911. (196)

This is an elaborate work from the pen of the Editor of the *Revue du Clergé Français,* in which he has been assisted by many experts. From M. Bricout's pen come the introduction, the chapter dealing with Christianity since the Reformation, and the concluding chapter. The first volume deals with non-Christian Religions, while the second volume deals with the religion of Israel and with Christianity. The treatment of each religion is clear and,

within the limits imposed, thorough. Useful bibliographies are attached to each section. The Editor's conclusion is optimistic as to the future of Christianity, and sympathetic towards existing religions and the way in which missionaries should regard them as leading up to a final faith. The book is provided with excellent indexes.

Religionsgeschichtliche Rundschau. D. Joh. Warneck. *AMZ.* 1912. (I.) 26–44. (197)

Eine Zusammenstellung der wichtigeren, zumal deutschen Veröffentlichungen aus den letzten Jahren, die vom missionsapologetischen Standpunkte besonders wertvoll sind.

Der Entscheidungskampf des Christentums um Seine Stellung als Weltreligion. Prof. Carl Mirbt, D.D. (Basler Missionsstudien. Nr. 39.) 20 pp. Basler Miss. Buchh. 30 Pf. 1912. (198)

Eine geistvolle Missionsüberschau unter dem missionsapologetischen Gesichtspunkte.

Die Eigenart der Alttestamentlichen Religion Gegenüber dem Heidentum. Ein Vortrag von Dr. Th. Oehler. Basler Miss. Buchh. 1911. (199)

XII. The Wider Relations of Missions

The Moral and Religious Challenge of our Time. Henry Churchill King. 393 pp. New York: The Macmillan Co. 6s. 6d. net. 1911. (200)

President King attempts to review the political, social, economic, intellectual, moral and religious features of the modern world and to interpret them in the light of the ruling principle of reverence for personality. The result is a not very readable book, which touches a hundred great subjects, but has no space for the thorough treatment of any. Twenty-six of the chief movements and changes of our time are treated in a chapter of sixty pages, and a second chapter deals with natural science, evolution, the historical spirit, the new psychology, sociology, comparative religion, the philosophical trend and the theological trend. In spite of these limitations the attempt to see things as a whole has value and inspiration, and is marked by candour, courage, breadth of view, insight, and wisdom. The foreign missionary movement is treated in relation to the problems of the modern world, and, when rightly conceived, is held to be the greatest ideal task which "has ever presented itself to the imagination of men."

The Social Work of Christian Missions. Alva W. Taylor. 265 pp. Cincinnati: For. Chr. Miss. Soc. $1.00. 1911. (201)

See Review, p. 350.

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THE CHINESE CHURCH IN RELATION TO ITS IMMEDIATE TASK

By CH'ENG CHING-YI

The recent events in China's political sphere have not only caused the astonishment of the outside world, but also of many of her own sons and daughters of the most progressive type. Who could have thought that within a brief period of merely one hundred and fifty days the " Son of Heaven " was to give way to a President ? Who dared to expect, even among the revolutionists, that with so little bloodshed the Imperial Empire of several thousand years' standing was to become the " People's Kingdom " ? It seems to be too great a step to move, in such a country as China, from Imperialism to Republicanism. Time alone will make the adjustment between the new form of government and the qualification of the people. The effect of the recent occurrence upon the Church is not less significant. Last year many of the Chinese Church leaders were labouring with all their might in the hope of securing religious liberty from the Government that then existed, but under the new order of things religious liberty is being granted before it was asked for, and to-day there is many a " Nicodemus " in social and political circles coming to Christ in the broad daylight instead of under the shadow of night.

The general impression of the people regarding this great change

When articles are an expression of the policy or views of the Continuation Committee, or of the conclusions reached by any of its Special Committees, this fact will be made clear. In all other instances the writer of the paper is alone responsible for the opinions which appear over his name.

is that Christianity has had a great deal to do with it. There is some truth in that. While Christianity did not interfere with political affairs, it did, and does, fight against evil, corruption, and sin. Many men of action have inhaled the pure atmosphere of Christian truth, and were moved consciously or unconsciously by the Christian ideas of national righteousness, purity, and love, to overcome all manner of evil, and in this sense the religion of Christ did much and helped much indirectly in the recent revolutionary movement in China. As regarding those who work from low motives for purposes of self-glorification, of whom there are not a few, they are unworthy of this great movement.

A new China, however, does not necessarily mean a better China. It depends upon the foundation on which the new Government will be based. The new form of government needs a new type of men—men of life, of principle, of courage, otherwise the nation will still remain in its feeble and weak condition, and here Christianity is called upon for assistance. Upon the new stage of China's reforms the Christian Church has a large and important part to play, and both her opportunities and responsibilities are unutterably great. How she is prepared to face the situation is the problem to-day.

Concerning the Christian Church in China, the most needed, and perhaps most neglected, consideration is the importance of a ground plan, a strategetical policy. Many are working on the field with praiseworthy earnestness and remarkable devotion, but, comparatively speaking, there are few who view the Church as a whole and see it in its entirety. Take, for example, the idea of self-support. There is quite a vast difference in the churches in various parts of the country. In one place self-support was taught almost from the beginning of the formation of the church, while in another place it is not regarded as a matter of much importance even to this day. Last year the writer of this paper had the opportunity of visiting many churches in several provinces. In certain districts the churches have been self-supporting for more than fifty years, and these churches were established only some sixty years ago. In other districts the churches have been planted for fifty years, and self-support was not enforced upon the members until the last year or two. It was not surprising therefore to hear one of the oldest deacons of one of the latter churches say, when the idea of self-support was introduced to him: "My brethren! do not let these revolutionary ideas creep into the Church of God. We have already too many revolutionists in the

country ! " The Church cannot grow from infancy to manhood in a single day. It needs far-seeing vision and sound judgment patiently but firmly to train the children of the Church in the principles of Christianity. They can never be able to walk unless by actual walking.

The Church, as well as the nation, is now passing through a time of transition. The Christian messenger is confronted with difficulties and hopes, encouragements and discouragements. It requires patient and tactful dealing. The time is passed from the period of the China Mission into the period of the China Church, and it will slowly but surely pass from the period of the Church in China to that of the Church of China. During the time of the first period it was of necessity that the work was entirely in the hands of European missionaries. In the second period joint action and the united efforts of men both of the West and East are of absolute necessity. In the third period we may hope for the time when the Chinese Church will undertake her own responsibility, and our missionary friends will be spared to evangelize other unoccupied dark fields. He is a wise man who knows the time in which he works, and who acts in accordance with it.

In the early days, Protestant Christianity in China was under social and government prejudice, and the introduction of the new religion was then almost a total failure. When the apostolic Xavier lay burning with fever on an island off the coast of China in the year 1552 he exclaimed : " O rock, rock, when wilt thou open ? " The conservative China was then in such a state of mind that she herself was all in all, and there was nothing worth receiving from the outside world.

In later years, when China willingly or otherwise opened up the country to international intercourse, the gospel of Christ followed the tracks of political and commercial enterprises, and found its way into many a heart, on which the power of the good news has had such a firm grip that many have not been ashamed to own Christ as their Saviour and Redeemer even in the face of death. Churches have been planted in nearly every province, and it is said that there are at present scattered all over the land some 300,000 full members connected with Protestant Churches.

China is now opened up from both the secular and religious standpoints. She is not only having an open door, but also an open heart. The opportunity is greater than ever, but the pressing question which remains with the Church is—How are we going to meet it ?

Before proceeding any further in our consideration, a few points seem to be of importance and should be recognized by the Christian Church if she is to master the situation, and not to fall behind.

1. The evangelization of China depends largely upon the men and women of the soil. The Chinese can understand their fellow-countrymen more thoroughly and more easily than those who are of a foreign nationality ; and only by the using of Chinese workers can we meet the cost incidental to having the work efficiently done.

2. The chief occupation of the missionary in the future is to devote more and more his energy and time to training and educating the Christian youth for the ministry and similar works. We have at present some 15,000 Christian workers, which is quite a large number, but only a small proportion of them have received good training and some even are entirely without systematic education.

3. The Church work as far as possible should be gradually in the hands of Chinese pastors. The task of the missionary is the founding of the Church and not the raising of the structure. In the days of the primitive Church, St. Paul and other apostles planted churches in Galatia, Corinth, and elsewhere, but elders were appointed in every place who undertook to care for and shepherd those churches.

4. The Church of China must be scientifically taught and trained for self-support and self-government. Responsibility and privilege go hand in hand, and cannot be separated. The training is by no means an easy task, especially with those who have been Christians for years, and have not learned the art of working and giving. But whatever pains we take now will be repaid with great profit in the days to come.

5. The Chinese Church should be based upon union. There was, and is, no necessity for introducing Church divisions to the East, and there is every reason to believe the Church would have been better developed if such divisions had been non-existent. The vital oneness of the Church of Christ, which I think is even deeper than unity, should have characterized the Church as one of its special features. For this our Lord and Master several times pleaded with the Father on behalf of His people in His last great prayer recorded in the Gospel of St. John. People think, however, that the Churches in the West under present circumstances have reached the " hardened case " state of affairs, and that such a union can only be looked on as figurative speech or an imaginary vision. Granted that is so. Here in China is the new Church, tender and young. Should we not

turn our eyes from historical or traditional interests, and try to remember the word of Christ in His prayer, and in China, at least, turn over a new leaf ?

6. The Christian Church should also more and more recognize the fact that China, as far as the present is concerned, appreciates more the practical side of Christianity than the philosophical. This is probably because the time has not yet come for the Chinese people to enter into the sphere of theoretical or philosophical lines of thinking. The Church, in order to meet its present need, should in every way manifest this phase of the Christian religion which may be the stepping-stone to things higher and nobler.

7. Christian literature is one other matter of chief importance. For many years the Christian Literature Society for China has done excellent work. It has powerfully helped China in her growth and advancement both directly and indirectly. The emphasis of this branch of Christian activity in the future in China is not so much on the word Literature, but rather the word Christian. Through the helping hand of Christianity, China has been led to value and pursue modern learning, and she is now really in earnest to do her best to educate her people. For our part we are to lead them to something still better, and to give them something more than modern learning—give them a God, a Bible, and an eternal hope.

8. The religious training of boys and girls should occupy a warm corner in the heart of every student of missions. There is in China a growing tendency to undervalue scriptural teaching on the part of the young people in Christian schools, and even among many of the college-trained men there is a vast amount of ignorance of Bible truths. But we all believe that the Christian youth is the hope of the Church. The early religious training of the Scottish people from the time of the Reformation is bearing abundant fruit to-day. It is worthy of the name " The land of scholars and saints." When the Roman and Greek priests in China were asked for an explanation of the careless way in which they swept men and women into their Churches, their answer was very significant. " We do not mind much about these grown-ups," they replied; " what we really count upon is their children, the younger generation." Such a method, be it right or wrong, has distinctly a policy, a far-seeing vision.

9. Scientific and systematic teaching of the Word of God is another matter which deserves careful consideration. Theological colleges and Bible schools of the highest order will render invaluable

service to the Church of the coming day, for which the Church will always give thanks to the Father on high. If the Christian pastor cannot be a student of all religions, he must, at least, be a student of the Christian religion, of which the Bible is a revelation.

These are some of the things that will consolidate the foundation of the coming Chinese Christian Church. From this we can perceive that the missionary has even greater work to do at present than in the past. The Christians in China are beginning to feel their way to action. The earnestness, the liberality, the spirit, are all beyond praise, but as to their wisdom one hesitates to speak with absolute assurance. They must be men filled with the Spirit of God, backed by sound judgment, and understand thoroughly the position of the Church and the condition of the country. Therefore they must be taught and qualified to shoulder such a great undertaking, and such a teaching largely rests upon the missionary. He must try to help and not to shrink from them, and let them feel they are being encouraged even when they should make mistakes and cause blunders. In the end the Church must become Chinese, so let the missionary do his best to lead them into the right and proper way.

The editor has kindly permitted me to write what is in my own heart and in the hearts of my fellow-Christians in China, and with that liberty I call for the serious attention of the readers to the importance of the Chinese Church question and the way to bring it about. I have dealt with the subject elsewhere, but feel it is high time now that the servants of the Lord should study the situation more closely, and let the matter be settled in practical ways.

To deal with such an important subject two things must be observed and constantly kept within sight. The one is to view it in its entirety, and the other is not to look for mere immediate gains, but rather have enlarged visions that the Church of Christ must grow strong from day to day and year to year.

With the past experience of the existing Churches in the world at large, and with hopes and expectations as to the future in China in particular, the question seems clear as to *how* the Chinese Church should be established. Of course one is not to overlook even for a moment the spiritual side of the question. Christ is the only Head of this divine organization, and what I emphasize here is by no means something new, something apart from the Holy Word, but rather the getting back to our Lord's idea " that they may be one even as we are one."

China affords, from many standpoints, an excellent opportunity for such a union enterprise, union in spirit, in prayer, and in practice. In presenting before the churches, in various places in China, the idea of Church union, the writer of this article received very hearty support and response from his fellow-workers in the same service. There are, I admit, difficulties in the way, as there are in everything of any importance, but they are possible difficulties only, not actual, and even these are, as a whole, foreign, and not Chinese.

We hear with great joy that some time ago there were some forty missionary societies met in England to discuss missionary problems, and that there was a manifest sign of a desire for a better understanding and a closer relationship. We, men of the East, are looking with great expectation to see that in the near future such a movement may be enlarged and spread throughout the whole of the Christian world. As the years roll on the religion of Christ will be more and more manifested before the world's gaze, and our petty differences and divisions will gradually sink into nothingness.

China is the best experimental ground for such a work. The work is really only at its beginning, and the Church is yet teachable. The Oriental Christians are willing and ready for a trial, and many of them, with not the slightest unkind feeling, regret that Church divisions should have landed on China's soil at all. But if the Church allows the time to pass away without some definite plan and action, then the loss will be beyond measure; and it is not too much to say that it will be the men of this generation, not they of the past, who must shoulder the responsibility, and answer for the consequences.

We have, as a matter of fact, already seen a good deal of union work—in educational, medical, and evangelistic efforts—and the results are at once remarkable and encouraging. The saving of time, men, and money is still the secondary gain; the enlargement of the Christian minds, the preparing of the way for further development, are indeed of greater value. The idea "the society" has been widened to the larger outlook of "the religion." But now we come to the centre of all Christian activity—I mean the Church. Should we not do more to unite the Churches from which all good works flow? No "sacrifice" on the part of any missionary society is too great for this grand cause.

The uniting of the Churches of various missions is by no means to undervalue the saints and fathers of the old world who formed the various church organizations. Nor do we think we possess wiser

heads than the ancient worthies. The emperors Yao and Shun of ancient China are still esteemed and loved by the Chinese people even though the country is now under a republican form of government, where emperors and kings have no place at all. We can best admire and love the great men of old by not making them a stumbling-block to the people of the time. The Christian Chinese can understand little, the non-Christian not at all, why the Christian Church should be thus divided and holding each for its own its particular form of worship, government, and belief, while they all profess to be members of an essentially spiritual religion, and not of one of mere outward forms. Let the Christian body as a whole do its uttermost to meet the present needs while the opportunity is still available, as the future Church depends largely upon what is now done. Every step the Churches take at present will not be in vain in the days hereafter. Even if the Church does make divisions in the future it will be the outcome of the consciousness of the Chinese Church, and not something which is foreign to it.

This is the most pressing need of the time, but nevertheless it cannot be done in a single day, nor should it. Careful, frank, and open-minded discussion and consideration are necessary. There are questions to be studied such as these: Should the Chinese Church be formed within the existing Churches, and if so, how would it effect the work of union ? Should the Chinese Church be started outside the existing Churches, and if so, what would be its relation to them ? What should be the ultimate end of the existing Churches in China ? How fast and how slowly should the Church move forward toward a larger unity, and by what gradual and progressive methods ? What is the best way in which the combined ideas of self-support and union may be worked together in mutual help ? These are a few of the great questions that are awaiting an immediate answer.

May I here be allowed to make a bold suggestion ? Let all the missionaries consult with each other, with the Chinese Christian leaders, and with the various home boards, as to the advisability and practicability of affording united help to the Chinese Christian Church which, as we have seen, should be from the beginning self-supporting and self-governing. The ways of helping such a Church are more than one.

1. Let the existing missions be more and more active in the matter of educational work, i.e. in turning out well-qualified men and women for the Chinese Church.

2. Let the missionary act in the capacity of adviser in the Chinese Church in things spiritual and material.

3. The China mission field should be geographically divided, and local, district, provincial, and national Church Councils be formed so as to link up the work into one great whole.

4. The name of the Chinese Church should be known throughout the land as " The Chinese Christian Church," and the separate parts distinguished from each other only by the location which the Church occupies, as " The Chinese Christian Church of Peking."

In this way, it seems to me, there is not only the advantage of having the twofold nature of the Chinese Church combined, viz.—self-support and union, but also the linking up of both missionaries and Chinese workers in the service of the Divine Master during what I call the second period of missionary activity in this land of ours. China is the best field for such a development, and now is the best time for action.

Now let us consider some of the natural advantages which are peculiar to China.

1. Language. China, although she has many dialects such as the Canton, the Fukien, the Ningpo, the Shanghai, etc., has but one language. Of late years the almost universal spoken language, the *Kuan Hua*, is becoming the everyday speech throughout the whole country. It is taught in schools, and is used by the more educated people in all the provinces. So in the near future China is most likely to have only one language, both spoken and written. This is an indirect advantage to the cause of Christian union which the country of India, say, cannot furnish.

2. Communication. The existing and prospective railroads and the two great rivers, the Yellow River and the Yangtze, which will certainly be developed more and more in the coming years under the new Government, form another physical advantage contributing indirectly to the cause of Church union such as the great continent of Africa cannot give at the present time.

3. The result of Church divisions as seen in the West affords another incentive to union in China. In the nature of things China is by no means interested in such divisions, and in fact, the very opposite is the general opinion of the Chinese Christians to-day.

Indeed God has placed upon the shoulders of the Chinese Church a great responsibility, the assuming of which will be an example to the whole of the Christian world.

The Christian Review, a monthly magazine published by the Christian Literature Society for China, has done good work for many years. Recently it has been transferred to the Chinese Christians, and is now known under the new name of *The Chinese Christian Review*. In the first issue of the magazine under its new title it declared that in recognition of the growing interest in self-support and Church union it would give to the movement its hearty support and promote it to the utmost. It is both humiliating and dangerous for the Churches in China to be thus divided and dependent. The magazine calls for the co-operation of all Christians, and hopes that through its circulation the whole Christian world may be blessed.

In another Christian periodical an article was written on the Chinese Church problem in the form of a dialogue. As it was Chinese writing to Chinese it may be of some interest if I give an abbreviated translation here. With some introductory remarks the writer started the questions and answers.

"Q. What is the most pressing need of the Christian missions in China to-day?

"A. The need of a Chinese Church.

"Q. What is the scope of this subject?

"A. It affects all the Christians in China.

"Q. What are the principal requirements?

"A. Earnestness and wisdom.

"Q. How should this work be pursued?

"A. In two ways, the internal and the external.

"Q. What are they?

"A. Promoting unity within the Churches, and securing religious liberty from the Government.

"Q. What is the idea of union?

"A. Union in spirit and in practice.

"Q. What are the chief advantages?

"A. In the saving of time, men, and means; and in the welfare of the Chinese Church in the days to come.

"Q. What about the practicability of such a union?

"A. There are difficulties, but they are not impossible of solution.

"Q. What form of government would it adopt?

"A. Try to get the best elements of every Church such as would suit Chinese conditions.

"Q. How would it be named?

"A. The Chinese Christian Church.

"Q. But would not this violate the form of government of the Churches in the West?

"A. The aim of the missionary is the kingdom of Christ, and not his particular Church government.

"Q. Is this urgently needed?

"A. Decidedly. The longer one waits, the more difficult it will become.

"Q. What is the general feeling of missionaries in China?

"A. Many are highly in favour of union, and a great deal of union work has been done.

"Q. What was the mind of the Edinburgh Conference?

"A. The Conference only had ten days at its disposal, and it spent one whole day for the discussion of this all-important subject, federation and unity."

Then the article went on to discuss the necessity and importance of securing religious liberty from the Government. As the situation has since been changed so much, religious liberty is being granted to the people by the republican Government. But this means increased responsibility which the Church of Christ must realize. Without religious liberty the Church was in a very difficult position as far as its relation to the State was concerned. Prior to the revolution last year, many Christian leaders were working hard to secure religious toleration. They were not at all sure that their desires could be realized. They only thought it was their duty and right to ask for it regardless of the consequences. For in those days Chinese Christians in government schools, in official circles, and in the establishing of Chinese churches suffered injustice and ill-treatment. Now things are changed and difficulties removed by the granting of such liberty. Ex-President Sun Yat-sen in Nanking wrote to some of the Chinese pastors stating that religious liberty would be included in the new constitution. So also said President Yuan Shih-kai when receiving a deputation from the Peking pastors, three times mentioning the granting of religious liberty. This gives the Christian Church a fresh opportunity, but the using of it is for the Church to decide.

"The People's Kingdom" is at its new beginning, and the Chinese Church is at its new beginning too. But is the way in which we do our work sufficiently adequate to meet the needs of the twentieth century? Many of us say that we must try to suit the native conditions, but what are they? View China from the Chinese

standpoint, for every missionary working in China is labouring for China's good and welfare, and the missionary is China's best friend. We cannot all be leaders, but we can all be friends. The fundamental truths as set forth in the Book must be safeguarded, while historical interests, divisions and parties, forms and rules, can be naturalized to meet China's great needs. East and West should mutually help each other, and with one accord work for the common cause—the kingdom of Christ, and the salvation of men. "Sail your boat," so goes the Chinese proverb, "while the wind is with you." Such endeavours will be richly rewarded, and will cause the repetition of the words of old, "This is the Lord's doing and it is marvellous in our eyes."

There are the active, well-educated young people in China who are holding the reins of political and social affairs. Many of them are returned students. There are the humiliated Manchu nobles, whose pride and haughtiness have been cast down to the dust. There are —by far the greater part of the people—the ignorant, uneducated class of the man in the street. These, one and all, are waiting, unconsciously perhaps, for help from the Christian Church. The people of China view Christianity from a new standpoint and with a new consciousness. What is the Church going to do? is the question upon which depends the future position of the Church in this land of ours. The Church itself, too, is getting more active and is feeling its sense of duty, so what we now really want is a Church policy.

We must not be influenced too much by the passing changes of the day. A time of reaction is likely to follow, and if nothing is done between now and then, we can fairly predict that what will be left to the Church of God will be nothing better than bitter lamentations.

I fear I have made it irksome for my readers not a little by the illiteracy of my style of writing, and by viewing the situation too much through Chinese spectacles. For this I beg your pardon. But on the other hand it is a problem that affects China so intensely and immediately that I feel I must be bold and frank, and try to forget my own shortcomings and inabilities. It is with sincere Christian friendliness I present before you what is to me the most important and most urgent problem, and ask for your patient and open-minded consideration. For this may be the starting-point of the larger union when the Christians of the whole world will be as one flock under one Shepherd, and then "the earth shall be full of the knowledge of the Lord as the waters cover the sea."

THE EDUCATIONAL SITUATION IN INDIA AND ITS BEARING ON MISSIONARY POLICY

By Sir ANDREW H. L. FRASER, K.C.S.I., LL.D.

The position of things in regard to education in India, and the developments which are taking place at the present time, call for serious consideration on the part of missionary societies and the missionary body in India. Their educational policy must be carefully examined, and may require to be considerably modified, if they are to continue to exert the great and beneficial influence on Indian education which they have had in the past.

The awakening in non-Christian lands, of which one hears so much nowadays, has greatly affected India. It is unnecessary for me to dwell on the importance of this awakening and on the tremendous issues which it may involve. But I would briefly indicate the effect which it must have on educational policy. There is no doubt that in India there has hitherto been a very prevalent idea that, under our system, whatever had to be done in regard to education must be done by the Government. The people themselves have been largely indifferent to education. As regards popular education it might not be too much to say that the attitude has been generally one of opposition. The educated classes have not hitherto regarded it as any concern of theirs that education should be extended among the people generally. They have valued education mostly for what it could bring themselves in the way of influence and gain. There have always, of course, been exceptions; but there can be no doubt that Government in its educational work has had, to a very large extent at least, to deal with indifference. Yet this was not always the case. There were in the past history of India many indications of a desire on the part of those in high position and of great wealth to use their influence and means for the advancement of education. The reason for the change seems to be that in these old days education was more associated in the mind of the people with religion than it has been of late; and

liberality in the support of education was regarded in the olden times as an act of religious merit. Such sentiments were repressed by our purely secular system; and we have had a long period of neglect of education by the people.

A very great change of attitude towards education has, however, recently taken place among the leaders of all communities in India. The indifference has largely passed away. The demand for the extension of primary education, the growing importance which is being attached to the education of girls, the efforts made in all provinces to advance industrial and technical training, the earnest attempts made by the Mohammedan and Hindu communities to establish separate universities on a religious basis, are all indications of a great awakening to the important influence of education on the future interests of India. Government itself is devoting far more attention than before to education, and has considered it necessary to have a separate educational minister on the Viceroy's Council; but more important than the attitude of Government is the attitude of the leaders of the people. Both are now stirred to seek earnestly the same object: it is of vital moment that they should work together.

It seems to me that the policy to be pursued at the present time by Government requires very careful consideration. There is no doubt whatever about the object of the Government. Its policy is designed to extend education among the people, and to make that education both efficient and beneficial. The Government has apparently arrived at the same conclusion as is widespread among the people, that some of the evils of sedition and anarchy which have given trouble of recent years are to be traced to defective methods of education; and it desires to place the education of the country on a better footing. Much has been done in this respect. The legislation of Lord Curzon's time for the improvement of the universities has been vindicated by experience; and the educational measures undertaken by his Lordship's Government extended far beyond university education. That Government was alive to the necessity for more vigorous action in the extension of sound education generally. This must be cordially and gratefully acknowledged. The policy has already had its effect on the administration not only of government institutions, but also on those conducted by missionaries and other private agencies; and the effect, so far, has undoubtedly been good.

There is, however, at the present time, an indication of an increasing tendency on the part of Government to depart, at any rate in practice, from what has been repeatedly declared to be its educational policy, a tendency which requires careful watching and demands the attentive consideration of all concerned in the educational interests of the country. The educational policy of the Government of India has hitherto been based on the Educational Despatch of 1854, a singularly statesmanlike document which ought not to be allowed to be forgotten. This Despatch recognized clearly " the impossibility of Government alone doing all that must be done to provide adequate means for the education of the natives of India," and the consequent necessity of combining " with the agency of Government the aid which may be derived from the exertions and liberality of the educated and wealthy natives of India and of other benevolent persons." The Despatch referred in appreciative language to the assistance formerly rendered by native liberality in the cause of education, and also to the success of the missionary institutions which were at that time taking even a greater proportional share than they do now in the educational work of the country ; and it looked forward hopefully to the continuance of such assistance in the future from both these sources. It therefore instituted the system of grants-in-aid, attributing to that system two clear advantages, namely, (*a*) that it could secure " far more rapid progress of education than would follow a mere increase of expenditure by the Government," and (*b*) that it would " foster a spirit of reliance upon local exertions and combination for local purposes, which is of itself of no mean importance to the well-being of a nation."

The Despatch insisted on the necessity for careful government inspection of all institutions to which grants-in-aid should be given. The grants-in-aid were to be for secular education ; because the neutrality of the Government in regard to religion must be scrupulously maintained ; but they were to be given to all institutions offering sound secular education, however definite and determined might be the provision for religious education in any such institution. It was directed that this system of private management, under government inspection and assisted by grants-in-aid, should be taken advantage of wherever possible ; and " that no government colleges or schools shall be founded for the future in any district where a sufficient number of institutions exist capable, with assistance from the State, of supplying the local demand for education." The

Despatch even went so far as to hope for " the time when any general system of education entirely provided by Government may be discontinued with the gradual advance of the system of grants-in-aid, and when many of the existing government institutions, especially those of the higher order, may be safely closed or transferred to the management of local bodies under the control of and aided by the State." In insisted indeed on caution so that no school should be abandoned to probable decay; but at the same time it definitely and clearly prescribed as its deliberate policy the fostering of private institutions rather than the extension of purely government schools and colleges.

It is this policy, which was strongly enforced by the Education Commission of 1883, from which there seems now to be a tendency on the part of Government to depart. Attention has been specially drawn to this tendency in Madras; but it appears perfectly clear that the proposed change in policy is not confined to that Presidency, but is being introduced all over India. The following extracts from resolutions of the Government of India are exceedingly important. They show how recent is the change of attitude, and how suddenly and apparently without due consideration it has been adopted.

1. In the Resolution of the Government of India on the Quinquennial Review of Education (1892–7), published in the *Gazette of India* of November 4th, 1899, the following sentences occur. " There are strong arguments against complete withdrawal [i.e. from the management of schools by Government] quoted by Mr. Cotton from the Directors of Education in Bombay and Bengal, based on the fact that the well-managed government schools serve to keep up the standard of discipline in aided schools. These arguments in favour of maintaining existing institutions [i.e. government institutions] are worthy of the fullest consideration; and the Government of India, while maintaining the position that there should be no extension of the system, will not insist on the withdrawal from management where that is considered inexpedient. It seems specially expedient in most cases to have one such government school in each district as a model." Here we have a statement dealing with special circumstances in Bombay and Bengal, setting forth the necessity for caution in carrying out the recognized policy, but insisting that there shall be no extension of government institutions

2. In the Resolution of 1904 reviewing the next Quinquennial Report, we have these sentences: " The progressive devolution of

primary, secondary, and collegiate education upon private enterprise, and the continuous withdrawal of Government from competition therewith, were recommended by the Education Commission in 1883 and the advice has been generally acted upon. But while accepting this policy, the Government of India at the same time recognize the extreme importance of the principle, that in each branch of education Government should maintain a limited number of institutions both as models for private enterprise to follow, and in order to hold a high standard of education." This statement, based on the recognition of the Education Commission's support of the policy of the Despatch of 1854, is couched in language to which objection can hardly be taken. Emphasis must be laid upon the "limited" exception allowed to the general policy of carrying out education through private agency under the control and with the support of Government.

3. In the Quinquennial Review of Education for the years 1902–7 the following somewhat startling interpretation of previous orders is found :—"The policy of Government as laid down in 1899 . . . is to provide at least one government high school for every district, and to this policy no Local Government has raised any objection; but its execution moves slowly, and there are at present almost as many districts in India without government high schools as there are with them. The provinces in which the provision of government high schools is at present furthest from the standard set down are Madras, the United Provinces, Burma and the Central Provinces." This statement indicates the acceptance, as the fixed policy of Government of universal application, of a suggestion made ten years before with special reference to particular circumstances in two specified provinces, and very carefully limited both then and in another government resolution five years later. It cannot but be regarded as indicating the development of a distinct intention to subvert the hitherto accepted policy.

As I have said above, this change of policy seems to have been more definitely adopted in Madras than anywhere else. This is very strange in view of the extraordinary success that has attended the system of aided education in that Presidency ; and it has caused there a general feeling of dissatisfaction and alarm. On April 19th of this year the Missionary Council on Aided Education in that Presidency submitted a memorial to the Right Honourable the Secretary of State for India, setting forth the disadvantages and dangers of the

new policy. At the same time the non-official friends of education in Madras, who have no concern whatever with missionary education, took the best opportunity of setting forth their objections to the change of policy. There is in the Fort St. George *Gazette* of December 13th, 1910, an account of a discussion on model secondary schools in the Madras Legislative Council. There were two non-official members who strongly stated their objections to the government policy. It is enough to say of them that the Honourable Sir Murray Hammick, who has since been appointed to officiate as Governor of Madras, stated in Council, " I personally know that they are connected, both of them, with secondary schools which are most admirably conducted ; and therefore the words which dropped from them must, at my hands at all events, receive very careful consideration."

The first of these gentlemen, the Honourable Mr. Seshagiri Aiyar (of the well-known Pachyappa College) pointed out what great progress had been made in Madras education through private institutions, and quoted the appreciation of the work of these institutions expressed by Directors of Education. He then stated his objections to the extension of government model schools : first of all, on account of the expense to Government and the necessary consequence that primary education must suffer through want of funds ; secondly, because of the injurious competition of Government with private schools ; thirdly, on account of the impossibility of reducing schools to one type ; fourthly, on account of the impossibility of Government giving religious education, whereas " so far as the requirements of the country are at present concerned, some sort of religious instruction is absolutely necessary in order that irreverence may be checked and that there may be obedience to constituted authority " ; and finally, because the present system was working better than ever owing to the improvement of the inspecting staff.

The other speaker was the Honourable Rao Bahadur Krishnaswami Aiyangar, who pleaded for freedom and variety of education as an essential condition in any sound and complete system, and gave an interesting account of the development of private enterprise after the renewed enunciation of the old policy by the Education Commission of 1883. The plea was that private institutions were doing better than ever ; that they would improve under more generous support from Government ; and that the reversal of the policy involved wasteful expenditure and the divorce of education from religion. These speakers were supported by the Honourable Rao

Bahadur Ramabhadra Nayudu. These three were the only speakers except Mr. (now Sir Murray) Hammick. All three made effective speeches; but the Council was not divided, although the resolution was not withdrawn, because His Excellency the Governor agreed that effect would not be "given to the proposals of Government until they have been fully considered by the new Minister of Education."

At the same time the *Madras Mail* and the *Hindu* (the best Anglo-Indian and Indian papers in Madras) had articles opposing the proposals of Government; and the Madras Provincial Conference unanimously adopted a resolution "that further improvement and extension of education in this Presidency should be effected by more liberal rules of recognition and aid to private effort, and that the sum of four lakhs of rupees and odd, which Government propose to spend annually on a certain number of model schools of their own, can be utilized to far greater advantage if given as aid to private secondary schools. But if Government consider a few model schools indispensable, this Conference is of opinion that the number of such schools should be restricted to eight, including the four already under departmental management."

So much for the state of feeling in Madras. In Bombay it does not appear that there is much evidence of a desire to press for any change of policy. There has been indeed a distinct refusal in two districts to establish government schools, because existing private institutions adequately meet the requirements of the case. In Bengal we are not yet face to face with any radical change of policy; and this is no doubt due to the frank recognition by the present Director of Education of the excellent work done by some aided institutions. Thus, for example, in July, 1910, he wrote of the Scottish Churches College in Calcutta: "Its record, and the record of the colleges by the amalgamation of which it has come into being, command the interest of the Department and commend it to the favour of Government. It is desirable that every assistance should be given to an institution of this kind whose work is of a very high order, and which materially relieves Government of their responsibilities in the matter of provision of university education."

In the Punjab, on the other hand, the Punjab Missionary Educational Conference, on April 8th, 1911, submitted to the Government a memorial drawing attention to the great increase of privately managed institutions, especially of those managed by non-Christian

Indian associations, and to the greatly increased burdens thrown on their managers by the very proper demand on the part of Government for increased efficiency. It then went on to point out how inadequate were the grants for maintenance and how the old policy of the Government of India was not being fully and generously carried out by the Local Government or by local bodies. It asked that the Government should take steps more effectively to enforce that policy.

I have no particular information from other provinces, but I saw some time ago a deliverance by the Chief Commissioner of the Central Provinces, expressing regret that the state of the finances prevented him from giving effect, in the district of Bilaspur, to what he regarded as the accepted policy. I think I have said enough to show that there is a tendency throughout India to neglect or even perhaps to subvert the hitherto accepted policy. This change of attitude is said to be due to recent experiences of the disastrous effects of defective education. I quote a sentence expressing this view: "It is natural and perfectly intelligible, in these restless times, that Government should try to control all education." This view cannot be accepted. Government institutions, certainly not less than efficient private schools and colleges, have had deplorable experiences of recent years; but the remedy cannot lie in Government attempting to do the work of education. To abandon the policy hitherto accepted would render it more difficult for the Government of India to supply education generally, and make it practically impossible to provide religious education at the very time when Hindus and Mohammedans, as well as Christians all over India, are urgently asking for it. It would involve enormously increased cost to Government, without necessarily securing increased efficiency, and the consequent danger of the sacrifice of elementary and technical education. It is vain to advocate the change on the ground that it will secure better control over pupils and students and free them from the danger of political poison; for experience shows that government institutions have been subject to evil political influences as much as any well-administered private institution, and that the evils which are deplored are due really to the want of religious and moral training. Government ought to have some real influence and even control over education in India. But the grant-in-aid system provides this. And the more liberal the grants, the more effective will be the control.

A frank, outspoken article on religious education and other matters connected with India was written in January 1912 for *The Nineteenth Century and After* by Swami Baba Bharati. His article was entitled "How King George could win the Hearts of the Hindus"; and one of the principal methods suggested was the remodelling of the educational system. The writer maintained that the Hindu does not care for physical death. It is mental disease or death that counts with him. And this new English system of education is so nauseatingly materialistic, all-intellectual, and soul-killing, that the Hindu mind, being essentially spiritual, has failed to assimilate it. The result is the unhinging of the mind, brain, and the heart-soul. The system of western education is fast removing from the minds of the people the healthy ideals of life and conduct founded upon the wisdom of the illuminated sages of the past. It is destroying their inborn belief in "Karma" and "Reincarnation." It is robbing them of the jewel of their soul. It is breaking up their harmonious order of communal, social, and domestic life. It is alienating the hitherto exemplary love and attachment of grown-up sons from their parents. Respect for superiors and reverence for saints and sages, or rendering honour where honour is due, are fast diminishing. The "educated" classes, rapidly losing faith in everything relating to religion, have learned to deny the existence of God and to ridicule the very idea of spiritual life.

The above is a brief statement of the Swami's views in his own words; and after making this statement of the condition of things, which he regards as having been brought about in India by secular education, he frames a strong indictment against western civilization. We need not go to India, he says, to test the truth of his fragmentary portrayal of the degrading effects of this civilization upon the Hindus. Let us look about and mark its ravages upon our own people in London, how it is sapping the moral foundation of its deluded victims in the lands where it has sprung into being, and where it is holding its undisputed sway. This vaunted civilization is dragging man down from his high estate. It has practically abolished the idea of a human soul, and whatever of it is believed in by some is its false shadow. It is daily degrading divine humanity into unashamed animality. It has raised selfishness to a religious creed, Mammon to the throne of God, adulteration to a science, falsehood to a fine art. It has destroyed domestic life. It has

banished all seriousness from life, and made it a mere plaything. This is, in the Swami's own words, what he professes to regard as the result of western civilization upon ourselves.

This is interesting as the expression of the judgment which some non-Christians pass on Christianity from "its fruits" as they see them in this country. I do not, however, quote it for this reason, but rather because it indicates the dread that Hindus have of purely secular education. No doubt some of the language used by the writer is exaggerated, and his views on some subjects are distinctly crude and ill-informed; but he represents, in what he says regarding religion, the feeling which is becoming prevalent among thoughtful men of all classes in India. He goes on to speak of the movement in favour of the extension of primary education, and says: "India does not want primary education of the kind imparted under the present system of university education, so that the denationalization which is the result of that education may be extended to the masses also. We want primary education certainly for the masses. It will be a blessing if that education be made free and founded upon national beliefs, mostly, if not entirely. Otherwise, Government will be the worst enemy of the country. Education, according to the Vedas, is the opening of the petals of the mind-lotus to the rays of the spiritual sun; and that is what we now want first, and western matter-education afterwards."

This statement is quite in accord with much that has been said in the last few years on most striking occasions by men of all classes in India. The unrest, sedition, and anarchy that have attracted attention have led many to inquire whether one of the results of secular education has not been the destruction of moral tone in many of the educated. Whatever the truth may be, there is no doubt that many believe this. When Lord Minto was travelling round the native states, he received addresses from many of the ruling chiefs in which the statement was clearly made that education was responsible for the wicked attitude assumed by some of the educated youth. There was no demand made by these chiefs for the restriction of education, but only an urgent request that an effort should be made to associate education with religion. They did not blame education for the state of things which they deplored; they blamed the divorce of education from religion. Precisely the same views were laid before the Viceroy by a great deputation of Mohammedans, who waited on him to submit an expression of their views in regard

to unrest. They pointed out the principles that animate Mohammedans, the sacrifice of temporal interests which Mohammedans will make for religious education, and the danger of withholding it from the young. It was a very striking incident; and Lord Minto made a most sympathetic reply. Almost at the same time the Maharajah of Darbhanga, the recognized leader of Orthodox Hindus, accompanied by an influential deputation of his co-religionists, placed similar views before the Viceroy. It was religious education that the people wanted, and that the people needed.

Some little time before the King's visit to India, movements were started for the establishment of separate Mohammedan and Hindu universities. In regard to the Hindu university, Swami Baba Bharati, in the article above referred to, states that it is proposed "for the purpose of preventing denationalization through religious instruction being given in schools and colleges under its auspices." This is no doubt the object of the great majority of those who support the scheme. It is undoubtedly also the object of the Mohammedans in proposing their university that the change in the character and moral tone of the rising generation as compared with the generations that preceded it should be prevented. They regard the change as disastrous, in some at least of its features; and they hope that the Mohammedan university may do something to prevent disaster among their young co-religionists.

It is, moreover, very striking that the supporters of these two institutions have drawn together in a very remarkable way. It might well be supposed that the supporters of a Hindu university would not view with much favour the scheme for a Mohammedan university; and it would have been no matter of surprise if the supporters of the Mohammedan institution had been bitterly antagonistic to that of the Hindus. The very opposite is the fact. Sir Harcourt Butler, the Education member of the Viceroy's Council, announced at the end of 1911 that he was hopeful that both the Hindus and the Mohammedans would have their universities if they collected sufficient money. Curiously enough it was just a day or two before this announcement that an interesting interchange of telegrams took place between His Highness the Aga Khan and the Maharajah Bahadur of Darbhanga. The former, who is generally accepted as the Indian Mohammedan leader, telegraphed congratulating the Maharajah on the success which had attended the agitation in favour of a Hindu university, offering a donation of 5000 rupees

to the scheme, and wishing it well. The Maharajah replied thankfully accepting this generous donation in the name of the Hindu community, presenting 20,000 rupees as his own contribution to the cause of Mohammedan education, and concluding with these words: "Let us, both Hindus and Mohammedans, pray to God that we may remain united with each other, steadfast too in our loyalty to our gracious sovereign, ever zealous in the cause of education, ever faithful to the respective creeds of our great ancestors." This called forth an astonishing telegram from the Aga Khan in which he said: "I most sincerely and gratefully thank you for your generous donation. My greatest ambition is to see Hindus and Muslims love each other, and each help the faith of the other." This is certainly not a message characteristic of Mohammedanism as generally understood or practised. It is not a message such as the history of religious feeling in India itself was likely to lead one to expect. The religious antagonism between Mohammedanism and Hinduism has always been strong, and has always been liable to burst into furious rage. The explanation of this change of attitude towards each other, of this cessation of hostilities between Mohammedans and Hindus, is that they feel themselves in the presence of a common danger. They both of them dread and deplore the system of secular education divorced from religion, and demand religious instruction in the interests of the young. If Government had maintained fully the policy of 1854, we should never, I believe, have heard of sectarian universities; and I believe that it is no exaggeration to say, as was said by the writer quoted above, that Government may come to be regarded as the enemy of India if it does not devise some system whereby religious education will be secured. The demand for this is urgent on all sides; and it is not a demand which Government can afford to ignore.

It must be distinctly remembered that while the Despatch of 1854 laid down in the strongest terms the great principle of government neutrality in the matter of religion, it certainly did not take up an attitude of hostility to religious instruction. A passage may be quoted which perhaps may surprise some of those who believe that they have been guided by the instructions laid down in the Despatch, though in reality their policy has been different from that contained in that document. It is said: "The Bible is, we understand, placed in the libraries of the colleges and schools, and pupils are able freely to consult it. This is as it should be; and moreover,

we have no desire to prevent or discourage any explanations which the pupils may, of their own free will, ask from the masters upon the subject of the Christian religion, provided that such information be given out of school hours, such instruction being entirely voluntary on both sides. It is necessary in order to prevent the slightest suspicion of an intention on our part to make use of the influence of Government for the purpose of proselytism that no notice should be taken of it by the inspectors in their periodic visits." This is the mind of the Government in regard to religious instruction in connection with its own secular institutions.

In regard to the grant-in-aid schools, the instruction is that "the amount and continuance of the assistance given will depend upon the periodical report of inspectors. . . . In their periodical inspections, no notice whatsoever shall be taken by them of the religious doctrine which may be taught in any school; and their duty should be strictly confined to ascertaining whether the secular knowledge conveyed is such as to entitle it to consideration in the distribution of the sum which will be applied to grants-in-aid." That is to say, the schools are to receive grants if they are efficient in the secular instruction conveyed, whatever may be the arrangements for religious instruction.

The policy of the Government has never been hostile to religious instruction; nor has the Government ever assumed the position of an irreligious Government or of a Government absolutely indifferent to religion. Some of the servants of the Government have undoubtedly appeared to assume that position. In one province there was an officer holding a distinguished position in the Education Department, who aimed at the exclusion of all reference to God or to religion in the books supplied for the use of schools, going even to the extent of expurgating some of our greatest English classics of such references. That, however, was an exceptional case. But there have been many who, through their over-strict interpretation of the principle of neutrality, have adopted an attitude of practical hostility to religion. They have not been wantonly hostile, but sometimes not the less effectively so. In this, however, they have not done justice to the policy of the Government.

It is indeed difficult to devise means whereby the necessary and righteous principle of neutrality may be observed without adopting at least the appearance of hostility, or at all events without declining to supply the religious education which so many now demand.

One means whereby it could be done, would be to surround the government secular college or school with hostels maintained entirely from private funds and under private management, and subject to the control of the authorities of the institution in matters essential to the discipline of the college. Such a scheme received very widespread and hearty approval in Bengal on the part of the public; but it has not yet been carried out. One great advantage of such a scheme would be that it would secure the hearty and liberal assistance of the wealthy and beneficent in a sound system of government education. This, however, is only the means whereby Government can allow the provision of religious education in connection with its own institutions. The true strength of the cause of religious education in India does not lie here, but lies in the system of aided institutions. There Government comes forward to assist secular education while private managers can provide for themselves the religious education which is desired.

I take leave of this subject with the quotation of a striking utterance of Dr. Duff's, over three-quarters of a century ago. "If in India," he said, "you do give the people knowledge without religion, rest assured that it is the greatest blunder politically speaking that ever was committed. Having very unrestricted access to the whole range of our English literature and science, they will despise and reject their own systems of learning. Once driven out of their own systems, they will inevitably become infidels in religion; and shaken out of the mechanical round of their religious observances without moral principles to balance their thoughts or guide their movements, they will as certainly become discontented, restless agitators." These words have been strangely fulfilled in our day; and it is this that my Hindu and Mohammedan friends throughout Bengal pressed upon me when I was Lieutenant-Governor. They insisted on it, that it is a hardship that their boys should be trained and educated without religion. It is worth while to know that this is no necessary part of the policy which has again and again been declared by the Government of India. We know that departmentalism can mar and render ineffective the best policy. This policy has been injured more or less in all provinces by departmentalism, which has failed to sympathize with the breadth of view and the spirit of co-operation with the people, which form the distinguishing features of the policy itself.

While the Government are earnestly discussing this question,

it is surely necessary that every effort should be made to put before the Local and Supreme Governments the views of the people and of all interested in the cause of education. I have been greatly interested in the strenuous efforts which have been made by many non-official Hindus and Mohammedans to place their views on this matter before Government; and I think that it is necessary for the missionary bodies to see to it that their views also are adequately represented. The missionary bodies have a connection with education in India of the very highest importance. They have hitherto rendered splendid service; and some of their institutions have received the highest commendation and secured the greatest confidence, not of the Government only, but of the Indian peoples of all creeds. Some of our missionary institutions are known throughout the provinces in which they are situated as among the most effective instruments for good.

There is one thing, however, which is lacking in our missionary enterprise; and that is earnest co-operation among all bodies of missionaries in securing the common object which they have in view. There has been recently marked improvement in this respect. There is a growing tendency to co-operation among missionaries on all subjects. No step towards co-operation is ever retraced. It is always found to be of the highest value. It is now more than ever essential that co-operation should be continuous, organized and effective. The missionary body in every province, and, by representatives from the provinces, the missionary body in India, ought to be able to speak with a united voice upon all questions affecting the interests of the people in respect of education.

It has also to be borne in mind that there is a great awakening in respect of education, that the Government and the people alike have been roused to realize the necessity for making more vigorous advance in regard to all branches of education. The census figures as to the deplorable prevalence of illiteracy have given force to the agitation in favour of more extended and more efficient education. His Majesty's gift to primary education, though not a very great sum in view of the tremendous work that has to be done, was of the very highest importance as indicating to the people of India that their King-Emperor was in this respect at one with them, and was their leader in the forward movement. The Government of India have promised that they will do what they can to set aside more and more of the public funds for this great national purpose. It is essential that all

classes of the people should realize that, if anything really great is to be done, they must co-operate with the Government; and the Government must co-operate with them in carrying out this work. As the wise authors of the Despatch of 1854 clearly saw, and as experience has since then fully proved, it is impossible for Government to undertake this work alone. The greater part of it must be done through private enterprise. The missionary body must realize this as well as others. Their Christian education, by which I mean the education of the Christian youth, must be undertaken more vigorously in the future than in the past; and their missionary education, by which I mean the education given in their missionary schools, must also vigorously advance; or they will be left behind and will lose the high position which they have hitherto occupied in respect of the efforts made for the enlightenment and elevation of the Indian peoples.

The education of girls is attracting far more attention amongst the people generally than it did even a few years ago. It is highly significant that the percentage of educated women and girls is very much higher among Christians than among the adherents of any other creed. It is also significant that in the representations that have been made by the best leaders of Hindu and Mohammedan thought in favour of more efficient female education, the Government has been frequently urged to adopt for secular education the Zenana system, which has so long been in use by the missionaries. This indicates how truly the missionaries have been in the forefront in the efforts made for the emancipation of women in India. Women have been in their lives surrounded by limitations which have rendered it impossible for them in most parts of India to exercise that elevating and purifying influence on society which they are fit to exercise. The missionaries have led the way in showing how this may become possible. They must not now drop behind when others are pressing forward.

In the same way, the missionaries must devote increased attention to industrial and technical training. The Government is taking it up with vigour; but the people must co-operate; and unless the missionary bodies are to exercise on the future life of India infinitely less influence than they have exercised on it in the past, they must also devote themselves systematically and effectively to this branch of training. A literary education is not all that India requires. It requires the development of industrial enterprise and a sound

system of technical education. This is required for the individual life of Indians. It is required for the national prosperity. If missionaries are to continue to be regarded as amongst the most successful of those who are working for the benefit of the individual and of the nation, they must give themselves effectively to this work.

Finally, the newly-awakened demand for religious education, and for instruction in vernacular, and the protest against denationalization in education, demand attention. The missionary bodies are well qualified to assist in framing and in carrying out a sound policy in this respect. There is no body of thinking men which is more in touch with Indian sentiment and the popular need than are the missionaries. And their religious principles ought to lead them to expect that India has its own special contribution to make to the highest humanity, and that any determination to westernize the Indians is a wrong to the future of our race.

All this demands a careful reconsideration of missionary educational policy. Such reconsideration must be given to that policy by the missionary bodies at home ; but it is of even greater importance that it should be given to it by the missionaries on the spot. To make their consideration of it effective and valuable, it is necessary that it should be conducted on lines other than sectarian. Even the missionary policy itself must not be purely sectarian. The broad view of the highest interests of the peoples among whom the missionaries are working must ever be maintained. But above all, there must not be amongst missionaries such sectarian difference as will prevent them from co-operating in devising sound measures and in carrying these measures out.

We have already found how the exigences of the case have drawn men together. The latest experience that I have personally had in the matter was the formation of the Scottish Churches College in Calcutta. There we had two institutions which were doing very good work ; but in view of the increased demand for efficiency in university education, it was clearly manifest that the interests of secular education itself demanded that the two institutions should combine to provide a thoroughly efficient staff for one really good college. Besides that, there was the consideration that it was necessary to allow certain men to be devoted more exclusively to religious work. The results of the union of these two colleges have been eminently satisfactory. The Scottish Churches College now holds a position much higher than that formerly held either by the

General Assembly's Institution or by the Duff College, high though the position was which each of these institutions separately held.

There is one other matter which I desire to emphasize before closing; that is, that Christian education must receive ever-increasing attention from the missionary bodies. By that I mean the education given to Indian Christian youth. It is essential, if the Christianity of India is to be worthy of the name, and if Indians are to have a manner of life worthy of the Gospel, that the Christian youth should be carefully educated: not necessarily that they should all receive a high-class literary education, but that they should all receive such an education, literary or technical, as will enable them to take the position in India which the friends of Christianity must desire that they should take. The missionary bodies ought to consider this question in consultation with one another and ought to co-operate in wise schemes for carrying it out.

In view of the present critical position and of the momentous questions which are at stake, it seems to me most desirable that the supporters of Christian missions should devote fresh thought to the work in which they are engaged, and to its relation to the educational problem as a whole. No one would be in favour of an effort to push missionary claims in any narrow and calculating spirit. The whole question requires to be looked at from the broad standpoint of the welfare of India. If the history of education in India tells us anything, it is that Christian missions have a definite contribution to make to the solution of this great problem. For my part, in view of the disintegrating influences of western thought and science, I have no doubt that no religion except the Christian religion will prove able to serve as an effective bulwark against the onset of materialism and unbelief and show itself as a real force for the building up of character. But apart altogether from one's own private belief in the excellence of the Christian faith, it seems reasonable to hold that the faith of the most advanced peoples in the world is an influence which cannot be ignored when questions of religious education are considered. The missionary body has also this great advantage as an educational agency that it is composed almost exclusively of those for whom educational work is a vocation rather than a profession. It may, therefore, be expected to contribute something of special value to the development of the educational policy which India requires.

If Christian education is to fulfil its high mission in the critical period through which India is passing, a definite effort must be made to think out the relation of the Christian system of education to the whole educational problem, to develop a clear and strong policy, and to give a unity to the educational work of Christian missions. More funds are required; but it is still more essential that there should be effective co-operation. There should be no overlapping. A larger measure of co-ordination ought to be introduced into educational missionary work. Individual interests must bulk less largely before the minds of the members and supporters of the different missionary bodies, in view of the interests of the cause as a whole.

What seems to be urgently required is :—

1. That in each province in India there should be a body representative of the different missions at work in the province which will study the educational situation there and endeavour to work out a common policy which will have the support of all the missions.

2. That such educational associations shall be kept in touch with one another throughout all India, so that machinery may be developed which will enable them to co-operate in making representations to the Government of India when such seem to be required.

3. That means be found of keeping such educational associations in the closest touch with the home boards, and with the leaders of educational thought in the West. As to this last point, the Education Committee of the Continuation Committee of the World Missionary Conference seems to provide the opportunity. It is composed of men of experience in the study of educational questions and of experts in educational science. I trust that advantage will be taken of the opportunity offered by the All-India Conference, for which preparations are already being made, to consider the whole question and to secure a greater measure of co-ordination, co-operation and unity in missionary educational work in India.

THE GROWTH OF THE CHURCH IN THE MISSION FIELD

III. PRESBYTERIAN AND METHODIST MISSIONS IN KOREA

By GEO. HEBER JONES, D.D.

Korea has been called the surprise of modern missions. The rapid rise of a church community now approximating 300,000, the early naturalization of Christianity in the Korean environment, and its expression in distinctive and original national forms have challenged the attention of the Christian world. Korean statistics are exceedingly difficult to compile, for the statistical years vary in different missions and some place less stress upon keeping detailed statistics than others. Such statistics as are available give the actual figures of church members, including catechumens, as follows: Presbyterians, 171,457; Methodists, 61,075; total, 232,532. This membership was distributed in more than 2000 churches and congregations. As these figures in most cases do not carry us beyond the year 1909, the increase since that time, making a generous allowance for gains, will bring the total Christian community in connection with the Presbyterian and Methodist Missions in the neighbourhood of 300,000 souls. There are in addition about 6000 Christians belonging to the Church of England. The Roman Catholics claim 73,517 baptized Christians.

I. THE BACKGROUND OF THE KOREAN CHURCH

The Koreans are a farming people, living on a cultural plane which has not yet reached the industrial stage. In this they contrast with the Chinese and Japanese and possess the elements both of strength and weakness found in agricultural communities. They occupy a peninsula noted for the salubrity of its climate, the fertility of its soil, and the wealth of its mineral resources. They possess

the physical base for large national wealth and a self-reliant church. The land is mountainous, increasing the difficulty in communication between the various sections. This has resulted in a special emphasis upon clan and family, contributing to an undue development of the clan spirit. The extension of railroads and new highroads is mitigating the clan and sectional spirit and unifying the nation.

The latest census gives the population as 12,959,981, a figure which, owing to improved conditions of life, is on the increase. This increase in population indicates that the Koreans are not physically decadent. The population is scattered in innumerable villages, the only large cities being Seoul, Songdo, Pyeng Yang, and Taiku, all occupied as mission stations. This imparts to the Church its dominant type,—that of the village parish community.

Three religious cults prevail in Korea. (*a*) A Shamanistic Animism, such as is found among Mongoloid peoples and which lies at the base of native religious beliefs. (*b*) Confucianism, which early reached Korea, became the dominant religious belief in 1392, and is regnant to-day. (*c*) Buddhism, which was introduced into Korea from China in A.D. 372, and which, after several centuries of dominance, lost its power, was disestablished, and is moribund to-day. No one of the religious cults is followed to the exclusion of the others. The message of each is at best a partial one, and the Korean, in his soul-hunger craving all the moral light possible, has indiscriminately combined in his thought the religious beliefs and practices of all three. This has developed in him a habit of religious syncretism which is a factor with which Christianity must reckon.

The Church is called upon to deal in Korea with a social order which crystallizes the culture and civilization of Korea. In this social order the people are divided into three classes, the nobility, the middle class, and the common people. The nobility are said to number about sixty thousand and formerly governed the land. It is impossible to give an estimate of the numbers in the middle class. The great bulk of the nation is included in that of the common people, who number fully eleven-twelfths of the population. Korea is essentially a nation of the common people. They are held in the grip of a dogma of subordination to the higher classes which, under the old order, reduced them to practical serfdom. Slavery in a mild form has existed, but is passing away. Class distinction along the three main lines above indicated is very rigid, but is

yielding to the message of Christianity that all men are children of a common Heavenly Father.

Evangelical Christianity entered Korea in 1884, when underneath the life of the people forces of unrest were already making themselves felt. Religious, social, and political conditions were becoming more and more disorganized. The old order which had held sway for centuries was falling into ruins. Social and political institutions were far gone in decay. The Yangbans, or official nobility, though still entrenched in their high position, were being pushed to the wall by the upward pressure of the common people. In the early years of the first intercourse with the Treaty Powers, many new national enterprises were attempted in the hope of correcting these conditions and finding political salvation, but all ended in failure, thus increasing the disappointment and discontent of the nation. Korea was ready socially for a new religious message.

Weak within herself, Korea was subjected to great pressure from without. For centuries she had been the buffer state between China and Japan and had succeeded in holding them at arm's length. But the end was near. China exercised a shadowy sovereignty over the peninsula, which Yuan Shi-kai, then Minister Resident in Seoul, was trying to transform into a real control. Japan opposed this and in the war of 1894–95 China was eliminated from Korea as a political force. Russia then took China's place as Japan's chief opponent, and for ten years, by commercial and financial exploitation and diplomatic contest, these two Powers struggled for the mastery, which was finally decided in favour of Japan by the arbitrament of arms in the Russo-Japanese war of 1904–05. As a result Korea has become a part of the Japanese Empire and Korean political autonomy has disappeared. No nation has had a more exciting political history during the past twenty-five years than Korea.

II. THE RISE OF THE KOREAN CHURCH

In outline, the history of the Church for the past quarter of a century may be divided into three periods; the first, extending from 1884 to 1894, might be called the pioneer period. The problems were those of securing a foothold, and involved the conquest of prejudice, the acquiring a knowledge of the language, the creation of an apparatus for its study, and the introduction of Christian

terminology and Christian thought; the testing of the ethical dynamic in Christianity in its impact on the social and religious institutions of Korea; the investigation and geographical discovery of the land, locating strategic points of occupation; the study of the religious habits and customs of the Korean people so as to know how best to approach them with the Christian message; and the enrolment and training of the first converts.

The second period, extending from 1894 to 1907 might be called the period of the rise of the Church in the interior. Mission stations were located in the principal cities and new communions entered Korea, bringing the number now working in that land, apart from the Roman Catholics, up to seven. These are the Presbyterian Church and the Southern Presbyterian Church in the United States, the Canadian and Australian Presbyterian Churches, the Methodist Episcopal Church and the Southern Methodist Episcopal Church in the United States, and the Church of England, represented by the Society for the Propagation of the Gospel. These seven missions to-day constitute practically only three communities in Korea—the Presbyterian Churches uniting in one Presbytery; the two Methodist missions working on converging lines for the foundation of one united Church in Korea; and the Church of England, standing a little aloof officially from the other organizations and yet with sympathetic personal understanding. Six of the seven communions are organized into the Council of Evangelical Missions in Korea, a body which meets annually and serves as a co-ordinating and advisory council for the entire work. These communions are reinforced by auxiliary bodies such as the Bible societies, the Young Men's Christian Association, the Salvation Army, and several unattached and independent missions. The entire Protestant foreign missionary body in Korea numbers three hundred and seven persons.

The end of the first period of missionary work in Korea saw the beginnings of Christian work in the form of isolated groups of converts in six of the eight provinces into which the country was then divided. Pioneer mission stations with foreign missionaries in residence were established in the open ports of Chemulpo, Wonsan, Fusan, and in Pyeng Yang. During the second period the general lines of territorial occupation and division which now prevail began to emerge. The Southern Presbyterians concentrated their work in the south-west. The Australians, with Fusan as their centre,

divided Kyung-sang Province in south-east Korea with the Northern Presbyterians; the Southern Methodists, with Songdo as their chief station, worked across the peninsula to the Sea of Japan. North of them, taking in the greater part of the Ham-Kyung province and extending to the Russian border, the Canadian Presbyterians located their work. The Northern Presbyterians, the Northern Methodists, and the Church of England have worked together in the central and western part of the country. This constitutes a complete territorial occupation, the only problem now being that of increasing the foreign missionary force in these missions up to the point of an adequate staff.

The locating of the various mission stations in the interior was followed by the growth of native churches and groups, until to-day not only are there strong and aggressive congregations under Korean pastors in every one of the thirteen provinces into which the country is now divided, but also in practically every one of the three hundred and thirty counties constituting these provinces. The native Church spread rapidly during this period, developing strength in the principles of self-support and self-propagation. The increase of actual enrolled members was from less than one thousand in 1894 to an enrolled membership, including catechumens, in 1907 of over one hundred thousand.

We are now in the third period, which fittingly begins with the Korean revival. This great event, the spiritual birth of the native Church in Korea, constitutes the beginning of its spiritual history and tradition and gives to it a character which is peculiarly its own. This character is seen in the elements of strength which express themselves not only in the inner spiritual development of the Christians themselves, but in the healthy growth of the Church in numbers and influence.

III. CHARACTERISTICS OF THE KOREAN CHURCH

The Korean Church has some characteristics which are racial and which form a contrast with what appears in western lands. It is evolving a style of architecture adapted to the conditions amidst which the Church is located. In the congregations the Christians, instead of sitting in family groups, are separated along sex lines and a curtain screens the women from the men. The people sit on the floor. Singing is still in a rudimentary state of development

and many of the exercises which beautify the ordinary services in western lands are absent. These things, however, are mere incidentals, for the Korean Church bears the marks of primitive, apostolic times. Among its outstanding characteristics to-day the following may be mentioned.

1. The position occupied by the Bible.—The Bible is a new book in Korea. It exists in a tentative, though very creditable translation. It was necessary to transfer into the Korean language many new terms, especially from the Chinese, in order to express its wonderful concepts, and many native words were transfused with new meaning in this work of translation. As a whole the Bible, with the exception of the imported terms above mentioned, is in the language of the common people. It has been put in the Unmum, a native alphabetic script of twenty-five symbols, rather than in the Chinese, thus making it possible for the humblest classes to learn to read it. A deep conviction of the authority and value of the Bible prevails and the Korean Church has placed the Holy Scriptures at the very base of its life. No other book competes with it. It is found in every Christian home and in the hands of every Christian convert. To the older missionaries, familiar with the conditions which prevailed twenty-five years ago, the fact that to-day it is possible to appeal to the general public in the language of Scripture itself and be understood, constitutes one of the marvellous transformations in the situation in Korea.

2. The attitude of the individual Christian towards personal sin and moral default.—The Korean Church lives in the midst of the moral darkness found in all non-Christian communities. Sin as it is portrayed in the Bible and recognized by the Christian conscience is a new discovery. Throughout the Church there is an exceeding sensitiveness towards all matters of moral deflection that is very impressive. This deep and abiding sense of the grievousness of sin on the part of the individual is accompanied with contrition, repentance, and open confession in the congregations. This is followed by a sense of deep concern because of its peril in the lives of his neighbours and society. There is no doubt that one of the forces underlying the remarkable aggressiveness of Korean Christians in carrying the Gospel message to their neighbours is this compelling sense of the peril of sin.

3. The remarkable activity of the individual Korean Christian.—The Korean Church stands out in sharp contrast with

the non-Christian society by which it is surrounded. The Korean who joins its fellowship becomes a loyal and faithful churchman. He is a witnessing believer and an earnest propagator of the faith. In many churches it is customary for the converts before being admitted to full communicant membership to bring another soul into the church fellowship. This is not demanded of them as a requisite for membership, but has become the accepted custom. The increase of members reported regularly by the various communions is due not so much to converts won by means of public preaching and appeal, as to the daily, personal testimony of the church members to their neighbours.

4. The Korean Church is marked by a true revival spirit.— In much of the Christian literature of to-day great spiritual movements which appear in Korea are termed revivals, but there will be confusion in the use of this term if it is understood in the ordinary western sense. These seasons of revival in the Korean Church are not so much unusual and protracted attempts to convert the non-Christian, as times for the deepening of the spiritual life of the Christian. The winning of the non-Christian is regarded as the ordinary, everyday work of the church members, while the revival is a time when the church membership reviews its attitude towards God and Christian duty, and in humility and confession endeavours to correct the inconsistencies and faults which are unavoidable in human life. This was the real element of strength in the revival of 1907. Its primary effects were upon the Church body, raising it to new and hitherto unapprehended levels of Christian experience. The revival was necessarily accompanied by a large ingathering of non-Christians, but this was the effect growing out of, rather than the cause of the revival.

5. The large place given to catechetical instruction.— All members of the Korean Church are subjected to a thorough training in the meaning of the Christian life and the obligations of communicant membership before being admitted to the Church. In one of the communions each church member passes through three probationary grades before reaching full communicant membership. After taking the step of renunciation of idolatrous and pagan practices and thus identifying himself with Christianity, he is first placed in a class under the direction of an older Christian for the study of a catechism dealing with the rudimentary things of the Christian life. On completing this he is passed to another class, where he

studies a specially prepared catechism which instructs him in the things necessary to the intelligent acceptance of baptism. His life is closely watched and the testimony of his neighbours taken before he is admitted to the rite of baptism. Having passed a satisfactory examination in this catechism and giving satisfactory evidences of a changed life, he is baptized into the Christian faith. This is followed by further instruction in a third catechism dealing with the more important things involved in church membership. This book is a translation of the catechism designed for this purpose and now in use in the Churches in the home land. During this period of study he engages in active Christian work and, as a rule, has been instrumental in leading some other man to like faith with himself. This general course of training is observed with varying degrees in all the communions in Korea.

6. The large place given to Christian stewardship.—The Korean Christians have from the beginning manifested a most encouraging tendency toward self-support. The charges of being "rice Christians" were never levelled with any degree of truth against them. The typical Christian from the earliest days has been marked by generosity and liberality, within the limits of his power, toward the support of the Church. The Korean Christians of the present generation have been under the necessity of themselves providing the property and plant necessary for Christian worship. In Christian countries each generation falls heir to large property holdings coming down from the fathers, which form a financial basis for carrying on the work. This has not been the case in Korea, for the present is the first generation of Christians. Funds for the building of churches and schools and homes for pastors and other necessary property have had to be secured. The Korean Church has bravely faced this situation and the beginnings of considerable property holdings appear. No definite statistics are at hand as to the number of church buildings, Christian school-houses, and other pieces of property, such as Christian cemeteries and homes for native pastors and for Bible-women, but an approximation would indicate that the Korean Church possesses property valued at probably two hundred thousand dollars. During the year 1911, $124,460 was contributed for self-support. The unit of coinage in Korea being a coin of the value of one-twentieth of one American cent., and living being based on this small increment of value, the resources of the Christians in ready money are necessarily very

limited. They have made up for this by remarkable liberality in giving. Men will not hesitate to reduce themselves to poverty in order to support the Church. Instances of Koreans putting mortgages on their own houses to lift the mortgage from the church ; of transferring the tiles from their own roof to the church and substituting a straw thatch, that the church might be worthily covered ; of the taking out of the daily allowance of rice a portion to be set aside for the work of the Lord ; of families selling their winter supply of rice and purchasing millet and giving the difference in price to the work of the Lord ; of women giving their jewelry, including their wedding-rings, that they might be sold and the money added to the church funds, and many other like instances might be multiplied, especially during the third period in the history of the Korean Church.

7. Tithing the life of the individual.—The Korean Church is marked by another feature worthy of note. The membership being animated by a sense of responsibility to convey the knowledge of Christianity to their fellow-countrymen, they have invented a new kind of church collection called the *nalyenbo* or collection of days. In connection with local evangelistic efforts the members in the church concerned will promise from five to fifteen days, or more, of service to be paid off a day at a time during the following six or twelve months. In accordance with this pledge a native Christian will take a day out of his regular employment and spend it in visiting his friends, talking to them of Christ and inviting them to come to church and become Christians. One Christian student in the college at Pyeng Yang during the first six months of his freshman year, personally spoke to over three thousand persons in this way.

8. Persecution.—The Christian ideals of social and religious life were so contrary to those prevailing in the native life of Korea that they necessarily produced friction, which has expressed itself in the persecution of the individual church member. This was quite a feature of church life until very recent years. It has practically died out from the Korean community itself. Persecution in its mildest form consisted of a determined opposition on the part of family and clan to individual members becoming Christians. This would develop at times into a deep-seated antagonism, which in many cases expressed itself in violence. Many of the earlier Christians were beaten by relatives and neighbours. Sometimes a

non-Christian community in a village would combine to deprive a Christian of the right of using the common well or of sharing the farming facilities that were the common property of the village. In some instances men have been arrested and thrown into prison and even sentenced to death for being Christians. Sometimes the charge would come in the form of an accusation of crime or conspiracy against the existing authorities, so that many of the Christians to-day bear on their bodies the scars of their physical sufferings in their loyalty to the Lord and His Church. This persecution became a test of true discipleship and produced a sturdy and determined Christian character that has made the Church very strong. The price of discipleship in many instances was a heavy one. This deterred men from seeking lightly to enter the Church, or, having entered it, from remaining there for unworthy motives.

9. The large place given to prayer in the personal life.—The Korean Church is distinguished for the power of its prayer life. The individual Christian seeks its benefits not only in his own life, but endeavours to bring its influence to bear upon the lives of his neighbours. He has not yet become weary of the privilege of prayer and has a supreme faith in its value as a primary method of work in extending the Church. Family prayer is a feature in the Christian home, and the native Church would be inclined to discipline a man who failed to maintain its privilege for the members of his household. It is not an unusual thing to find men giving themselves to prayer lasting throughout the night. The official members in local churches spend much time in prayer over their problems. The attendance on the mid-week prayer services is remarkable, for it is not difficult to gather a Korean congregation together for prayer. It is the custom in many churches for the entire congregation, when under deep feeling, to break out spontaneously in audible prayer. These scenes are never attended with disorder and indicate not so much an ebullition of emotion as a deep and solemn expression of the desire of the heart.

10. A true missionary ardour.—Korean Christians from the beginning have been marked by zeal and enthusiasm in spreading Christianity. The Korean Church possesses its own home and foreign missionary societies. The native Presbyterian Church maintains missionary work in various parts of Korea, especially in the large island of Quelpart, lying south of Korea, and it is a

notable fact that one of the first men to be ordained in the Presbyterian Church was sent as a missionary to this island, being supported by the Korean Churches. The native Methodist Church has a home and foreign missionary society. One of the younger native ministers of the Korean Conference was, in 1910, sent as Korea's first missionary to the Chinese, removing with his family to Manchuria and being supported by the Korean Churches.

The Koreans have carried their Christian faith with them abroad. In the Korean colonies at Vladivostok and in the Amur Valley and along the line of the Trans-Siberian Railroad; among the more than two hundred thousand Koreans living in Kanto, the neutral zone between Korea and China; among the Koreans in Japan, in America, and in Mexico, there are flourishing Christian communities. Everywhere the Korean Christian goes, both at home and abroad, he carries with him a virile, aggressive Christian faith.

IV. PROBLEMS AND TASKS

The exceptional situation which has developed in Korea brings the Church there face to face with primary problems and inescapable tasks. We must confine our review to five which bulk largely, because of their importance and urgency.

1. The position of the foreign missionary in the development of the Korean Church. A change has taken place in the position and relation of the foreign missionary to the Korean Church, which, happily, is so far free from friction and apparently in the right direction. During the first period above marked out, the foreign missionary controlled the Church in Korea. The native converts were too few, too new and untrained, to lend Korean colour to the Church. In 1894 there were only two churches ministered to by Korean pastors, and both men were unlicensed and unordained. All the churches were supervised by foreign missionaries and the work was practically wholly supported by foreign missionary money, only one church reporting that it paid the entire support of a native worker. The discipline and guidance of the Church was, therefore, in foreign hands and the native held but a secondary position.

In the second period Korean Christians began to appear in places of responsibility and to move on their own initiative in ordinary matters, but here again, the fitness, experience, and ability of the foreign missionary gave him the position of primacy, and all plans

and projects were brought to him for review and approval. Then a new development began to emerge. Out of the heavy persecution to which the Church was subjected arose strong, native Christian personalities, who became the intimate friends and counsellors of the missionaries and who, by experience and successes achieved in the position of lieutenants, became captains themselves. The missionaries were awake to the need of an efficient and competent native leadership and early laid the foundations for its training. Various factors combined to make the movement slow in the development of a native ministry, but of this we shall speak later.

The revival of 1907 was marked by the birth of a distinct and clearly defined Korean leadership. Men like Pastor Kil of the Presbyterian Church, and Pastors Kim Chang-sik and P. H. Choi, of the Methodist Church, rose to positions of eminent influence. With them have become associated men in educational work like Baron Yun Chi-ho, President of the Southern Methodist school at Songdo, and a number of young men who have studied in the universities of America and returned to their native land to enrich the Church with their genius and talent.

The Korean Church during the past quarter of a century has been growing strong, Koreans rising to positions of weight and influence in Church and community, their numbers being augmented by converts from the nobility and the official class and from among men of means in the non-Christian community, so that to-day the Korean Church has divested itself of the foreign appearance which it wore in the earlier years, and is becoming predominantly native in its outstanding features. No one rejoices over this more than the missionaries themselves. They remain the counsellors and guides of the native ministry and officials of the churches. They supervise great districts and parishes in evangelistic work. They are in charge of the institutional life in schools and seminaries, educating and training ministers, teachers, physicians, and laymen. They are at the head of the hospitals ministering to the many tens of thousands of Korean sick and afflicted. The foreign missionary shares his position of influence in the Korean Church to-day with outstanding Korean leaders, who by their personality and service have risen to become peers with him in the Church which God has raised up among the Korean people. The great problem which confronts the missionary will be that of so maintaining wise and sympathetic relationship with native Korean leadership in its

plans and aspirations that friction shall not be developed, but through unity of purpose and of life the power of both foreigner and native alike may be multiplied.

2. The development of native agents.—The developing of native agents in the Korean Church stands vitally related to three factors. In the first place the emergency created by the mass movement in Korea, due in part to the conditions prevailing among the people outlined in the former part of this article, but more largely to the systematic and aggressive activity of the Church, has emphasized the need for a trained native agency. The masses, filled with disappointment over the frustration of national aspirations, have turned to the hope found in the gospel message This has made the non-Christians accessible, and in village and town the foreign missionary has been welcomed and the native evangelist received with increasing degree of cordiality. Throughout the history of missionary work emphasis has been placed upon the distribution of literature, and New Testaments, Gospels, and Christian tracts and books have been introduced into practically every town and village throughout the land. Christianity has thus become a universal topic of conversation, resulting in the disappearance of prejudice and the enlightenment of ignorance. The imagination of the people has been captivated and the new faith become one of their national enthusiasms. The only vital thing on the sky-line of Korean thought has been Christianity. Thus an opportunity of high importance far beyond the ability of the foreign missionary to meet alone has emerged, calling for the development of native agency in the most rapid manner possible.

In the second place there is danger of a reaction. A mass movement cannot maintain itself perpetually. Korea, now incorporated into the Empire of Japan, is brought in touch with the secular forces of Japanese national life. Contact with this new and virile Asiatic civilization is already creating conditions which point to a change in the extent of the Christian opportunity. If the latter is utilized before it is too late, Christianity may hope to achieve its goal in Korea, but the situation cannot await the slow reinforcement of the foreign missionary forces and great stress must be laid upon native agency.

The third factor entering into this problem is the peril growing out of the necessity for rapid work on the part of the Church to gather in the harvest now so ripe. The new converts must be

instructed and trained. They need guidance and direction. Christian work to be permanent must be thorough, and to insure this, adequate training is necessary for the large number of native agents who have been raised up by the Church. This training falls into two lines of effort, that of lay-agency and that of the Christian ministry. Under present conditions these two merge together and it is difficult to locate the boundary line where lay-agency and its training ceases and ministerial development begins, but both are recognized and are being developed with an increasing degree of facility and success.

During the first and second periods of the Church in Korea, the missionaries were assisted in the work of developing, expanding, and instructing the Church by lay-agents consisting of unordained evangelists, pastor-teachers, helpers, and Bible-women. This lay-agency grew so rapidly and became such a powerful factor in the development of the Church that the strength and time of the missionaries were absorbed in its training and guidance, and the necessity for a distinct order of native ministers was not felt. This lay-agency was a natural evolution out of the conditions of the mass movement. For example :—A man from a neighbouring village attends church at the mission station and, becoming a Christian, invites the missionary or some Christian worker to visit him. Through his testimony and these visits a class of Christians is formed in his village with the house of the first convert as their meeting place. Regular services are maintained and in due time he becomes the leader and teacher of the group, giving his services free and extending the work to adjoining villages, which in their turn develop the beginnings of groups of Christians. The number of these village leaders multiplies rapidly, and village groups of Christians speedily take on the forms of church organization, creating obligations and problems which these untrained lay-agents have to meet. It therefore becomes necessary to provide for their special instruction and training. Thus arise training classes and Bible conferences, which have had a profound influence on the growth of the Church in Korea. The following will indicate their character : A class called the officers' class was held in one of the northern districts of the Presbyterian work in August 1911. It was attended by one hundred Church officers and workers, including twenty leaders, thirty-five deacons, and forty-five other men without office. Some of these walked a hundred miles in order to be present, and all of them paid

their own expenses coming and going and during the ten days in which they were in session. They were divided into three divisions for the purposes of study, taking up the epistles to Timothy and John's messages to the Seven Churches; Church history; the laws and beliefs of the Church in Korea; methods in preaching, and the significance and character of Christian worship. The subject of prayer, secret, family, public, and special, was considered. Vital topics such as the Christian home, schools, finance, and evangelism were discussed, and popular meetings were held each evening in which the Church, its establishment, its Head, its mission and its victory were presented. The class continued in session every day from nine o'clock in the morning until midnight, with the exception of two hours for meals. A great many matters relating to the connectional affairs throughout the district were discussed and the program for the year outlined.

This instance is typical of the plan followed in most of the missions, and gives an idea of the attention paid to the training of lay-agents and the method followed. Thus the missionary ardour of the Church is increased and confirmed, and the sense of personal responsibility and the fact that the laymen have a share in the work of extending the Church kept constantly in view.

It is not possible, because of the lack of definite statistics, to state the exact number of men giving their time entirely to the work of the Church in Korea, but the figures available indicate that there are between three hundred and seventy-five and four hundred, including ordained and unordained men. They minister to about two thousand five hundred churches and circuits, their work being largely reinforced by sub-pastoral and lay-agency. The missionaries have not been in haste to admit Koreans to the ordained ministry for several reasons. They felt that the Korean Church was not yet ready for such a development; that the men available should be first thoroughly tested and seasoned; that there should be proper intellectual training for the ministry and there was difficulty in providing facilities for such training; and that the large success achieved by the lay-ministry in the Church provided for immediate needs. In the earlier years of the work, moreover, conditions called for caution and hesitation.

By the year 1900 these conditions were modified and a change in the policy of the missionaries occurred. The wonderful growth of the Church made it an impossibility for the missionaries personally

to administer the rites of the Church, and the situation became embarrassing, especially in connection with Christian marriages. At the end of the first fifteen years it was felt that the time had come to admit Koreans to the ministry, and in the year 1901 two men were ordained in the Methodist communion. During the past ten years this number has been increased to about sixty men, who in the Presbyterian and Methodist Churches now bear office as ordained ministers. Full provision has been made for their training, two theological schools being maintained, one by Presbyterians in Pyeng Yang with one hundred and twenty-eight students enrolled, and one by Methodists at Seoul, with one hundred and thirty-two students enrolled. These are union schools, all the Presbyterians uniting in the school at Pyeng Yang and the two Methodist missions sending their ministerial candidates to the institution at Seoul.

In estimating the policy followed in determining the courses of study and the training of Korean ministers, certain considerations must be given full value. It has to be kept in mind that the men preparing for the Christian ministry in Korea are the first generation of Christians, in practically every case the candidate having been born in a non-Christian home and having felt the power of the non-Christian life. There are, therefore, forces in his personality constituting elements both of strength and weakness not found in the heart-life of the men who have only known the atmosphere of a Christian home. Further, these men come out of social and educational conditions peculiar to Korea, which necessarily must be reckoned with in determining the course of instruction. The matter of previous education and training is of serious importance. Again, they must return in their work as ministers to conditions which are peculiar to Korea and for which they must be specially fitted. Those who instruct them must know these conditions and adapt the training to the definite end in view.

These factors have made it necessary to add to regular theological instruction some elements of broad secular education. It has been found wise to lengthen the course of study, so that a student may spend three to six months in residence at the seminary and the balance of the year in the field doing what might be called laboratory work. This combination of study in residence with actual parish work and responsibility has been found most effective.

The courses of study are strongly biblical for practical reasons, the usual philosophical treatment of Christianity being encumbered

with fundamental difficulties. To indicate but one of these, it was found that the standard theological writers of the West are difficult to adapt to the needs of the Korean ministry because of the fact that their works are projected from the standpoint of a philosophical doubt which prevails in western lands, and to give to the Koreans the content of their works, it would be necessary first of all to set up the doubts and debates that have been generated in European thought (but in which the Korean has no share and in which he is not particularly interested) and then knock over the man of straw thus created. The main intellectual difficulties with which the Korean ministry has to deal are those which grow out of the present idolatry of the people, a universal polytheistic conception of the Deity, untrue conceptions as to the origin of man, and a very rudimentary and, in most cases, perverted idea of the relation of the Deity to mankind. The Bible itself is, therefore, the main text-book, and in the teachings of law-giver, prophet, psalmist, and apostle are found the subject-matter of instruction and equipment for service in the ministry. In practical theology the same problem obtains. Church life, family life, community life, all are different from that prevailing in western lands, and the Korean ministry must necessarily be trained to meet them.

The men in the Korean ministry to-day are a carefully selected body of workers. They have been through the course of training marked out for the lay-agency and know all that it contains. They are men who read at least two languages, their own and Chinese. Some of them add to this Japanese and English. They are marked by affability, courage, missionary ardour, a deep conviction of the grievousness of sin, and a humble and invincible faith in the Deity of our Lord and in His atoning work upon the Cross. They are men of one Book and their preaching is marked by a thorough saturation of Bible matter. As a body they are eloquent, being forceful preachers, and many of them command the attention and admiration of the missionaries who are privileged to listen to their discourses.

As already indicated, the disparity between the number in the ministry and the Church membership is astonishing. The most generous estimates would give only one ordained Korean minister for each five thousand Korean Christians. If we include the unordained men, there is one for every seven hundred and fifty in the Christian community. This average, however, is materially

changed by adding in all the foreign missionaries. The native ministry will necessarily increase rapidly in the future, as the graduates from the theological schools help to swell the number of ministers.

3. Problem of a changed political status.—The annexation of Korea to Japan was not an unexpected development and arose out of political necessities, which, from the standpoint of the Japanese Empire, had been growing insistent since the Tonghak uprising in 1893. Japan, following a policy of peaceful penetration, was a growing force in the political life of Korea during the years that followed. Her political paramountcy was conceded by the Powers through her successes in the China-Japan and the Russo-Japan wars, resulting first in the protectorate proclaimed in 1905, and followed by the annexation in 1910. It was inevitable that the Church should feel the effect of these political changes. Christians represented no inconsiderable element in the population; their character and intimate relations with the missionaries who comprised the largest foreign body in Korea, the large number of students and young Koreans under the instruction and guidance of the Church, the influence of the Christians in the local communities where they lived, and the nationalism which finds nourishment and strength in the soil of Christianity, all combined to involve the Church in the trend of national affairs. These were trying times to the foreign missionaries, who, while deeply sympathizing with the Koreans in their grief over the loss of their national autonomy, wisely counselled submission and reconciliation to the political fate that had overtaken the country. Insurrection broke out in various parts, and the Church, being scattered throughout the zone of hostilities, necessarily suffered. Missionaries at times, and Christian leaders more often, were called upon to face situations of peril and danger. But throughout it all the Christians maintained self-restraint, no prominent Christian identifying himself with the insurgents, though a few young men who had been connected with the Churches espoused the insurgent cause. In view of the fact that the Korean Church shared with the mass of the nation in the feelings of humiliation and resentment which marked this period, it is the more remarkable that they chose the wiser course of bowing to the inevitable, and contributed in various sections by their influence and example to the maintenance of peace and order.

The great problem now confronting the Church in this con-

nection is that of adjustment to the policy of the suzerain power to consolidate its rule in Korea and assimilate the new populace. The Church finds itself working under altogether new conditions compared with those which prevailed under Korean autonomy. The Japanese Government has extended its laws together with the machinery for their enforcement to Korea, and the result has been a great change for the better along material lines. It has reformed the system of taxation and finance, taken control of education, projected a large program for the industrial and commercial development of the people, undertaken vast public works, and has introduced into all the zones of Korean life the principles and ideals of Japan. Everything now is in accordance with fixed principles of government. There are codes of law with which the missionaries and church members must familiarize themselves. Necessarily it takes time for such a radical change as that from the old Korean order to the present Japanese system to become understood, and while on the whole matters have moved smoothly there have not been lacking difficulties and misunderstandings. These have all been negotiated to a satisfactory settlement. The Church confines itself strictly to its work of moral and spiritual uplift and abstains from all involvement in politics.

4. The relation of the Church to common education.—Korea possessed high ideals of education, but held to an ancient system that was utterly inadequate to train men for modern life. There were no public schools and the private schools provided only a smattering of knowledge, including the Chinese ideographs, Chinese history and philosophy, and daily instruction in the tenets of the Confucian religion. The missionaries immediately established modern schools in which such elementary studies as arithmetic, geography, and science were taught. Thus they introduced the method and curricula of modern education. They created text-books in the native language, laying the foundation of the present text-book system. They transplanted the scientific and technical terminology of modern education, fundamentally influencing the development of the language. They brought to the attention of the Korean people the Christian idea of schools for girls, which until then was foreign to Korean thought. This latter idea at first impressed the Koreans as an innovation of doubtful value, but schools were established and the practicability of education for women so thoroughly vindicated that it has become part of modern Korean life.

Urgent reasons developed to emphasize the need of Christian schools. The growth of the Church community brought to the fore the question of education of its own children, for it is not possible to train Christian boys in Confucian schools, especially such as prevailed in Korea in those early days, and of schools for girls there were none. Therefore the organization of churches in towns and villages necessitated the establishment of schools. Non-Christians were glad to avail themselves of the privileges of these Christian schools and thus a school constituency was created. By 1909 the Government reports indicated that there were more than fifteen thousand in attendance upon these Christian schools, constituting nearly two-thirds of all the school children in attendance on modern schools in Korea. It seemed as though the Christian Church would become the training school of the childhood of Korea. But this situation developed some embarrassing difficulties. It was impossible to provide appropriate buildings for these schools and a strain was put upon the financial resources of the Church which made itself felt at other points in church life, especially in connection with the support of native evangelistic workers and the building of churches. It was impossible to provide properly trained teachers for these schools, and ill-equipped and unprepared students from the central institutes of the missions were drafted into service against the wish of the missionaries. The lack of an adequate supply of teachers caused an unhealthy rise in the salaries offered, which resulted in complications in the scheme of support in all the institutional work of the missions.

When the Japanese protectorate was proclaimed, the new Government soon directed its attention to education and the status of mission schools came under review. This was inevitable, for the education of the children of a nation is necessarily regarded as one of the primary functions of government, the responsibility for which the authorities declared they could not vacate. The matter became one of negotiation between the Japanese protectorate and the American Government with the result that an agreement was entered into that the Government would regard with gratitude all assistance that the missionaries could render in the work of education, but would require the registration of all schools and their conformity to regulations and standards determined by Government. It is under this system of regulation that the schools are carried on to-day.

The present is the period of transition in the development of these schools. The three grades of elementary, academic, and college instruction have been established on a permanent basis, uniform grades of instruction adopted, an increasingly qualified body of instructors trained, and success achieved in spite of the problems which encumber the situation. At the end of 1909 the total student body in the Christian schools was as follows :—college students, 23 ; boarding and high school students, 2609 ; pupils in elementary schools, 19,077. At the time of writing (1911) the college students number 76 ; those in boarding and high schools show a slight increase, as do the pupils in elementary schools. Taking these statistics for our base, the Christian elementary schools in Korea had three times as many pupils in attendance in 1909 as the corresponding Christian schools in Japan proper, while compared with China, Korea showed only twenty per cent. less than the entire attendance on the Christian elementary schools there. The outstanding problem confronting the Christian leadership to-day in Korea is to develop and equip these elementary schools so that they will conform to government standards, provide for effective high school and academic instruction, and establish one union Christian college fully equipped in buildings, staff, and endowment for its task. Industrial departments are maintained in connection with the present high schools and colleges. A union medical school is attached to the Severance Hospital at Seoul and is sending out finely equipped graduate physicians who are earnest Christian men. The urgent need is for a greatly improved equipment for all educational work in Korea.

5. The problem of non-Christian movements.—The native religious systems of Korea have offered no particular obstacle to the success of the Christian propaganda, and organized opposition and strife have not developed. There are not lacking movements, however, in the non-Christian community which may become rivals and antagonists of Christianity. Three of these invite special attention.

In the first place the peculiar religious genius of Korea has expressed itself in the development of an eclectic system of religious belief called the Tonghak or Eastern Learning, to distinguish it from the Söhak or Western Learning, by which name Christianity has been designated among the scholar class. This Tonghak arose in 1851, being a combination of Buddhism, Confucianism, and Animism,

with a slight dilution of Christian thought, for which, however, it makes no acknowledgment. Proscribed at first by the Korean Government, by 1893 it had gathered sufficient strength to rise in a rebellion which led to the China-Japan war. At the conclusion of that struggle it changed its name to Chundo-kyo or Religion of the Heavenly Way. After the China-Japan war it organized a political annex which took the name of Ilchin-hoi or United Progress Party and identified itself with Japanese interests, becoming the pro-Japanese party in Korea. This political annex of the Chundo-kyo is said to have numbered at one time four hundred thousand members and to have been in control of large funds raised by assessment among its members. After the annexation the Ilchin-hoi was disbanded by the Japanese Government though the religious end under the above name of Chundo-kyo continues in existence. There are no facts as to its strength at the present time. The Chundo-kyo has from time to time committed overt acts against Christians and the followers of this cult are not friendly to the progress of Christianity.

Secondly, the establishment of the protectorate was followed by a missionary program on the part of Japanese Buddhists to revive ancient Buddhism in Korea. Well known representatives of the Honganji came to Korea and in 1906 formed an association of Korean Buddhists in Seoul, which in 1910 reported a membership of seven thousand. Students from the Buddhist University in Tokyo reinforced the work, and schools were established for the training of Korean Buddhists, the education of children, and the study of the Korean language by Buddhist missionaries. Conferences were held with representatives of Korean temples and monasteries from various parts of the land. An annual budget of 110,000 yen was raised by the Japanese Buddhists for the work in Korea. Efforts were made to establish new temples and foci for Buddhist propaganda in all the provinces, and it is claimed that one hundred and thirty-three temples and religious houses have been established by Japanese Buddhists in Korea. It is possible that some of these are for the accommodation of Japanese settlers. Missionary zeal has been manifested by the holding of street meetings, and some of the evangelistic methods of Christian missions have been adopted. It is too early to discover what degree of success will attend this movement. Those engaged in it complain of the ignorance of the Koreans themselves, and the handicap under which the Japanese priests

labour in not knowing the Korean language. Representative Japanese papers such as the *Seoul Press* and the *Japan Times* have accorded this propaganda a chilly reception. So far Korean Buddhism seems to be so absolutely defunct that there is no power of response left in it.

There is also, in the third place, an attempt made to revive Confucianism which may result in larger success than that which has met Buddhism. A wave of new interest in Confucius and his system has recently swept over China and Japan and it was inevitable that it should be felt in Korea. On 15th June 1911 the Governor-General of Korea, Count Terauchi, issued in the official gazette, regulations for the establishment of the Keigaku-In or "Institute for the Study of the Classics." Distinguished Korean peers have accepted office in the directory of the Institute, which thus enjoys some social and political éclat.

Korea so far has been preserved from the invasion of its thought-life by western agnosticism and the philosophic doubt of Christianity. A few of the Korean students in touch with modern learning in America and Japan have not been free from this intellectual infection, but so far they have failed to introduce it into Korea. It is too much to believe that this will always be the case, but before it develops into a menace Christianity has a golden opportunity which every dictate of wisdom and strategy call it to realize without loss of time.

THE IDEAL OF WOMANHOOD AS A FACTOR IN MISSIONARY WORK

I. THE INFLUENCE OF CHRISTIANITY ON THE POSITION OF WOMEN

By Miss ELEANOR McDOUGALL, M.A.

It is extremely difficult to form a clear idea of the position of women at any date in history,—or indeed of their present position,—and if the question concerns the world of two thousand years ago, the difficulties are almost insuperable. There is extraordinarily little evidence; such evidence as can be found is often conflicting, and it is impossible to say whether it is typical. It is a striking proof of the comparative insignificance of women in pre-Christian times that so little is known about them. Such women as appear in history are nearly all of high rank, and therefore privileged persons, and if a woman is mentioned it is generally because she is in some way extraordinary and not typical of her sex. Moreover, the evidence comes almost entirely from masculine sources.

One obvious fact should be borne in mind when comparing the position of women at different dates, namely, that race is a most important element in the question. There can be no doubt, for instance, that the fact of her sex brought far fewer disabilities to a Teuton than to an Athenian woman. But for our present purpose it must suffice to sketch as rapidly as possible the apparent position of women in those nations on which the light of Christianity first shone—the Jewish, the Greek, and the Roman.

It is quite clear that in primitive times the lot of women was neither happy nor satisfactory Here of course we must guard against the exaggeration which is so dangerous in this matter. The lot of men also was full of suffering. It would not be easy to say on which the burden of physical pain fell more heavily: on the man, constantly exposed to danger and suffering in conflict with the

forces of nature, wild beasts, and the enemy, or on the woman in the recurring anguish of her motherhood. But a man's pain came to him from without, a woman's from within. Civilization in time made life far more secure and far less painful to a man; it could do nothing to lessen the burden of motherhood; in fact, it seems strangely to have made it heavier. But it is probably unfair to attribute this to oppression on the part of men. The most hampering restrictions on the freedom of women seem to have originated in attempts to protect them from danger; the mistake has been the refusal to depart from traditional usage.

Mingled with the protective affection which primitive men naturally felt for their womenkind and with the light esteem in which they held their physical and mental powers, there is abundant evidence of a strange dread and suspicion which haunted men's minds as they vaguely pondered on the differences between themselves and women. There are stories in many mythologies of a golden age or paradise into which disease and death entered by the act, or even by the mere presence, of a woman. The numerous taboos on things pertaining to women reflect another side of this feeling. The widespread belief that there was a time when women governed the tribe is perhaps founded on what seems to be an established fact—that in some races descent and inheritance were reckoned through the female and not the male line. It is generally agreed that the change from this matriarchal system to the patriarchate denotes, in each race that passes through it, an achievement in moral progress, for it means the beginning of family life.

Monogamy seems to have developed but slowly, and hardly ever, in pre-Christian times, to have been absolute. Yet, as Professor Ridgeway has pointed out, monogamy is one of the essentials in the formation of a conquering race. This system implies for a woman sometimes a position of apparent subjection, but practically an influence bounded only by her individual limitations of character, while polygamy reduces her to personal insignificance.

Thus from primitive times the succeeding civilizations inherited a vague feeling that women are both indispensable and dangerous to men, and a more or less definite preference for monogamy as a moral ideal.

The astonishing vitality of the Jewish race is probably the consequence of the reverence paid to the mother and the considerate arrangements made for her. But to be the mother of a son is by

no means the lot of every woman, and there is little trace of any particular regard for women as such. Of course a strong personality, like Deborah, or a woman closely related to the leader, like Miriam, would always be influential. But on the whole, the position of women in the days of the Old Testament cannot be regarded with any satisfaction. The imperfect monogamy, the facility of divorce, the early marriages, and the immense stress laid on motherhood, all tended to make the woman dependent on the man for nearly the whole content of her life. A woman had no life of her own that could be lived independently of men, for virginity was a disgrace and ranked next to death. Even in the religious system certain elements tended to increase this feeling of inferiority. All men were individually brought into relation with God by the rite of circumcision, but there was no corresponding rite for women; all the priests and inspired prophets were men; all the sacred books were written by men; in the Temple and synagogue an inferior place was reserved for women; in a word, a man was on a higher religious plane than a woman. Still the religious and spiritual possibilities of women were not denied, and Anna, "the prophetess," was probably typical of many devout women whose spiritual life was clear and deep.

It is hard to generalize about Greece, as that word covers so many states and centuries. The position of women in the Homeric age is emphasized by many as superior to anything that Christianity has to show. But it must be remembered that Homer's beautiful pictures of the generous and stately lives of Andromache, Penelope, Nausicaa and Arete are typical of royal houses only, and throw no light at all on the life and status of the ordinary woman. There are hints of a very different sort, and occasionally there is a glimpse of the awful fact of slavery, to which every woman, whatever her rank, was liable if the enemy prevailed.

The Athens of historical times presents a picture astonishingly different. Pallas Athene was in many respects a pure Homeric type, but the lives of her women worshippers had no relation whatever to that stately ideal. They lived in almost Oriental seclusion, in "women's quarters," were married at a very early age, and had no legal independence. "She came to me," says Ischomachus of his wife, "from her mother, not yet fourteen, so trained that she should see and hear and inquire as little as possible." All the marriages were *de convenance*, and an Athenian regarded his wife mainly as the possessor of a dowry and the mother of his children. She was

completely subservient to his interest, just as the *hetaerae*, a large class of considerable education and importance, were completely subservient to his pleasures. Passion and romance found their field in relations with men, and there is a significant absence of love-stories in the Greek mythology. Open immorality was so universal that it was hardly disapproved, even in theory, and the ascetic sects which abstained did so, not because such things were wrong, but because they were pleasant. Of course many men, such as Xenophon and Aristotle, loved their wives, and there were no doubt many cases of individual happiness, but the life was narrow and vacant. The women did not always feel aggrieved, and lack of imagination doubtless produced a kind of contentment, but the celebrated outburst of Euripides in his Medea must be founded, one thinks, on his knowledge of a deep sense of wrong in some more sensitive women, and Aristophanes reflects in three plays some dim effort on their part to combine and strive for a freer and fuller life. Plato and Aristotle both call attention to the fact that half the State is composed of women. As the Greek states declined vice grew more attractive, the old interest in politics gave way to an increasing absorption in social pleasure, and the wife became less important.

Greek women were not greatly concerned with the official worship of the Olympian gods, and it is not quite certain whether they had access to the more spiritual cults at Eleusis and Delphi. But they played a prominent part in the dim old animistic cults which formed perhaps the most vital element in Greek religion.

At Rome the position of women was at all times much better. The woman was to a far greater extent the partner of the man, and the Roman matron was a figure of great importance and dignity. She dined with her husband, there were no " women's apartments," and she seems to have shared his political interests and ambitions. Her influence with her sons was very great. There is some evidence that the girls of the more leisured classes went to school, and it is said that they spoke the Latin language with greater purity and precision than men. The marriage rite was one of great solemnity and beauty, and throughout the centuries of Rome's rise to power the marriage bond was indissoluble. The first divorce took place at Rome in the year 216 B.C. during the second Punic war, and was on account of the sterility of the wife.

On the other hand, it was a general axiom that a woman was not so important as a man. The exposure of female infants, justified

by a supposed law of Romulus that a man must rear all his sons and one daughter, was a feature of everyday life, and is curiously evidenced by the absence of personal names for women, who merely used the feminine form of their father's name. A woman had no legal status, but was regarded, originally no doubt for the sake of safety, as *in manu* of her father, husband, brother, or son.

From the end of the third century B.C. the position of Roman women changed rapidly. The loss of men's lives in the Punic war brought much property into the hands of women, and legal fictions were invented to enable them to hold it. Women had more culture and freedom, and began to be more important in public life. This tendency, combined with a great increase of wealth, seems to have led to a decline in the system of family life. In 109 B.C. the censor Metellus, alarmed at the growing reluctance to marry, introduced a bill, *De uxoribus ducendis*, with these words : " If, conscript fathers, we could be without wives, we should all choose to be free from that annoyance ; but since we can neither live happily with them, nor at all without them, we ought to consult rather our permanent welfare than our transitory pleasure." The ease and prevalence of divorce was such that in the last century of the Republic only one Roman woman is known to us by name (and she by an inscription) who was not married more than once. The political power of women, exercised by personal intrigue, was great, and from the debate in the Senate in the following century, on the question whether wives should be allowed to accompany their husbands to the governorships of provinces, it may be seen how pernicious that influence sometimes was.

Under the early Empire vigorous efforts were made by Augustus and his advisors to produce a reaction towards the old Roman family life, but though it was successful in individual cases, the reform came too late. Seneca says that women counted their dates not by the " consuls " but by " my husband " of that year, and the multitude of rich childless men and women at Rome furnished ready material for every satirist.

The religious status of women at Rome was in some respects very high. A large place, though not the chief one, in family cults was assigned to them, and a definite part in the state religion. The order of Vestals, six women of noble birth set apart for a life of purity and prayer on behalf of Rome, and at all times greatly honoured and privileged, was a constant reminder of the spiritual significance of women, though, characteristically, the Vestals were always under

the control of the Pontifex Maximus. But domestic religion, in which the materfamilias had a place of dignity, had almost ceased as the Roman became less and less attached to one home and one central altar-hearth, and Oriental cults poured into the life of Rome, finding their chief converts among women. Religion, in fact, became mainly the province of women, and Cicero was expressing a very common division of interest when he wrote to his wife of " the gods whom thou hast most devoutly worshipped, and men whom I have always most sedulously courted."

The Greek and Roman civilizations were founded on slavery, and when the best has been said of the position of women in the free classes, we should remember the unnumbered hosts of slave women, who were without redress or rescue from their master's tyranny. It is not too much to say that for them chastity was an impossibility.

In these decaying civilizations, as in some others of which there is record, it is disquieting to observe that women were in a prominent position socially, well educated, possessed of greater political influence and legal independence than when their nation was at its best, yet in a low condition morally, absorbed in constantly shifting relations with men, neglectful of children or even refusing motherhood, ambitious, valetudinarian, avaricious, and superstitious. Women seemed unable to combine freedom and moral dignity. It is a dangerous thing to weaken the domestic and self-sacrificing traditions of women if there is no strong religious devotion to replace them, and the emancipation of women may be disastrous to themselves and to their race if it is uncontrolled by the unselfish enthusiasm and stringent morality of Christianity.

Turning to the position of women as it appears in the New Testament, we find that our Lord made no pronouncement on the status of women. As in the case of slavery, war, industrial problems, the treatment of animals, and the functions of art, He left His will to be found out by His Church in later days. With the significant exceptions of divorce and of the treatment of children He left no definite directions for our guidance in any practical problems. The important thing is that there should be freedom of choice; misunderstandings and mistakes, however painful in their consequences, are better than a servile obedience to a rigid code of commandments.

We learn His mind by studying His life and actions. He was celibate Himself and was born of a virgin, who was, however, probably the mother of other children at a later date. He was an invited

guest at a wedding and several times spoke of a marriage as an occasion of joy. He demanded purity, not only of word and deed, but of thought, from His disciples, He spoke more than once to sinful women of pardon and peace and the possibility of future chastity. He spoke of marriage as indissoluble, but also as a state actual in this life only. There are several compassionate references to the physical hardships of women. We find no utterance that can be interpreted as implying any superiority of the one sex over the other. His miracles, His teaching, His friendship were common to both. The doctrine of the new birth was enunciated to a man, the doctrine of spiritual worship to a woman. No trace can be discovered of any personal preference of men above women, or women above men; two men and two women are mentioned as specially "loved" by Him. His attitude to women was as free from sentimentality as from condescension.

The women of the Gospels are an interesting study, but only a few salient facts about them in general can be mentioned here :—

(1) No woman, except possibly His mother, ever, so far as we know, opposed our Lord.

(2) They were among the most receptive and intelligent of His followers, and sometimes showed an insight and a loyalty beyond that of the Twelve.

(3) They were among the faithful, yet they were not of the Twelve, nor is any woman specifically called, in the Gospels, "a disciple." None were present at the Last Supper, nor, apparently, at the Ascension.

From the Gospels then we gather an unvarying maintenance of the spiritual equality of men and women, but we already see foundations on which might be built the doctrine of the ecclesiastical superiority of men. But before considering the position of women in the early Church it may be well to sum up what seem to be the special gifts of the new religion to women as such, omitting for the moment the great benefits offered to all humanity alike.

1. Our Lord set the soul in the supreme place and exalted what is spiritual and eternal in us far above what is physical and temporal. The ennobling conception of a life—

> "Which bears immortal fruit
> In those great offices which suit
> The full-grown energies of Heaven—"

must have come with peculiar force to the many women who were

wholly without consciousness of their spiritual birthright. The general belief in a shadowy, dreary, empty existence after death was doubtless held by most women as by most men, but it had no power to grace and dignify their earthly life, or to rescue them from the pettiness which so easily besets all narrow and limited existences.

2. This emphasis on the spiritual nature diminished the terribly exaggerated importance of sex. To very many women, relations with men had become almost the sole interest of life, the one determining factor in their thoughts. To men, " relations with women formed the crucial ordeal of youth," followed by a languid indifference to all but the physical aspect of them. Sex-consciousness had grown to a morbid degree, especially in the case of women, while motherhood had lost its attraction and was avoided. The new religion supplied another absorbing interest, another constraining affection.

3. The pure moral code with its equal demand of their very best from both men and women brought hope and inspiration. So very little was expected before of a woman that it must have been indeed difficult even to form an ambition to be nobler. Hitherto the virtues chiefly admired in a woman were those which rendered her more convenient for the purposes of men, but now there were demanded of women also the typical virtues of the men of Rome— " temperance, habitual self-control, and the absorption of self in the consciousness of a greater." Above all there was need for courage, that virtue which Aristotle says should not be expected of women.

4. Every Christian is bound to take a share in the advancement of the kingdom of God, and this again was " liberty and law " to the woman. Her dignity and self-respect were greatly increased by the knowledge that she had a definite work to do on behalf of the new society and the whole human race. The energies which had been mainly confined to her husband's house would still centre there, but other fields were now opened. Also the sense of comradeship with many engaged in the same work was a new thing to women, while the possibility of co-operation with men in an end apart from themselves was a new thing also, and made friendship possible between men and women.

5. The tenderness to the weak, inculcated by the Gospels and especially by our Lord's example, produced gentler ways with women, and in time led to more considerate legal and social arrangements for them. For instance, infanticide ceased at once. It was natural to men as long as body and mind were of paramount importance

to feel something like contempt for the physical and intellectual inferiority of their women. But the Christian emphasis on the soul lessened the importance of such inferiority, and the new significance given to pain and sacrifice by our Lord's death produced a feeling of reverence for the sex which at any rate in civilized times bears the greater share of the burden of physical suffering.

6. But of course the greatest gain to women as such was the Christian demand for personal purity in both sexes. This was a new thing in religion. One need go only a little way below the surface of the ancient civilizations to see how unutterably great was the need for a cataclysmic break with the past in this respect, and how wise was the Church both in her uncompromising severity to vice and in her boundless charity to the penitent sinner. The prevalence of vice always tells most hardly on women, and they have the most to gain from its abolition.

The book of Acts maintains, though without emphasis, the same assumption of spiritual equality between men and women as we find in the Gospels. Women as well as men were baptized and admitted without question into all the privileges of the new community. The care of widows was the first financial burden on the Church. St. Paul, while yet a persecutor, considered women as dangerous an element in the new heresy as men, and went forth to bring them also "bound unto Jerusalem." Women seem indeed to have been particularly responsive to the new teaching, and several women converts are mentioned by name; also it is said of the four daughters of Philip that they "prophesied." We hear of no opposition on their part till the time of St. Paul's journeys in Asia Minor, where it was in some places energetic and successful.

St. Paul's answers to questions on the difficult problem of the place of women in the public life of the Christian communities have given rise to much controversy and probably to much misunderstanding. A woman-hater he certainly was not; indeed we find in him the first instance of those many noble friendships between men and women engaged in the work of God, which have never been wholly absent from the Church and which are perhaps more frequent and more beneficial to-day than at any time. His many salutations to women, and his friendship with Lydia, Priscilla, Phoebe, and others, show this, and also his noble words on the mystical meaning of marriage. It was St. Paul who made explicit what had been implicit in the gospel narrative: "There is neither

Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus." Also he insists on their mutual dependence: "Neither is the man without the woman, nor the woman without the man, in the Lord."

His advice about abstinence from marriage does not concern us here, as it is definitely stated to be "no commandment from the Lord," but merely what is "good for the present distress." It urges men and women alike to deny themselves whatever may be a hindrance—"that ye may attend upon the Lord without distraction."

As from the Lord he repeats only the injunction, "Let not the wife depart from the husband . . . and let not the husband put away his wife." On wives in general he certainly enjoins subjection to their husbands "in everything," but with the important comparison, "as the Church is subject to Christ"; that is to say, the subjection must be purely voluntary, and based on trust and love. This advice is addressed directly to the wives. On husbands he lays a far more strict and searching command, to love their wives, "as Christ also loved the Church and gave himself for it."

But it cannot be denied that when St. Paul is speaking of the public worship of the Church his tone is different. He evidently wished that women should take no vocal part in it, whether in prayer or preaching. "Let your women keep silence in the churches, for it is not permitted unto them to speak, but they are commanded to be under obedience . . . for it is a shame for women to speak in the church." "I suffer not a woman to teach." "I will therefore that the men (τοὺς ἄνδρας) pray everywhere, lifting up holy hands."

It is possible that St. Paul was influenced in this matter by his Jewish traditions, though it must be remembered that he had boldly broken with his past in other more important respects, and also that the Christian assembly on the first day of the week was not modelled on the Sabbath meeting at the synagogue, but developed in a spontaneous and natural way. It is moreover quite certain that there were features in the contemporary civilizations which might well lead St. Paul to deprecate the prominence of women in public religion. In Asia Minor especially women had acquired a high degree of legal and political freedom, many were very rich, and it is known from inscriptions that some held important offices. This prominence resulted partly from their superiority in numbers, consequent on the loss of men's lives in the Mithridatic wars, and partly from a revival of the old Anatolian religion, a worship addressed

mainly to goddesses and powers of nature vaguely conceived as feminine. Artemis of Ephesus, Cybele of Phrygia, Rhea, Astarte and others were centres of cults largely administered by women, which had degenerated into practices of the most immoral character. The great shrine of Daphne at Antioch " was the scene of an almost perpetual festival of vice " under the name of enthusiastic religious devotion. Inspired prophetesses, orgiastic speech, women abroad unveiled and with dishevelled hair, were only too well known to St. Paul at Antioch, and he may have feared that the new religion might not only be regarded as another of these dissolute cults, but might even degenerate into something like them.

In Corinth, a seaport town largely infected by Oriental cults, and regarded by all as a seat of luxurious and evil pleasure, the same danger was present ; and added to it was the danger to Greek and Jewish women who doubtless formed a large part of the Christian community, of too sudden an emancipation from the many restrictions to which they were accustomed. Neither the Greek nor the Jewish system " suffered a woman to teach " or to make her voice heard in a mixed assembly. The women were less well educated than the men, they were wholly untrained in public utterance, and it would be natural to suppose that they would have little to say that would tend to the general edification, while the scandal would be great. It seems clear that some women in the exhilaration of newly established spiritual equality had claimed an ecclesiastical status which could not, at least for the present, be yielded to them.

Still when every allowance has been made for the local and temporal circumstances which rendered unobtrusive behaviour on the part of women essential to the welfare of the growing Church, and while it is evident that some details are no longer applicable, St. Paul's whole doctrine of the social subordination of women in this life cannot be dismissed at once with an easy jest as " antiquated." It is not on the same level as his advice to slaves to " be obedient to them which are your masters according to the flesh " ; it is based on his belief in a providential assignment of different functions to the two sexes, and is supported by parallels so solemn and so stringent that very strong justification must be found if women are rightly to maintain that the time has now come to extend the equality readily admitted in the spiritual sphere to ecclesiastical office as well.

Passing on to the end of the first century and the beginning of the second, we find women playing a courageous part as witnesses

and martyrs. Their constancy moved the world to wonder and the Church to an almost feverish excess of admiration. It was this fortitude perhaps more than anything else which won for women the recognition of full spiritual equality with men. Their tombs were cherished with equal fervour, their festivals celebrated with equal honour and, a little later, their relics were venerated with the same superstition. All through the contentious centuries that followed, when the right of women to speak in church, to baptize, to take vows, to be hermits, was hotly disputed, there appears no trace of a hesitation as to their admission to both sacraments, or their equal place in the love of God, or their perfect equality in the life to come. Even Tertullian reminds them: "for to you is promised the same angelic substance, the same sex as men also shall have, the same office of judgment." But it is evident that the Old Testament story of Eve, now brought into fresh notice, was often used as an argument against allowing the influence of women to be prominent in the Christian assembly.

The Christian demand for personal chastity naturally gave rise to a feeling in favour of celibacy. Even in our Lord's lifetime, His disciples, perplexed by the stringency of His teaching, hastily concluded: "it is not good to marry." After this the question became most acute, and nearly all the Church Fathers deal with it.

An ancient homily attributed to St. Clement of Rome and written about 120–140 A.D., addressing the "brothers and sisters" of some Christian community contains a curious logion: "The Lord Himself, being once asked when His Kingdom should come, said: 'When the two shall be one, and that which is without as that which is within, and the male with the female neither male nor female' . . . by this last He means that a brother seeing a sister shall not think any masculine thought about her nor she any feminine thought about him." The saying may or may not be authentic, but the interpretation shows that in very early times Christian thought held that sex-consciousness should be discouraged. So Ignatius a little earlier speaks with sympathy of such as had the power and the wish to remain celibate in honour of our Lord's human life. "But," he adds, "let it be without boasting. If he boast of it he is lost; if he make it known to any but the bishop, he is spoilt." So Polycarp writes of the freedom and devotion of the unmarried life, which bestows "wings" on the soul.

These writers, however, held marriage in honour, and Polycarp

especially is warm in his defence of monogamy. The exaggerated value set on celibacy seems to be a feature of a rather later period, when the immediate hope of the Parousia had passed and Christians were spending more careful thought on the affairs of this life. The preference grows stronger and stronger as one passes on to Tertullian, who was, however, himself married, Jerome, that ardent eulogist of celibacy, Ambrose, and Augustine. In 385 A.D. the first ecclesiastical canon was issued which enforced celibacy on all the higher clergy, and of course it was already incumbent on all monks.

Later history gives abundant evidence of the injury done to the Church by this determined departure from the natural and lawful course of human life. But as Julius Cæsar once said, most evils have arisen from good things carried on too long or pushed to excess, and it must be admitted that in the early days of the Church there was much to make celibacy seem the best course.

In nothing was the power of the new life shown more clearly than in its ability to make a man or woman able to withstand these depraved appetites. To onlookers it appeared a sheer miracle. Such things had been known in the case of a few high-born women like the Vestals, or divinely gifted men like Virgil, but Christianity produced such people by the score from every rank of life and degree of cultivation. The new religion could even show notorious sinners and tempters of others leading lives of stainless purity. Nothing is more striking in the early legends of the Church than the number of such penitents ungrudgingly welcomed by the Christians and raised to saintliness. The married life could not show this change so strikingly, and no doubt it was often felt that the break with the past could not be too absolute. In that age some devils could not go out but by prayer and fasting.

Moreover there was the example of our Lord, whose celibacy was constantly held up as a model to an age that had not yet learned to discern between the spirit and the letter. Also the story of the virgin birth soon gave rise to the doctrine of the perpetual maidenhood of the mother of the Lord, and the example of St. Paul naturally outweighed the contrary example of St. Peter. Moreover there was the extreme inconvenience of mixed marriages so graphically described by Tertullian, which rendered it almost necessary that if a Christian woman married at all, it should be within the narrow limits of her own society.

To women, the possibility of celibacy seems, at least at first, to

have been pure gain. By stern repression of an over-developed part of their nature they became conscious of much else that had been latent. Life was broadened by what seemed to narrow it. They found it possible to live a full and varied life, to be content and useful in the complete absence of what had been supposed to constitute their entire existence. Probably the struggle was often very severe. The woman who abstained from marriage went right against all tradition, confronted scorn and ridicule, and probably fought hard against strong passions and inherited instincts. It would be presumptuous at this date to say that she was mistaken.

Such women, having leisure and freedom of attention, became very important in Church life. In St. Paul's letter to the Romans he speaks of Phoebe, " a servant of the church which is at Cenchrea," and Pliny, writing to Trajan, 112 A.D., says that he examined by torture two Christian *ancillae* in whom he could discover nothing worse than an obstinate superstition. From this date till the beginning of the fourth century there seems to be evidence of an order of women called deaconesses, devoted to the service of the Church and fulfilling much the same functions as deacons, only not administering sacraments. They are prominent especially in the East, where social customs made it necessary that women should be instructed and tended by those of their own sex. A special function was the preparing of women for baptism. Their work seems to have been bestowed mainly on women, and one supposes, on children, and as far as we know it did not include public speaking. The deaconesses were probably either unmarried women or widows, and there is some evidence that they did not enter on their office until they reached middle life. It is not known whether they were regularly ordained, or whether the Church supported them, or whether they worked under the direction of the clergy.

Other women devoted themselves to a more secluded but equally devoted life of prayer and study, generally remaining in their own homes, but mixing little, if at all, with the world. They often bound themselves by vows of virginity and austerity. Such were the ladies whose correspondence with St. Jerome has made them so well known—Paula, Blesilla, Eustochium, Marcella, and others. They were fully capable of sharing Jerome's Greek, Latin, and Hebrew studies, and discussed with him such questions as, " What is an ephod ? " " What is the bread of sorrow ? " They practised the severest austerities, in fact it was rumoured that Blesilla died

of fasting, yet the general impression of their life is cheerful and genial. These letters, written just before the fall of Rome, give a strange picture of the times, the saintly purity of some Christian women, the luxury and worldliness of others, the degenerate condition of many monks. Occasionally there is a gleam of humour, as when the saint advises Eustochium to avoid short-haired women and long-haired men, but in the same letter occurs his passionate laudation of celibacy: "I praise marriage, I praise wedlock, but it is because it produces celibates. I gather roses from thorns, gold from earth, the pearl from a shell."

After the fall of Rome, the troubled and dangerous state of Europe caused the deaconesses, the celibate religious women, and the women hermits, who were never numerous, to merge into the nuns, who for the sake of safety lived together in convents, under the protection of some powerful religious or civil authority.

Through these early centuries the ecclesiastical position of women was on the whole that prescribed by St. Paul, at any rate in the Catholic Church. Some heretical sects gave them much greater prominence, particularly the Montanists, who were at one time greatly influenced by two inspired prophetesses, Prisca and Maximilla, married women who had left their husbands. Also we hear of the heretic Quintilla, who mocked at baptism, and in Asia Minor some scandal arose in connection with a number of women Church workers who seem to have been more independent than the deaconesses. They were called "beloved ones," and the alleged extravagance of their unconventionality led to their suppression.

The barbarian invaders who captured Rome and for centuries rendered European life turbulent and tumultuous were in many cases of Germanic and Celtic origin, and accustomed to a worship of feminine deities. They were stronger in their allegiance to their former religion than the Greeks and Romans had been, and there are many instances of compromise between the pagan and Christian faiths. Minor and local deities passed with surprising readiness into saints, and much Teutonic worship of Freya and Hertha continued in vigorous life under the sheltering name of the Virgin Mary, whose cult had begun in the south about the end of the fifth century. Such rites were cleansed of any gross violation of the Christian code, such as blood-sacrifice and ritual impurity, and it may have seemed at the time a necessary compromise. But probably this policy was one of those "short-cuts" in religious propaganda to which the

Church is always tempted and which ultimately lead to harm. The cult of the Virgin Mary undoubtedly did much to raise the status of women in general estimation, and probably the extravagant worship of "ladies" in the days of chivalry was founded on it, but it is a question whether it has not really proved a hindrance to their progress. While exalting the moral dignity of women to an imaginary height it practically deprived them of freedom and encompassed them with narrowing walls of conventional observances. Moreover, the chivalrous regard for women seems to have been largely conditioned by the rank of the individual woman, and though much that was lovely and of good report was associated with it, there is only too much evidence that it was often merely a cloak for fantastic but violent passions. As in pre-Christian days, sex-consciousness was over developed.

In antithesis to this stood the attempt of the Church to produce sexless beings in her monks and nuns. All cloisters, however greatly they differed as to obedience and poverty, held strongly to the third of the three great vows. And there is no doubt that for women at any rate the cloister was at first a highly beneficial institution. That women should be willing and glad to devote their lives to prayer, study, and good works was a moral lesson which the Middle Ages could ill have spared, and in those rough days such life was possible only within the shelter of these spiritual fortresses. In many convents the life was broad and free, the women were well educated, and for purposes of intercession they were kept informed of the affairs of the world without. They felt that they were doing a serious work for God and His Church; they were not insignificant. Remarkable powers of organization and government were developed in some of the great abbesses, though it must be remembered that most of the renowned ones—St. Hilda of Whitby, and Hathumod of Gendersheim, for instance—were closely related to the reigning houses and did not derive their prestige from personal qualities alone. In fact the abbesses seem as a rule to have been women of worldly rank.

More important than either chivalry or the cloister was the normal attitude of the Church towards women in its unconsciousness of difference of sex in spiritual matters. All the rites of the Church offered to laymen were equally open to laywomen, and the preference for celibacy as a more holy state applied equally to both sexes. Women as well as men were canonized, and holiness of life was equally revered in both. Women like St. Theresa and St. Catherine were

accepted as spiritual guides as readily as St. Francis or St. Bernard. The old reproach of Eve was eclipsed by "the glories of Mary."

The Reformation led to an inevitable temporary decline in the status of women. In violent reaction from the doctrine of the superiority of celibacy, it exalted married life to such a degree that it became almost a disgrace not to be married. Married women in those days, before the numberless inventions which have simplified domestic life, were too busy to take much part in the life and work of the Church, and the services of unmarried women were not greatly valued. Also the dissolution of the monasteries led to the closing of convent schools and the education of girls suffered greatly. A new and ardent study of the Old Testament revived Jewish views about the inferiority of women, and in Puritan days their position was less satisfactory in some respects than before the Reformation.

But this was only a temporary depression, and at the time of the evangelical revival, if not before, we find women zealous in every good work, rendering inestimable service to the Church and the world. Their indisputable success as missionaries, parish workers, teachers, and organizers has been freely acknowledged. No spiritual superiority is now assigned either to the celibate or married state, and although the ideal for humanity involved in our Lord's teaching has been by no means fully realised as yet, still a woman has freedom now, as never before in the whole course of history, to shape her life according to her own ideal. Freedom has, of course, its responsibilities and dangers, but no one who has tasted freedom would willingly return to the most sheltered and comfortable captivity. And looking back on history we can see no other force which could have conferred on women at once liberty and moral dignity except that power which came "to heal the broken-hearted, to preach deliverance to captives, and recovering of sight to the blind."

THE VITAL FORCES OF CHRISTIANITY AND ISLAM.—III

By Pastor GOTTFRIED SIMON[1]

The observations and information recorded in this article are based entirely upon my personal experiences during the eleven years which I spent as a missionary amongst the Bataks in Sumatra. For the last century there has been amongst this tribe a constantly increasing movement towards the acceptance of Islam, a movement which is one of the final results of the six hundred years of Moslem propaganda in the Dutch Archipelago. The character of Islam as professed by the Bataks corresponds, generally speaking, to the type of Mohammedanism which has developed in the Dutch East Indies. It furnishes an instance also of the manner in which Islam has found entrance amongst peoples of lower culture.

It has been my lot to come into contact with Mohammedans of very different kinds; occasionally with races who had adopted Islam centuries ago, like the Malays and Javanese, but for the most part with tribes who had been converted only for a generation. I have also had opportunity to witness personally the course of Moslem propaganda amongst heathen tribes in various regions. The Christian congregations which I have served consisted either entirely of those who had formerly been Mohammedans, or of pagans who before their conversion to the Gospel had been hesitating between Islam and Christianity. The Rhenish Missionary Society, to which I belonged, has received into its congregations from 6000 to 8000 converts from amongst Mohammedans. We may estimate the number of Christian converts from Mohammedanism in the Dutch East Indies at about 30,000.[2]

[1] [This article was written in German; the translation into English has been revised by the author.—Ed.]

[2] For details regarding the statements of this article, compare my work, *Islam und Christentum im Kampf um die Eroberung der Animistischen Heidenwelt.* Berlin, 1910. An English translation will be published shortly by Messrs. Marshall Bros.

I

It is the propaganda of Islam amongst pagan nations that shows most clearly how far Islam possesses vital religious energies, for we cannot fully explain the transition of pagans to Islam as the result of mere worldly motives, though social and political factors undoubtedly have not a little to do with the change. The pagan on his low level of culture hopes in every way to be lifted by joining Islam. He is further impelled towards it by his anxiety lest he should be politically extinguished through the irresistible preponderance of a foreign government. Islam appears to him to be a power on a level with the European colonial government, and in it he hopes to gain a bulwark which may enable him to retain, if not his political, at least his religious independence. In earlier times the favour shown to Islam by the colonial government had a tendency to induce pagans to adopt the religion of the crescent. At present the Dutch Government is not so much inclined as formerly to take the part of Islam, but notwithstanding this many government provisions still help to further the popular movement in its favour. The Malay language, generally written in Arabic script, is regarded as a second sacred language next to the Arabic; it is in general use as the official language of administration and justice, and is the *lingua franca* of the Dutch East Indies. The native officials, writers, and soldiers, and the teachers in the secular government schools are Mohammedans, and often do more for the Mohammedan propaganda than is now acceptable to their European superiors.

In the last resort, however, it is the religious substance of the Moslem doctrine which attracts the heathen, for the animist is of a thoroughly religious disposition and it is his religious inheritance which under present circumstances he finds to be seriously imperilled. These peoples, who were hitherto without a history or civilization worthy of the name, have perforce entered into the main stream of the world's history and culture and become exposed to the critical conditions which these involve; this transition has destroyed the very foundations of the popular religion, which was too narrow and circumscribed to meet the requirements of modern conditions. Their reverence for ancestors, their fear of spirits and such respect as they had for the God in whom, though at a great distance, they believed, are all tottering. The old religious

powers on whose incalculable favour the hopes of the pagan were founded, have proved to be entirely inadequate. They have no power to delay the destruction of the freedom and the nationality of the people, who are therefore seeking a new religious foundation which will give them a better support under the conditions of the modern age.

Unless the Bataks had believed that Islam would help them in this respect they would not have become Mohammedans. At the outset the proclamation of the unity of God in its absoluteness makes a strong impression upon the pagan. The old polytheism, and still more the old polydæmonism, tended to draw the soul of the pagan restlessly to and fro. He would often begin his prayer with a long repetition of the names of all the gods which he knew, but was none the less oppressed by anxiety lest he should have omitted some mighty divinity, and so he would pray to the gods whom he knew to pass on his desires to those whom he might have forgotten. Such perplexity and anxiety were done away with by prayer to one almighty Allah. The proof that the latter really possesses the power which the Moslem teacher ascribes to him is furnished by the economic preponderance of the Moslem trader, the social superiority of the Moslem government official, and the intellectual superiority of the Moslem schoolmaster. Most of all, the mind of the people is impressed by the belief that the Moslem magician entirely overshadows the heathen medicine man, because he has received his magical powers direct from Allah. The brutal insolence with which the proud pilgrim from Mecca spurns the superstitious beliefs of the pagan, which hitherto have been considered as above question, convinces the pagan that firm faith in Allah confers an overwhelming power upon men.

This one God is no human invention. The Moslem appeals to a book, the Koran, from which he quotes. True, the pagan does not understand its Arabic words, but he sees that the employment of these " book words " confers upon him who quotes them a remarkable assurance of manner. He easily comes to the conclusion that the possession of a divine revelation embodied in writing and thus unchangeable is an immense advantage, for hitherto he has known only oral tradition, which is subject to continual modifications, a few written magical formulas, and a mythology which is highly developed but constantly modified by the imaginative story-teller. In Islam, the one God speaks through the one book to the one race

of man. Thus the pagan who has hitherto been groping among the many perplexities of life has found a firm standing ground. In the hour of death, too, the Mohammedan has a comfort which the heathen does not possess. The latter has a belief in an existence beyond the grave, but it is one which fills him with terror, whether he is destined to hover eternally in the air without rest as an evil spirit, or to find an entrance into the kingdom of the dead. The one God, on the other hand, promises in his one book to every Moslem an unspeakable fulness of bliss, a sevenfold heaven and a paradise glorious beyond measure. The more the animist feels his position threatened by the inrush of modern culture, and the more clearly he becomes conscious of his social, political, intellectual, and moral impotence, with the more passionate eagerness does his soul embrace the idea of the promised paradise which will bring to him bliss, and to the white man damnation. Nor does Islam neglect to provide for such souls as have a real desire for inward communion with God. There are wandering teachers who proclaim the virtue of the rosary and who give directions for mystical exercises. The aspirant who desires to follow their teachings is secluded for some weeks, day and night, in a mosque and allowed little food. He is promised that saints and prophets, and finally Allah himself, will appear in his soul, and when that takes place the devotee has reached the highest state of holiness. He has become confessedly the favourite of God and a certain heir of paradise.

II

What influence has this Mohammedan piety on the character of the believer? The mystical exercises to which I have just referred give an unequivocal answer. The man who participates in them becomes proud and self-satisfied. He requires no further teaching. He is guarded against injury when in the grave by the angel of the dead, he is no longer liable to judgment by the angel Gabriel; for has he not seen God? People will bring him presents as to a prince, and make a deeper obeisance before him than before the chief of a tribe. The more pious the Moslem is the more pronounced is his estimate of himself, and the greater his self-glorification. In their case the desire for teaching which the pagan manifested has disappeared. The man who has been initiated into the mystic secrets has obtained the hidden (*bāṭin*) knowledge of God.

The result of this is that the common people become more and more dependent; they entrust themselves absolutely to these holy men, believing that they will show them the way to God. Nor can the common man help himself in this matter. Were he to rely upon himself he could not possibly find his way in the labyrinth of the new religious ordinances. Any one who is being instructed by a Moslem teacher, for example, regarding the daily prayers, will soon find out how difficult it is to attain such knowledge. For instance, it is important for him to know, when he places his fingers upon his knees in prayer, how far they must extend over the limb beyond the knee. In such things there is only one man who can really guide him, the village priest, and when his knowledge is exhausted it is necessary to inquire of the next higher religious authority in the district. The Moslem has been delivered over, bound hand and foot, to his priesthood in matters that concern his welfare equally in this world and the next.

This relation we find takes the life out of personal piety and paralyses the natural religious forces of the people. The prayer formulas once learned mechanically in an unknown tongue promote mental sloth. The moral judgment is deprived of scope for action, on the one hand by a casuistic law, and on the other by a fatalism which denies all freedom of the will. The practical religious life is petrified into dead performances. Thus the inward spiritual and religious nature becomes atrophied. The fact that the ordinary convert quietly endures such a condition of servility is explained by the fatalism which he brought over with him from paganism. Things are as they are; it is God's will that some should be wise and have good fortune in this world, and that others should be robbed and cheated by them. He has fixed the life destiny of each man once for all and nothing can alter it; one must accept it like everything else. The belief is not in a fate separate from God, but in a God who is Himself an arbitrary and incomprehensible fate against which it is futile for any mortal to rebel.

III

I have noticed discontent with the teaching of Islam only amongst those Moslems who had already come into contact with Christianity. I have, however, known of Malay pilgrims, who on returning from

Mecca to the coast districts have cast away their turbans and given strong utterance to their indignation at the impositions which had been practised on them in Mecca. Again, the harshness of Mohammedan priests in their disregard of traditional customs has sometimes elicited passing displeasure. For instance, when the village priest at my mission station, after having been married for several years, divorced his wife without returning to her a share of the marriage portion, the people were indignant. And when the priest raised the scale of offerings and threatened that if the people did not meet his demands he would not bury them, they complained, though without result. In places where the higher priesthood is in full agreement with the indigenous chiefs, the hand of the rulers lies heavy upon the helpless people and their minds are full of discontent, but they are far too slack to attempt any resistance. In some cases the covetousness of their teachers is contrasted by Moslems with the unselfish love of faithful missionaries and their native assistants. Sometimes, too, though seldom, we meet men who are uneasy as to whether their good works will really obtain entrance for them into paradise; but the Mohammedan priest himself declares that in this life it is impossible to attain complete assurance that God will receive a man into heaven. If He is pleased to do so He will, but if not there is no help for it. The Moslem is so accustomed to this uncertainty that it hardly occurs to him to consider whether there might not be another alternative.

IV

From what I have said we see that a belief in the existence of one God and a hope of delights in the world to come awaken religious impulses in the Mohammedan Malay. We cannot say that they furnish him with vital energies; for the Moslem belief in God does not necessarily involve the desire for communion with Him or for willing obedience to Him, but rather a helpless submission to the almighty will which dominates everything, and against which man is powerless. The hope of Islam in a world to come occupies the fancy and influences the desires, but not the moral will. The moral character and conduct of the man is a matter of indifference, the important thing is that he should be able to show as great an amount as possible of meritorious work in the performance of duties and ceremonies. The commonest daily religious performance is that of the

fivefold prayer, but this does not satisfy the longing of the soul for God, because it is regarded simply as work delivered in payment of His due. The Moslem desires to offer to God the reverence due to Him, but to establish a personal relationship between himself and God is far from his thoughts.

Were we to examine the remaining phenomena of religious life in Islam on the same lines, we should find everywhere that personal religious life is set aside in favour of ceremonies. There may indeed be some who earnestly desire to stand right with God, and some there are who undertake the pilgrimage to Mecca from this motive. Others are driven to do so by an evil conscience; after a dissolute life they desire to adjust their final balance of account with God; but the subsidiary motives which operate in the case of the ten thousand annual pilgrims from the Dutch Archipelago are to a very small extent of a religious nature. The pilgrim desires to have an opportunity of seeing the world and later on to attain a respected position in his own country as a religious teacher, and this he can only acquire by going to Mecca. Indeed reports of the dissolute life which he may lead in Mecca in the companionship of beautiful women allure many a hot-blooded young man of the higher classes to undertake the pilgrimage. The general reverence in which the Koran is held does not result from its fruitful influence upon the spiritual life of the Moslem community. The contents of the book matter but little, seeing that they are so slightly known. Its religious value is held to consist in the fact that the believer possesses a holy volume, which he takes in his hand when he has to swear an oath, to which he pays an idolatrous veneration and from which he may be able to chant a few passages in order to gain religious merit.

The most important religious possession in the eyes of the brown race is the divine gift of " wisdom " (*ilmu*), as they call the Arabian magic. God is regarded as the disposer of innumerable magic formulas, a portion of which He bestows upon His elect prophets and saints, and such bestowal is a most especial proof of His favour, seeing that thereby God in effect delivers Himself into the hands of the believer. The man who is able to use the right magic formula at the right time and in the right place has power over God. As against the Moslem magic, the Almighty Himself is powerless, He cannot even prevent a sinner who is ripe for hell being magically transported into paradise by a clever magician, and hence they say

that God can only be resisted through God. Accordingly, what the pagan has lost in the way of magic by throwing over his old religion is amply restored to him by Islam. The talismans and amulets engraved with divine names, Koranic verses, and fragments of the ritual prayers have immeasurably enriched his old pagan inventory of magical properties.

V

The promises which the Moslem teacher makes to the pagan before his conversion are too high-flown not to produce disappointment in the mind of the new disciple later on, but when the convert perceives that his new religion does not give him what he expected from it he does not blame his religion, but his own inadequate religious knowledge and his sloth. If only, he says to himself, I could read Arabic like the village priest, had I only visited Mecca, had I regularly during the past year paid all my dues and always said the daily prayers, had I been able to avoid all mistakes in my ceremonial purifications, how different things would be with my religious life.

If, notwithstanding this humility, discontent makes its appearance among believers, their priest knows how to make adroit use of such feelings in order to urge his congregation to greater performances. He will threaten them with the impending judgment of God. Our Bataks are quick-witted enough to feel in their intercourse with the more educated Christians their ignorance in matters relating to their own religion, but they comfort themselves with the thought that after all there are plenty of teachers who can tell them all about it. If they only had the same hidden knowledge they too would be able to reply to the criticisms of Christians.

From what has been said it will be easily understood that the Moslem is seldom driven to acceptance of the Gospel by discontent with his present religion. Nevertheless, continuous contact of Mohammedans with the Gospel does awaken in some of them a suspicion that it offers them something which Islam does not possess. What this is one cannot of course express in a formula.

I have often noticed that Mohammedans took delight in the biblical stories, both of the Old and New Testaments. The mere fact that these stories were read to them in their mother tongue appealed to them. It was different from anything that they had

known before. True, fantastic Moslem stories are told amongst the people now and again, and they like to listen to them, but they treat them as belonging to the same class as the heathen fairy tales and fables which have no claim to truthfulness. The Mohammedan is impressed by the fact that God prepared His people Israel for many centuries by prophets who foretold the mission of Jesus, and by His genealogy contained in scripture. The notable Mohammedan families amongst the Bataks plume themselves not a little upon their ancestry.

The Bataks are sympathetically impressed by the miracles of our Lord. No doubt they regard miracles as the usual sign of a religious leader, but the miraculous works of Jesus are of a different type from the wonders and magical tricks which are related about the dead or living saints of Islam. Jesus, they see, did miracles only when He was able thereby to help others.

The manner in which our Lord sets forth His teachings in epigrams and parables is pleasing to the Batak, whose popular morality is fond of proverbs and imagery. Jesus was poor, unlike the magicians who without exception use their wonder-working powers for their own benefit, while He went from place to place healing and helping others. This feature in our Lord's character attracts them, for they feel their own extreme poverty, especially in contrast to the well-to-do Europeans. Their compassion is aroused at the treatment of our Saviour by His own people. Surely, they feel, He did not deserve this. The story of the crucifixion touches them. They well understand, from the experiences of their own life, how the covetous priests by their intrigues brought death upon Him, for every one of them has suffered, in the case of himself or others, injustice of some kind. The Batak takes little interest at first in the vicarious and redemptive aspect of the death of Christ, but he is much impressed with our Lord's power over evil spirits and over death, and with His prophecy of His return as a mighty Judge. They think that such a leader and mediator is not unacceptable, but that Mohammedans have surely a much better mediator in the person of their prophet.

The Bataks appreciate the loving invitations of Christ, as represented in the parables of the Good Shepherd and the Prodigal Son. They think it decidedly convenient to get rid of sin and its consequences so easily. They may shake their heads at the story of the Resurrection as being improbable, but it seems to them by no

means impossible. As long as they do not realize that a belief in Jesus must oust faith in Mohammed they have no objection to allowing that Jesus is the Son of God, seeing that all men are children of God, as even pagans know, for has not God created them and placed them in the world ? They are ready to allow that the Jesus of the Gospel is the same as the Isa of whom the Mohammedan teachers also know something. We shall see afterwards at what point their rejection comes in.

Generally speaking, one may say that the missionary's greatest difficulty is to get the ear of Moslems at all when he speaks of the Gospel. Only those are prepared to listen on whom the conduct of Christians has already made an impression. They know that the missionaries are always anxious to promote the bodily welfare of all men, whether Malays, Chinese, or Bataks. This is sufficiently proved by the daily medical ministrations in the 40 main stations and 415 out-stations, and by the orphanage and the two leper asylums, in one of which more than 300 lepers are cared for. Some priests will tell the people that the white man is merely a slave of Allah and has been commissioned by Him to deliver Mohammedans from sickness and suffering. God, in fact, has punished the white men by putting upon them the task of healing the sick, whereas the Moslem priesthood would never think of defiling themselves by such servile ministrations. But this again does not readily find acceptance. On the contrary it is a common thing in wide circles for the people to reply to the charges of the priests that the Christians after all have a real religion.

The life and character of many Christians, including some of our native helpers and leaders, is not all that it might be, but the Mohammedan nevertheless has to confess that their behaviour is a marked advance upon the arrogant and overbearing conduct of the Islamic priesthood. Mohammedans recognize that the serious efforts of our village elders to settle quarrels, especially between young married people, are praiseworthy. Polygamy has never become an institution amongst the pagan Bataks ; it is regarded as a cause of strife and the privilege of the rich. The monogamous marriage of Christians, the high esteem in which women are held, the peacefulness of happy marriages which they see in the dwellings of the missionaries and their helpers, are all in agreement with Batak ideas. Divorce is rendered difficult by their tribal laws, and although the chiefs are ready to take advantage of it, the popular

conscience disapproves of it and the strict rule of monogamous marriage in the Christian Church is not a little impressive to the Moslem. He is also attracted by the Christian marriage rite, clearly setting forth as it does by word and ceremony the indissolubility of the marriage bond, in the plighting of troth between bride and bridegroom, the joining of their hands, the marriage exhortation and the divine benediction. It often enough happens that the spectacle of a Christian marriage gives the first impulse to the conversion of a Moslem. We may say that Christian worship in general, with hymn-singing by young people, prayers in the vernacular, preaching that can be understood by all, the fatherly attitude of the clergy in their exhortation and pastoral ministrations, which breathe the spirit of loving service, all go to impress Moslems favourably. When one of them has been to a Christian service, if only a funeral, he will not easily venture to say that the Christians have no religion. Many among our Christians, though alas! not all, preserve their faith through sickness and in the face of death. They have renounced all magic and witchcraft and committed their bodies and souls with quiet trust into the hands of God. Simply and without false shame they confess the assurance of forgiveness of their sins through the cross of Christ. Thus they bear eloquent witness to the power of the Saviour among the Mohammedan relatives whom popular custom brings to the bed of sickness and death.

Value is attached to the educative influence of Christian missions. Obedience to parents is regarded even amongst pagans as a virtue, but one which they fail to call forth in their children, and Islam has done nothing to amend this. Hence the Christian school which seriously inculcates the fifth Commandment attracts Mohammedans. It is true that the percentage of children attending Christian schools who actually go over to Christianity is very small, but the people, hungry as they are for education, regard it as no small benefit that all children without any religious distinction are received as pupils. Finally, Mohammedans themselves, when occasion serves, will confess that the Christian school equips the child better for life and has a more favourable moral influence upon him than Moslem instruction in the Koran, through which the children learn with difficulty a few fragments of Arabic and possibly the Arabic alphabet. They allow also that the young people are far better cared for by the Christian workers than by Moslem teachers, the majority of whom give teaching in magic along with their school

work. Dabbling in magic leads the youths to immorality, and makes them impudent to young girls and discourteous to elders; for in reliance upon the magic powers which they believe themselves to have attained they fear nothing—are they not charmed against thrusts and cuts, and even against the bullets of European soldiers, and are they not, by reason of their magic, superior to the village elders in wisdom and eloquence? It is an open secret that it is precisely the most famous of the Mohammedan teachers who exert the most deleterious influence on youth.

The Christian Church represents unity. In all churches of the mission the same Gospel is read; there are no differences in doctrine. The Church has a stable organization. The effective organization of the Christian Church is chiefly manifested in its discipline; offences against Christian morality are followed by the same penalties whether in north or south. It is the church, and not the missionary, which pronounces judgment, and it does not hesitate, if need be, to excommunicate members of high social position. Clear-sighted and resolute action of this kind makes a powerful impression on a people that is lacking in strength of will.

VI

It may seem strange that the same points in the Christian life and doctrine which attract the Mohammedan also call forth his opposition. For instance the discipline of the Christian Church inspires him with respect, but when he considers the matter quietly the fear arises that this same discipline may prove unpleasant to him and limit his personal freedom. To be bound to one wife throughout life and under all circumstances, and to have no possibility of taking another in addition, is to many a disagreeable limitation. In other words, the lofty demands of Christian morality alarm Moslems. They are ready to admire them, but only so long as admiration has not to be exchanged for allegiance. The possibility of inward communion with God which is afforded by Christian prayer places a man in the presence of God and lays upon him the obligation of seeking communion with God, and this is a hindrance to sinful pleasure. The ritual prayers of Islam are indeed difficult to learn, on account of their complicated ceremonial, but they have the advantage over Christian prayers in not disquieting the conscience.

In fine the chief offence arises from the fact that the conscience

is touched by Christian teaching. This is true also of the doctrine of the Person of Christ. At first the outsider regards the doctrine of the Trinity as a ridiculous and foolish proposition, and the Mohammedan teachers do their best to represent it to their disciples as absolutely senseless. But this is not where the real difficulty lies. The Batak is extremely fond of a hair-splitting discussion of a difficult question. He would simply delight in a subtle disputation about the Trinity and about the divine Sonship of our Lord, and such conversations do sometimes have an enlightening effect. Thoughtful hearers may see that the doctrine of the Trinity is by no means the unthinkable proposition that they imagine. But that does not mean that the real stumbling-block has been removed. The same may be said of the divine Sonship of our Lord. The Mohammedan is fond of attacking it with cheap ridicule. How can God have a son? Do you suppose that He has a wife? But the mocker is often disarmed by a simple question. Do you believe that God can do whatever He pleases? Can He then not have a son without taking a wife? To overcome an objection of this kind is not difficult, but as soon as the Mohammedan realizes that this Jesus has a unique relation to God, that He can share His place with no other, whether spirits, whom He has the power to drive out, or prophets, who do not know God as He does, the more pronounced does his opposition become. He recognizes that the worship of Christ excludes the worship of Mohammed. Either Mohammed is the mediator, or Christ: he cannot hold to both. But who would dare to give up Mohammed?

The acceptance of Christ means a breach with every form of animism; the wearing of amulets is a sin for him who believes in the power of Jesus. All the secret magical implements and powers of the priests are forbidden to the disciple of Christ. There are no such things as magical methods of becoming rich.

We have seen that the cross of Jesus calls forth the sympathy of hearers. Occasionally the common Mohammedan objection is made to it that crucifixion was a fate unworthy of a holy prophet, but generally speaking the Cross is rejected because the Mohammedan cannot understand that anything of the kind should be a necessary condition of the forgiveness of sins.

The preaching of the missionary ought neither to smooth away the angles and the edges of the Gospel, nor to emphasize unnecessarily at the beginning the elements which most repel the hearer. We

have to ask, then, whether there are points of Christian doctrine which may be kept back in order to avoid unnecessary offence. In answer to this we must remember that it is impossible in setting forth Christianity to confine ourselves to a certain limited area of its doctrine. We might perhaps do so in public teaching, in which the preacher can choose his own ground, but as soon as we come to anything like a discussion, the opponent simply forces us to deal with doctrines the exposition of which we would prefer to postpone. In the Moslem we have an opponent who possesses a knowledge, however incorrect, of Christianity. The Mohammedan priests in the Dutch East Indies who have been trained in Mecca, have been regularly taught to dispute with Christians and even the least educated village priest has some idea of how to do this. The more thoroughly, however, we answer our opponent, the less shall we be able to avoid those doctrines which cause special offence, for every part of the Christian teaching, if thoroughly explained, stands in definite contrast to that of Islam, and our interlocutors will soon compel us to make the antithesis quite clear. For instance, we are asked on what we base our certainty of entering into paradise, or of the forgiveness of sins. In answer we point to Jesus and His cross, and say that we believe in redemption through His blood, and justification through His grace. We thereby exclude all merit on the part of man, and the Moslem forthwith realizes that we thus stigmatize all his works of merit, his religious observances, his fasting, his pilgrimage, and so forth, as entirely without value as the basis of salvation. But the man who has all his life set his hope upon such meritorious works of course feels himself injured when he sees how lightly we esteem what appears to him most precious. Again, we are often driven to explain the depth of the biblical idea of sin, and to show that even the secret desire of the heart to take the property or the wife of one's neighbour, that even a lack of love to one's neighbour, is sinful. In contrast with this the Moslem naturally feels how superficial is his conception of sin. To him sin is the neglect of a clause in the Islamic civil law of marriage, or the defective performance of some small ritual action. Again, we are asked about the teaching of the Bible, and, first and foremost, the inquirer wants to know what it says about Mohammed and the Koran. He very soon has to be told that the Bible contains the final and binding revelation of God to mankind, and accordingly he realizes that to the Christian

Mohammed's claim is void and his book a mere human production. I need hardly say that it is unnecessary to expose in a controversial way the moral weaknesses of Mohammed's life, or the contradictions of the Koran, but if I endeavour, without making comparisons, to set forth in itself the glory of Christ and the fulness of biblical teaching, the sensitive Moslem soon finds out that his prophet and his holy book will not endure comparison with this Prophet and this Book of books, and this too will cause offence. It is not necessary that I should explicitly condemn the sensual descriptions of the joys of paradise. I have only to explain the spiritual nature of the Christian hope after death, and the fulness of joy in perfect communion with Christ and the vision of God, to make the Moslem feel that for me at least the joys of his paradise are worthless, and it irritates him that his glowing expectations have no attraction for me.

VII

We have seen that it is difficult to present Christian teaching to the Mohammedan without offending him, but by that I do not mean to say that there are no points of contact in Islam itself for the proclamation of the Gospel. For instance, if we take the omnipotence of God we shall find that every ascription of praise to the divine goodness which sustains us and the entire creation, meets with lively agreement on the part of the Moslem, and in speaking of it we may even adopt his phraseology to a certain extent. Indeed this fact is of the greatest importance for the evangelizing of Moslems, for it is on this common ground that the missionary finds it possible to get a hearing at all, since, generally speaking, the Moslem regards the Christian as a man without religion. The attitude of the many unbelieving Europeans among the colonists has hitherto strengthened the notion in his mind that the white man has no appreciation of things religious. But when I am able to speak of God in the phraseology of the Moslem, he perceives that I at any rate have a desire for the honour of God, a hope of paradise, a faith in prophets and in sacred scriptures, and an acceptance of the duty of submission to God, that I honour Him with worship, and repudiate such sins as theft, falsehood, murder, and adultery no less decidedly than the Moslem does. We can also go a step further than this, by pointing out that the Koran and the Bible agree in certain doctrines. When a mocking opponent utters obscene blasphemies against the virgin

birth of Christ one can point out to him that the Koran also teaches the birth of Jesus Christ without a father, and he has to confess with confusion that his religion forbids him to speak offensively about the history of the birth of Christ. We may often connect what we have to say with the mention common to both books of Adam as the first of the human race, of Abraham, Joseph, Solomon and other Old Testament characters. The knowledge of the Koran, however, amongst the Mohammedan priests who are generally ignorant of Arabic, is too imperfect for us to effect much with arguments taken from that book.

It is, however, quite another question whether we are justified in employing a doctrine contained in the Koran as the basis for an extended discussion. For example, if we begin to develop the teaching to be drawn from mercy as a divine attribute we are at once met with a difficulty. We have to protest against the idea that God's goodness is a matter of mood, and that it is a matter of complete indifference to Him whether He sends a man to heaven or hell. We must teach that we are not slaves of God, with no power of self-determination, but rather His beloved children. However useful, therefore, we find the acknowledgment and praise of God's mercy as a means of gaining a hearing, it fails us as a common ground when we begin to employ it as a starting-point for the doctrines of God's attributes in detail. In order to guard against gross misunderstanding we are compelled to attack the Moslem conception of the divine mercy. Further, the fact that we reverence the Isa of Islam whom we call Jesus, is, to begin with, a useful point of contact, but when we come to teach about His life and work we can only do so in the light of the Cross. The apocryphal legend about the Jew on whom Isa is said to have conferred His own image so that he might be crucified in His stead, to say nothing of other mythical stories, is such a total misapprehension of the picture of Jesus that we really have first to obliterate the features of Isa from the heart of the Moslem before we can print upon it the true lineaments of our Jesus.

The difficulty is perhaps greatest in the matter of eschatology. In dealing with this doctrine we obviously have to depopulate the sensually furnished paradise of the Moslem in order to make room for the Christian hope of eternal life in its spiritual outlines. We must be ready to take away from the Moslem his houris, the dishes wide as the circle of the earth and full of fragrant viands, the perfumes and

luxurious couches, the sparkling brooks, and trees whose fruits fall into his mouth: in fact little is left to represent the common belief but the name "paradise": the contents are totally different. The fact that Christian eschatology lays no weight on complete representation of the life to come saves it from the temptation to indulge in grotesque and fantastic descriptions, and shows that the earthly imagery is but a picture of the supernatural reality. It has no intention of satisfying impertinent curiosity or of alluring by means of sensual desire. The allurement is only for the spiritual side of man and the satisfaction is for the Christian's home-sickness. We can see what a wide difference there is between the eschatological tendency of the two religions, and the further we enter into the essential meaning of either the more does this divergence increase.

The same thing might be proved with regard to other religious conceptions such as sin, judgment, hell, and so forth. In the case of these also, what on first comparison seems to be a common foundation disappears when we scrutinize it more closely. If, therefore, we do not wish that the old errors in the mind of the Moslem should be merely adorned with Christian names and so give rise to an entirely unbiblical syncretism, we must not hesitate to overthrow without remorse these supposed common foundations, and to cast aside their fragments. Only then can a new building be erected on the new foundation. We may, in fact, accept it as a general law that congruity between Christianity and Islam is apparent only at first sight. The further investigation proceeds, the deeper does the gulf between the two become. No doubt those who have confined themselves in their discussions with Mohammedans to mere skirmishing will have much to say of the breadth of the common foundation. Those who have led up the main army of the vital forces of the Gospel against the Islamic enemy become painfully conscious how the supposed common ground gives way under their feet.

VIII

The present controversy of Christianity with the Moslem faith undoubtedly translates many things in the New Testament from the dim light of the past into the bright noonday of the present. How many points of contact exist between the Phariseeism of the Palestinian Jew at the time of Christ and Islam of the present age! In both cases we see the same anxious observance of the ceremonial

laws of food; Mohammedan teachers in Sumatra publish popular tracts on the question as to which tropical animals are clean and which are unclean. In both cases we observe the opinion that that which enters into the mouth defiles the man, while evil thoughts, especially hatred towards a non-Moslem, the sin of witchcraft and hypocritical flattery of powerful unbelievers, are allowed to have free course. In both cases we notice the ostentatious praying at the corners of the street so as to be seen of men, in both contempt towards those who are without, because they do not belong to the elect people of God, in both the sensuous expectations as to resurrection, which last, as we know, differentiated the Palestinian Pharisee from the Hellenistic Jew. A man on undertaking a pilgrimage to Mecca often leaves his nearest relatives to suffer for lack of his help in order that he may become a pilgrim, just as did the Jew who, according to our Lord's saying, let his parents suffer for the sake of *Corban*. The Moslem trader imagines himself to be religious when, like the Jew of the time of our Lord, he swears by all kinds of objects. As the Jew demanded signs and wonders from our Lord as a proof of His mission, so precisely does the Moslem of the present day reproach the missionary because he, unlike the Moslem teacher, evinces no command of divine powers of magic. The struggle of the apostle Paul to maintain the free grace of God and his energetic repudiation of all justification by works again become intelligible to us in the conflict with Islam. The reproach of the Cross, too, is keenly felt by the Moslem, to whom it is inconceivable that the chosen Prophet should have suffered a shameful execution. The evangelical freedom of St. Paul has by some been misconstrued as a lack of piety; the Moslem levels the same reproach at us, and when he sees that the Christian convert no longer observes the ritual prayers and purifications he regards him as an unbeliever.

Some theologians of our time have expressed surprise at the record of the apostolic decree given in Acts xv., because it seems to have been so soon superseded, but our experience in missions to Moslems renders this quite intelligible. One of our most difficult problems is the linking together of converts from Islam and paganism into one inwardly and outwardly united communion, and in order to compass this we have to use provisional compromises regarding Christian customs as to food and the like which afterwards may be superseded. If the two parties are to live together in the unity of the Church, each must be prepared to sacrifice something of its

legitimate freedom. Moreover, such provisional ordinances require a special degree of wisdom, which is given to us only by the Holy Spirit, and we cannot be surprised that the members of the apostolic council in a similar situation should appeal in their circular very specially to His guidance.

Such characters as Simon the magician, who claim to be possessed of a special divine power, and for this reason are idolized by the people, appear constantly amongst Indonesian Moslems of to-day. The idea of Simon and the other magicians that the Holy Spirit could be bought for money corresponds entirely with the practice of Moslem magicians, who believe themselves to be furnished with mystical power. We have here mysticism degenerating into magic. In strong contrast with such, the Christian mysticism of St. Paul shines out brightly. Such mysticism speaks indeed of the Christ within us. Its exponent says in so many words—" I live, yet not I." But this mysticism knows no mechanical exercises, no passive contemplation, which can produce spiritual exaltation to order. The boundary between the Person of Christ and the human personality indwelt by Him is in no way obliterated, but the mystical communion between them remains a true communion, that is it consists of a vital connection between two personalities, each of which maintains its separate existence and activity. Both God and man remain each what they are : there can be no such thing as the absorption of the human into the divine.

The teaching of Scripture regarding miracles is also illuminated by comparison with Islam. Miracles are among the proofs of a divine mission and the disciples of the Moslem magicians lay claim to miraculous gifts as did the " sons of the Pharisees." When therefore St. Paul regards conviction of the conscience by the Gospel as the essential proof of the truth of Christianity, this view stands in sharp contrast with the notion of the Moslem world. Mohammedanism still regards the miracle as primarily a proof of divine favour, and by its doctrine of magical wonders it actually degrades the conception of the divine freedom. The Deity becomes subservient to a human being who is thoroughly practised in magic, however he may follow his own selfish ends, whereas our Saviour by His miracles relieves the needs of men. By them He does not coerce God, but, on the contrary, the miracles are counted as answers to His prayers. Moreover, in Islam the miraculous effect is bound up with the power of the magic formula. The really effective element

is the magic word and the magic ceremony, whereas in the New Testament the miracle ever stands as a free activity of the living God. To the disciple of Jesus no less than to Himself, does the principle apply that the proof of true discipleship is not the miracle, but the doing of the Father's will. He is not to rejoice in the possession of miraculous gifts, but in the certainty that his name is written in heaven.

The convert from Islam who has escaped from religious servitude gives us an insight into the true nature of Christian freedom. He greets with joy evangelical freedom from the law. No longer is he cramped and intimidated by a casuistic law-book with an endless series of individual commands. The broad principles of his free Christian life are now based on the love of Christ, responsibility to the supreme Judge, fear of the living God, and the guidance of His Spirit. The disciple of Christ who is led by the Spirit has been released from the guidance of Islamic divines; he is himself taught of God.

The contrast between the Christian and the Moslem hope of a life to come casts light as we saw above upon New Testament eschatology. The Christian message of a future life may appear simple and even bald to the Moslem, whose soul has been filled with the fantastic and sensuous notions of paradise presented by his faith. In the same way the Jew, whose mind was filled with eschatological hopes such as those depicted in the Jewish apocalypses of the time of Jesus, must have felt the apparent poverty and reserve of the teaching which Jesus and His apostles gave of the life to come. There are few indications in the New Testament regarding the intermediate condition of the soul, of which Moslem divines have so much to tell. But it is this same modest reserve which forms the best attestation of the truth of the New Testament teachings. When we read that St. Paul seriously warned the new converts of Thessalonica by no means to forget their common daily work by reason of the bright hope of the advent, we are reminded that to this day similar undesirable results follow amongst Mohammedans from fantastic expectations of a coming redemption. If a priest of some reputation announces that on such and such a day the final judgment may be expected to take place, people will seriously set to work to sell their property and will give up cultivating their fields because the end is at hand. Many a sluggard will lie in his hut and look on passively while the rice birds consume his harvest. He knows that

bitter starvation may enter his house, but he takes comfort from the prospect of another world, where he will have food and drink in rich abundance.

The vital forces of the Gospel become manifest precisely at those points at which the Moslem doctrines seem to be most living and effective. Belief in the one God, to whom all things are subject, has overcome the uncertainty which was felt by worshippers of spirits with regard to their thickly populated spiritual world. But we have seen also that Islam is unable to establish the true unity and holiness, the omnipotence and the mercy of this one God. Evangelical history proclaims One who is the reflection of His Father's glory, who is sinless, who has power over spirits, and who seals His faithful love by death. He, being the perfect image of the Father, the brightness of His glory, manifests in His character the qualities of the holy God. In other words, the revelation of Christ who is one in essence with the Father preserves the monotheistic conception of God from distortion.

From this it follows that the negation of animism, which is a fundamental characteristic of the Old and New Testaments, guards Christian doctrine against the syncretism which characterizes Islam in every country, for Islam asserts monotheism without renouncing animism. The victory of biblical teaching over the animistic tendency in man is not gained by a detailed prohibition of all possible animistic observances, though such are not wanting in Scripture. The fundamental principle of biblical religion is the restoration of true communion between the individual and God, realized in a life of prayer, which by its very nature destroys the inclination to intercourse with spirits. Moreover, nature is placed entirely under the control of God and thereby the possibility of compelling nature by means of magic is removed.

The monotheistic conception of God in Islam which negates the Incarnation, tends towards two extremes. On the one hand, it removes God as separate from the world to an infinite distance, in order to preserve His distinctness as against creation; but as a result of this the practical reality of God is turned into an empty abstraction. On the other hand, the Moslem believer engages in mystical exercises, with the object of magically drawing God into his soul. He is moved to do this by a desire after the one God, but in doing it he confuses man and God. The Christian message avoids

this restless oscillation between extreme views simply by setting forth the history of God's work in the world. This as given in the Bible shows both how far and how near God is, how He works upon man and man upon Him, and viewed in this aspect the biblical history acquires an additional spiritual value.

The hints which I have given may suffice, though others are near at hand. In place of the many human and heavenly mediators we have the one divine and human Mediator; in place of a mass of regulations sanctioned by God, we have the one inexhaustible ideal of life presented to us in the life of Christ; instead of all sorts of means and devices to attain the life desired by God, we have the one personal Spirit of God who is the renewer of our life.

The question may be asked whether in view of the considerations which I have brought forward, our conception of what is essentially and vitally effective in Christianity has been shifted. In any case it has been deepened. Certain aspects of Christian doctrine which seemed to me not fundamental for my own religious life have been shown by comparison with Islam to be indispensable and constructive elements; while conversely, doctrines which I once regarded as necessary for the growth of faith I have been now able to put aside for the present, without doubting, however, that though they proved non-essential in the beginnings of the religious life of the converted Moslem, they will find their place in a later development.

BROADENING THE HOME BASE

By CORNELIUS H. PATTON, D.D.

" How do you account for the widespread interest in foreign missions and the peculiar intensity of zeal which the advocates of this cause uniformly possess ? " was the inquiry of a somewhat discouraged worker connected with a home missionary organization. The question sounded strange to one who had recently been reading the Report of the World Missionary Conference, Edinburgh, on the home base and who had meditated upon the startling statements there made as to the large proportion of Church members who care nothing for world evangelization. If it is true that in the United States nine-tenths of the money comes from one-tenth of the church membership, then the great bulk of the members are giving little or nothing. The gifts of the nine-tenths are a negligible quantity. We reach the same conclusion when examining the tables of *per capita* giving, contained in the Edinburgh report. Here, at least, we are on firm statistical ground. It gives one a shock to find that one of the wealthiest denominations—if not the wealthiest—sends in a record of sixty-six cents per member—a little more than a cent a week ; and that the best showing made by any of the larger denominations is one dollar and five cents per member. This is not a situation suggesting " widespread interest " whatever it may imply as to " intensity of zeal."

At the same time it must be recognized that there is a peculiar quality of devotion to the foreign work of the Church which the nearer interests do not ordinarily draw out. There is something about the world appeal which inclines a person to become either an ardent advocate or to assume a coldly critical attitude. Most Church people believe in foreign missions heart and soul or not at all. The record is very plain at this point. Examining the history of the first century of modern missions one is impressed by the fact that these wonderful things have been accomplished, under God, by a very small group in the Church. It is but another

illustration of " the remnant " as the saving factor in the Church's life. Some day the history of God's remnant through the ages will be written up. It will be an inspiring document; and in it the record of the modern missionary movement will find a prominent place. The loyalty and zeal of the foreign mission minority all these years have been unquestioned. Their devotion has been a thing by itself in the life of the Church, unique, superb.

And now what is the prospect for making the remnant expand until it embraces the whole? The fact that in recent years the bitterness of the opposition is giving way and that an intermediate attitude of reserved tolerance or mild approval is coming to the front is certainly one favourable sign. The ranks of the out-and-out unbelievers are thinning with a good deal of rapidity, while the possibility of recruiting the ranks of the supporters is correspondingly increased. If among the new converts there is less of the fiery zeal of former years it is because foreign missions are securing an established place among the great progressive movements of the age. No longer do we stand out as something distinct and isolated, on the one hand apart from the intellectual and political forces of the times, and on the other hand dissociated from other philanthropic agencies of the Church. In these days the Governments are becoming missionary both in method and aim. The educational, industrial, and humanitarian efforts of the British Government in India are a striking example of the ruling of a subject people for the higher ends of society. One need not consider that Great Britain is doing her full duty to the people of India in order to rejoice in an attitude so evidently friendly and progressive. The public school system of the United States in the Philippine Islands is something over which the world should rejoice. The attitude of many individual rulers may also be cited as evidencing the new situation. When Sir Matthew Nathan, a Hebrew, was sent to Natal to replace a governor who had been unsympathetic and cruelly repressive in his native policy, he made it the first charge upon his time to visit the leading mission stations and institutions and examine the work of the missionaries on his own account. He then summoned a conference of the Christian workers and proposed a program for co-operative effort, saying in effect, " The Government and the Church must work out this problem together. You need us and we need you." With such men at the helm, and such policies being followed in more than one mission

land, may we not say that the leading Governments are in a fair way to be converted to the missionary ideal, at least on its educational and philanthropic sides?

At the same time in Church circles there has been a highly significant drawing together of various missionary activities. In the United States and in Canada, while we have been pouring ourselves out upon the world, the world has been pouring itself in upon us. To assimilate and give a vital form of Christianity to a million immigrants each year in the States, and a third of that number in the Dominion, is a missionary task of colossal proportions. The very strain of the thing has brought us together. Quite properly there has been an effort so to co-ordinate our forces and energies as to save loss and increase efficiency. After all, the world is one and the work is one. Our Lord held all these sections of His field in view when He issued His great command. To-day the vision of world-oneness is being enforced by conditions so obvious as to impress the most casual observer. We are but returning to Christ's standpoint and program when we relate our foreign enterprise to the activities in our own land. The one supports and empowers the other. A reasonable degree of separation for administrative efficiency, and for the clarifying of appeal, must be maintained. But we of the foreign work need not regret a degree of lessened intensity if thereby we can gain the ordered allegiance of a great multitude. Opposition to a cause breeds devotion, and the very unbelief of the many in the early years of the movement intensified the service of the few.

We find also that the newspaper attitude toward missions has largely changed in recent years, and this is bound to be an important factor in our efforts to broaden our constituency. The unbelievers fed on the quips and gibes of the secular press until the press itself experienced a change of heart.

The plain fact is that the home base is already broadening in a manner to inspire hope and challenge to new activities. We in America have recently had a superb opportunity for estimating the growth of the foreign missionary sentiment from the first beginnings. On February 6, 1912, there was celebrated in the Tabernacle Congregational Church at Salem, Mass., the centenary of the ordination of the first missionaries to be sent out from America. The exercises centred round the ordination of five young men who sat upon the identical settee occupied one hundred years before by Messrs. Judson, Newell, Hall, Nott, and Rice, when they were set apart by the

American Board for service on the foreign field. The occasion attracted widespread interest and served in addresses and newspaper articles to call attention to the tremendous change in sentiment and attitude on the part of the Church and the general public toward the foreign mission enterprise, brought about by the successes of the first American missionaries and those who have followed in their train. Dr. Clark, the pastor of the Salem church, picturing the earlier scene, spoke of the frigid day and chilly church as symbolical of the attitude of Christian people toward the youthful enthusiasts. The congregation which filled the great auditorium was drawn more by curiosity than by sympathy. As to the attitude of outsiders, Dr. Clark said, "The proposal was received by the community generally as the wildest folly, as almost criminal. Some hoped it might eventuate far better than a reasonable mind could expect. Some were moved to admiration for such practical agreement of faith and practice, however absurd the faith. A few gave their money and prayers to make the venture honourable and successful. Of the two local papers, only one alluded in any way to the meeting, stating in a few lines that the 'audience was crowded, the performances solemn and impressive, and the contribution in aid of the mission munificent — a little over $200!' In the next column of the same issue was an article commenting upon the failure of modern as contrasted with apostolic mission effort. These preachers and teachers were thought to be easy dupes of the tricky natives who professed conversion for very material reasons."

Contrast with that scene one hundred years ago the present missionary situation in America: forty-seven separate denominations carrying on work abroad, 6013 missionaries, 30,057 native workers, 7136 churches, 802,596 communicants, 389,726 pupils, an income of $10,707,711 with $1,898,915 contributed by native Christians last year. Surely we have here abundant ground for encouragement in our efforts to make the base of this world movement as broad as the base of the Church itself.

In considering what means are called for by the present situation we naturally classify measures as educational and financial. It is not my desire under either of these heads to go into practical detail so much as to suggest certain broad principles which should underlie the efforts of the Churches and the boards.

I. First and foremost, we need a widespread proclamation of the facts connected with the missionary enterprise. At the beginning

of the modern missionary movement there were no facts available. The Church had motives and hopes in abundance, and a splendid spirit of devotion. But facts there were none. To-day, with more than one hundred years of wonderful achievement behind us, we can present to the world a body of facts of most impressive proportions. Yet the majority of our church members are as ignorant of these facts as they are of the details of Church history in the sub-apostolic age. Who is at fault ?

More particularly, the facts pertaining to the success of the work, and the favourable condition of the world during the past ten years, should be understood by the people as a special providential era in the history of the Church. The progress of Christianity during the past decade cannot be duplicated except in apostolic times. Geographical, political, industrial, and religious conditions in the Levant and the Far East, and the actual response of the people to the missionary approach indicate a situation of amazing significance. They constitute a new fulness of time, a coming of Christianity to its own. If the hour of Christ ever is to strike it must be under conditions like these. With a nation like Japan engaged in the sublime task of seeking for a religion, and the Government calling a special parliament to help to stimulate religious influence for the uplift of the empire; with China taking on republican forms of government, coming out for religious toleration and building her institutions upon Bible principles, and the masses ridiculing the old superstitions and deserting the temples of their gods; with India vibrant with Christian thought and aspiration, while unmistakable evidences of disintegration are discovered in the heart of Brahmanism; with the Turks in the citadel of Mohammedanism declaring for religious liberty and sending their children to Christian schools; with the great areas of Africa opening up under the advance of commerce and the missionaries finding the people gathered in vast numbers in the commercial centres to hear the gospel message—we have a situation so extraordinary, so compelling, as to challenge the attention of Christendom.

If ever our preachers had an opportunity to offer a demonstration of Christianity, to compel belief in its universal and divine claims, it is now. Yet, as a matter of fact, with rare exceptions, the people have not been made acquainted with this situation. In the majority of the churches the sublime opportunity is allowed to pass unnoticed. Or, if attention is called to the new era which has set in, it is not

done in a manner to carry conviction and bring a hearty response. There is material in the present world situation to stir the churches profoundly, and if the churches are not greatly stirred it must be because the facts have not been made known.

A somewhat careful study of the ministerial mind favours the conclusion that the ordinary preacher is not facile in the presenting of facts, possibly does not see the supreme value of facts. The habit of dealing with religious and philosophical abstractions, of laying down principles, of elaborating ideas and developing texts holds many a preacher as in a vice. If a body of missionary facts is placed before him he looks at them in a helpless sort of way, and, more than likely, considers it beneath his dignity to build such material into his sermon. Sermons, he thinks, should move on a higher plane. Strange to say, missionaries on furlough sometimes are possessed of the same idea. They will consume a large share of the precious time allotted them in explaining the missionary motive, enforcing missionary texts and engaging in general exhortations, instead of giving to the people the superb body of information at their command. Missionaries sometimes confess that when occupying pulpits at home they desire to give the impression of possessing sufficient intellectual power to preach a regular sermon. This is natural of them but unnecessary. Few doubt the ability of missionaries in these days of high intellectual standards in the candidate departments of the boards. In fact returned missionaries have always had a glad hearing in the churches. But what the people desire of them is evidence as to the success of the enterprise—what is the good cheer, what the news of the Kingdom?

Now I maintain it is no small intellectual feat so to marshal a series of facts as to cause conviction in a modern audience. This is the ability of the great pleader at the Bar; this is the talent which enables the leading journalists and foreign correspondents to earn their munificent salaries. A writer like William E. Curtis would visit a mission field, spend a few hours talking with missionaries and government officials, and then lay out his facts in a compelling article which would be read round the world. The facts which he would use are the very material which a missionary is liable to pass over as too commonplace for use in a pulpit address. "What you know and we don't know is what will interest us in this church" was the remark of a discriminating pastor to a missionary about to speak.

Such a remark calls attention to the psychological fact that the

ordinary man is persuaded more by facts than by arguments. Certainly he is not persuaded by arguments unsupported by facts. We gain our great convictions by the realities of life, not because some wise men convinced us that we should believe so and so. A man does not believe in his father and mother because he once heard an argument on the subject; nor does he get his patriotism in that way. The kindly facts of the home, the realities of his native land, have spoken with their own tongues. So with religion, few men are argued into believing in God, compared with those who find God speaking to them in the works of nature and in the voices of their own souls. Does not this simple truth have its value in the matter of winning the rank and file of our church members to the missionary enterprise? Some may be brought over by direct argument, but perhaps more will stiffen their minds and look for counter arguments in the way of rebuttal. Such is human nature. Argumentation has its place for some; but the facts of the work, the great realities of the mission field, are more potent if we would win the man who sits at the end of the pew.

Let it be understood that I am not appealing for a string of stories in missionary sermons either by pastors or missionaries—far from that. What is needed, if the churches are to be aroused, is a marshalling of the great facts of the mission field according to some well-chosen principle of selection, and then such an interpretation of these facts as will compel attention and bring conviction. This world situation means something to Christ. It should mean something to Christ's people; and it will mean something when the people know about it. There is no one thing more important just now than a definite and earnest purpose on the part of pastors to "preach up" missions. Let our pastors master the facts, become afire with enthusiasm as they consider their meaning, and then speak with the ring of conviction, and we shall see a situation changing with great rapidity. Whether or not it would be wise to seek to organize such a movement I am not prepared to say. Probably not, as that might destroy the spontaneity of the thing. Something might be done in that direction in case the circumstances are favourable in a given locality or denominational connection, but it would be better if the pastors undertook this thing by their own initiative. No amount of literature issued by the boards, or newspaper articles written by experts, can take the place of the living word spoken from the sacred desk by ministers on fire with missionary zeal. One strong sermon, earnest,

intelligent, vibrating with conviction, will often accomplish more in the way of converting a church than years of cultivation by literature and special programs. It is a mistake, too, for pastors to depend upon secretaries and missionaries in this matter. They should speak out for themselves as the accredited interpreters of the times, as the spokesmen for Christ in the hour of His great opportunity.

II. Next to the public proclamation of the facts, I urge a thoroughgoing and far-reaching program of missionary education. The minister who endeavours to be faithful and intelligent in his missionary obligations (and there are many such) is in danger of assuming more knowledge and predisposition on the part of his people than actually exists. He is liable to read into their minds his own ideas and to proceed on the assumption that they have possessed his advantages in the matter of early instruction and special training. When he discovers that this substratum of knowledge is not there, he is in danger of becoming scornful or impatient. Nearly all missionary advocates assume too much in addressing audiences. They overlook the fact of their own special knowledge gained through reading and study ; they often fail to consider the fact of their early home training, that in childhood they absorbed missionary interest and information in the atmosphere of a godly household. It is no particular credit to most of us that we are interested in missions, since we were brought up to this thing at our mother's knee, and all our lives through have been feeding the fires started thus early in our career. Both fairness and common sense require us to recognize that it is not so with the vast majority in the Church. The ordinary men and women we seek to reach were not taught missions in the home. Their ideas became set in other directions, other interests took the place of that which otherwise would have held a large place in their lives. The zealous pastor and missionary worker should have this fact prominently in mind and not be expecting the impossible His approach to his uninstructed, possibly prejudiced people, should be as sympathetic as that which he demands of the missionary in his efforts to win the biased minds of a non-Christian population. Missionary people, by the nature of the case, are idealists. Let them not become impracticable idealists, arguing about missionary matters from their own mental states rather than from a comprehensive view of human nature.

The more, however, is it incumbent upon us to change this general condition of ignorance and prejudice by well-laid plans of

missionary instruction for the young. While doing our best to secure immediate results by forceful preaching and better financial measures, we should have clearly in mind that the main problem is not to be solved in such ways. We are dealing with fundamental educational problems among great masses of people. We are seeking to engage church members in the most stupendous of all undertakings. We are endeavouring to inculcate the very highest ideal of Christianity. The thing cannot be done in a day. The process must be a slow one. Most processes of human betterment are slow. We easily suspect the reality and permanence of a change affecting a large social group if it is cataclysmic in character. Evolution is the law of both individual and social growth. Let us clearly recognize this fact and build upon it. We must take a long look ahead and make much of educational processes.

The mission boards make a great mistake if they allow the stress of finances in a given year to occupy them to the exclusion of far-reaching plans. And when such plans are once in operation to allow them to stop on account of financial distress is poor policy indeed. Every board should have its eye upon the generation to follow as well as upon its immediate constituency. Every board should address itself definitely to the task of transforming the attitude of the home Church by a thorough system of missionary education. Nothing short of that can satisfy the demands of such an age as ours.

For this reason there is nothing more hopeful upon the horizon than the efforts being made in our leading denominations to give mission study a place in the Sunday school curriculum. By the use of missionary material in the regular Bible lessons, by special courses upon missionary history, by the study of the lives of missionary heroes, and by presenting news fresh from the field much can be done to start our young people aright. As for later and supplementary influences, dependence must be placed upon mission-study classes, institutes for reaching groups of churches, summer assemblies for training leaders, and the regular ongoing of auxiliary societies in the local church. It is encouraging to find these auxiliary societies tending more and more to make their programs definitely and systematically educational by the use of text-books. A significant fact is that these text-books are for the most part undenominational. They cover all the missionary activities of a country or continent. Recently we have had an im-

pressive demonstration of the interest which mission study can evoke by the use among women of Mr. Speer's book on the non-Christian religions, *The Light of the World.* It might have been argued that such a subject, not dealing primarily with the facts of present-day missionary work, would fail to attract many students. The opposite has been the case. An unsuspected amount of interest in the comparative study of religion has been disclosed. The importance of the theme has led the churches in some communities to unite for the discussion of Mr. Speer's book. Large audiences have gathered to listen to men who have made a study of Buddhism, Hinduism, or Confucianism.

The value of interdenominational effort in educational work is apparent and the boards in the United States and Canada are now firmly established in their co-operation through the Missionary Education Movement. But thus far we have but made a beginning. We must not rest until we have thrown about all our church members just such influences as have shaped our own missionary interest and enlisted our lives in the world work of the Church. The problem of extending the remnant is mainly a problem of education.

III. Coming to the more specifically financial aspects of our theme, it should not be necessary in view of the excellent literature being issued by the boards and by the Laymen's Missionary Movement to advocate practical measures in detail. The problem is receiving great attention and many good things have been written. We particularly commend the publications issued by the Laymen's Missionary Movement on the subject of "The Every Member Canvass." Every aspect of this matter has been considered and every objection and difficulty has been discussed by keen-minded, successful business men who are leading this movement. They have covered the subject in a series of striking leaflets, popular in form and statement but carrying conviction on every page.[1]

The fact that our leading laymen, after years of special study, backed by their business experience, have settled upon the Every Member Canvass as the best method of financing missions is significant. It is practically saying, "The way to broaden the home base is to broaden it," viz., to go out and solicit gifts from every man, woman, and child in the congregation. Annual offerings will not

[1] The leaflets referred to are *They did It*; *It won't Work with Us*; *Suggestions to Leaders.* These can be obtained from the office of the Laymen's Missionary Movement, 1 Madison Avenue, New York City.

do it, circular letters will not do, neither will advertisements nor mite boxes. If the base of support is to be as broad as the whole Church the people must be sought out one by one and personally asked to participate as partners in the enterprise. Moreover in the matter of leading members to contribute in proportion to their means and with reference to the primal place of foreign missions in the scheme of benevolence, there would seem to be no such effective method as that of personal visitation.

The Every Member Canvass entails a considerable amount of planning and work at one season of the year ; but taking the year as a whole it probably makes for economy of labour and worry as compared with the haphazard methods usually pursued. But whether requiring more or less labour and thought it is justified by the results. A plan which looks easy is condemned at the outset. The fact that the new method requires the active participation of the leading laymen as canvassers and the fact that it concentrates the church life upon benevolent problems for a space of two weeks or a month, are great considerations in its favour. The mere stirring up of a church in this way is a real boon. In fact the by-products of the canvass, such as enlisting the laymen in the work, the visitation of high and low, the bringing to bear of business sense and business enterprise upon religious problems, justify the method, aside from the direct results in a largely increased financial return. It means much that the Laymen's Missionary Movement has demonstrated that the leading laymen of our churches,—judges, lawyers, wealthy manufacturers, capitalists, as well as humbler folk, can be brought into such service. It means an immense increment of power for all that the Church undertakes. It will be found that the laymen respond to the appeal of the difficult and heroic in service as truly as do the young people who are asked to volunteer for the actual service of missions.

The Every Member Canvass is a method available for any local church, whatever may be the denominational method for financing their missionary work. But it gains greatly in definiteness and, of course, in the sense of pressure, when it is applied to a budget of benevolence representing the share of the local church in the sum determined upon as a goal by the denomination at large. First a denominational budget, and then a system of apportionment carrying the responsibility down to the local congregation in an equitable, brotherly way is the plan now being followed by several of the large

denominations in the United States. The objection that this is a system of taxation rather than of giving can easily be avoided by ruling out all authority in the matter and emphasizing the idea of Christian partnership. Fair-minded Christians are quick to see the reasonableness as well as the effectiveness of this plan. The Church is a partnership of workers under Christ. Certain definite tasks have been assigned to the Church by Christ, requiring certain amounts of money. What more Christian, what more sensible way than for the partners to come together and divide up the responsibility according to their several ability? The real significance for our theme of the Apportionment Plan joined to the Every Member Canvass is that it implies the Church, as such, definitely recognizing and estimating its missionary responsibility and proceeding in a business-like manner to meet that responsibility. For the best effect a concerted movement of this kind should be launched and carried on by the ecclesiastical organization of the denomination and not by the mission board. Only in that way can the apportionment appear to be truly church-wide. Moreover by this arrangement the denominational organization, national, provincial, and local, is made effective for the missionary enterprise. This is a tremendous reinforcement of the home departments of the boards and should make for both economy and increased efficiency. In the more loosely organized denominations the responsibility and activity required under this arrangement is welcomed as affording an adequate and worthy occupation for the ecclesiastical bodies. It is for the saving of the organization as well as for the relief of the boards. Such a plan surely is a great gain over depending upon a small minority to bear the entire burden. It is a long step in the direction of enlarging the remnant so as to include the whole.

IV. The final consideration I would urge is that there must be a more intelligent appreciation of the basis of the missionary appeal, if we are to win and hold the entire membership of our churches. If our motive is to be strong, compelling, and enduring, it must be rational, it must appeal to the most virile minds and rest upon so firm a basis of fact that it will increase rather than diminish by investigation and study. What shall we say of the missionary motive which cannot maintain itself in a journey round the world, which cannot justify itself in the face of the discovery that the missionaries live in comfortable houses and take holidays among hills during the intense heat of summer? We are indignant over globe-trotters

who allow their faith in missionaries and the missionary enterprise to go down before the quips of sea-captains and the insinuations of worldly-minded colonial officials. But how about the faith of the ordinary devotee of missions in our churches; are we sure it would endure the strain of proximity and of familiarity? Would it maintain itself if these "heathen" lived across the street instead of in far-away India?

Unquestionably the elements of novelty and sentimentality have dominated the missionary motives of far too many of our supporters. The foreign mission appeal has at present an immense advantage in the circumstance that it deals with strange people in the distant parts of the earth, rather than with commonplace folk at our door. The fact that the missionary lives far away from his country and friends singles him out as an object for special sympathy, if not for pity. Children are taught to regard with interest akin to awe "a live missionary" when he comes to speak in the church. Some heathen undoubtedly are very picturesque creatures and their picturesqueness is an asset of immense value when the collection plate goes round. The character of some of the non-Christian religions, too, is an important factor in our appeal Their very abominations help to bring in the cash. The element of romance pervades the whole realm of foreign work; even the spectacular comes into play.

All this is legitimate and quite properly effective so long as it is not used as the real motive for sending the Gospel out into the world. In these early days of the foreign propaganda when so much inertia and prejudice are to be overcome it is a God-sent boon that we can make an appeal interesting and vivid by reason of the strangeness of the people. But as the years pass and the world becomes known by travel and reading and emigration, the motive of novelty will prove a precarious basis. Already the pagans are beginning to wear clothes and to look very like other people. Already the non-Christian religions are reforming their ways and sloughing off their more objectionable practices. Increasing travel on the part of the people at home is making the missionary a familiar object even in his own environment, while the flood of emigration to our own shores from the strange people of far-away lands is acquainting us with them and their ways. Not a few contributors have already learned the truth of the old saying, "Distance lends enchantment to the view."

This process of disillusionment has already reached an advanced

stage in the United States in respect to the freedmen. Immediately after the Civil War the Christian people of the North, full of pity for the one-time slaves, poured out their gifts in great abundance, and schools and churches multiplied on every side. This interest continued as long as the war generation retained its place of leadership in the churches; but the coming to the front of a generation "which knew not Joseph," coincident with the discovery that the subject of their devotion is not as picturesque as was supposed, resulted in a lessened interest and even in positive opposition in certain quarters. The cooling off of interest in connection with this supreme missionary problem of America has revealed to what a dangerous extent sentimentality has entered into the missionary motive. Many have gone down before the test of a need unsustained by the picturesque. Fortunately there are those—an increasing number—who contribute to this work on principle. Their motive is a rational one, based on an intelligent appreciation of the grave situation in our Southern states and the educational measures required to meet the situation.

The time is coming, and more rapidly than most think, when foreign missions will be subjected to the same test. While we need not refuse the appeal of the strange and the far off, we should be earnestly inculcating the deeper motives of this work. The children should be taught that we are giving to the Africans not because they are naked, but because they are wicked; and adults should be made to understand that a nation may in its outward civilization show many excellent traits and yet be rotten at the core. The greatest missionary need may be in the midst of a city boasting of its asphalt pavements and electric lights.

Genuine acquaintance with the world, together with an intelligent appreciation of the message of Christ can only reinforce the missionary appeal. The strength of the appeal is in its sublime realities. Such considerations as the depth and extent of human need, the program of Christ, the power of the message, the success of the work, and the character of discipleship insure permanency and growth. If in our educational system and in our financial appeals we deepen the motive there will be no question about broadening the base.

TEN YEARS' MISSIONARY FINANCE

A SURVEY AND SOME DEDUCTIONS

By KENNETH MACLENNAN

Finance is in no sense the secret of power in missionary work, but its problems raise questions which lie near the heart of the enterprise. The missionary society balance sheet is an unerring thermometer of the vitality of the home base. Variation shows growth or decline of the missionary spirit, or a rise or fall of confidence in the work of the societies. It tests also the quality of vitality. It shows whether any expansion of liberality is the expression of a temporary strong emotion, under which men pay out unthinkingly during a wave of enthusiasm which is of no avail after the psychological moment passes, or whether there is such a real conviction that the new interest is permanent.

During the last ten years the ordinary development of the work of missionary societies in almost every field has called clamantly for additional finances. The expansion of work in the mission field has been on a great scale. The European mission staff of six of the largest British societies—it will be noticed that this article is based exclusively on British data—has in ten years increased by 20 per cent., the native workers by about 22½ per cent., and the membership of the Church in the mission field by upwards of 53 per cent. Such a swift advance alone would need an expanding revenue in order to take full advantage of, and properly follow up, the successes achieved. But the call of the World Missionary Conference creates financial demands of an entirely different order. It requires resources sufficient not merely to meet the normal development of the old work, but to provide means for dealing with the new situation. Therefore the question arises whether there are good grounds to warrant expectation that resources adequate for the new work will be forthcoming.

In order to see how far there are signs of such financial expansion some retrospect is necessary. For convenience, figures for the eight

largest missionary societies in the United Kingdom are taken for the last ten years. The gross home income of these societies, which amounted in 1901 to £1,215,000, had increased to £1,363,000 in 1910 —an increase of only about 1·35 per cent. per annum. These figures are in no way abnormal. They give a true comparison. The figure for 1901 is 5·5 per cent. below the average for the decennium, while the figure for 1910 is almost 6 per cent. above the average for the ten years. The slow rate of increase is common to all the societies. A perusal of the societies' reports for the period under review suggests that a position akin to stagnation persists after unprecedented efforts to increase liberality. The history of these ten years is the history of accumulated deficits. While debt has been accumulating the expenditure necessary to carry on existing work effectively has had to be curtailed, and growing demands for expansion have not been met. "The financial situation is the least satisfactory feature of the year under review," is a sentence that might be reproduced in varying form from almost any year's report of any large missionary society. With painful regularity societies are compelled to face the withholding of grants of various kinds, the withdrawal from certain posts, and the inability to respond to calls to go forward. Economy of this kind has not been effected without grief and embarrassment to every mission station concerned, serious detriment to the efficiency of the work abroad and depression of spiritual life at home, while there can be no doubt that the threatened necessity for keeping back new missionaries has had an adverse effect on the number of offers for service.

It may be interesting to inquire how the increase in the financial support of foreign missions compares with growth in population, church membership, and national wealth.

The population of Great Britain, which in 1901 amounted to 36,999,000, had increased in 1911 to 40,834,000, an increase of about 10·36 per cent. Contributions to the support of missions have increased at a slightly higher rate. The first impression received from such a comparison is that liberality to missions on the part of the Church has kept pace with the increase in population. But even so, there can be no consolation in this result unless it can be assumed that in 1901 the general membership of the Churches of Great Britain were contributing to the support of world evangelization to the full extent which they could contribute, an assumption which cannot be seriously entertained for a moment.

The communicant members of the Churches in Great Britain, excluding the Roman Catholic Church, were in 1900 estimated at 5,143,000. This had increased to 5,689,000 in ten years, an increase equal to 10·6 per cent. But the larger part of this increase is applicable to the earlier years of the decennium, the tendency latterly being toward a stationary membership. Here again the first impression is that the rate of increase in foreign mission contributions has rather more than kept pace with growth of Church membership. When estimating increase of liberality for foreign missions in the light of increase in church membership, two very important observations have to be made. In the first place, a very large proportion of church members do not contribute directly or indirectly to the support of missions. This point need not be elaborated, but it is clear from various estimates made by different authorities that these non-contributors number at least 40 per cent. of the entire membership. Some put the percentage much higher. The other fact is the continuous loss of contributors through death or lapsing. One of the denominations embraced in this survey publishes figures which show that about $3\frac{1}{2}$ per cent. of its communicants are lost each year in this way. This means that 35 per cent. of the contributors have had to be replaced in ten years. But we have brought out the fact that, while the church membership has increased in ten years by over 10 per cent., contributions for foreign mission work for the same period have increased by over 13 per cent. Not only has the home organization machinery succeeded in making up the wastage caused by death and removals, but it has also succeeded in securing gifts from the surplus new membership. It seems tolerably clear, therefore, that on a broad view, existing home organization effectively overtakes this tremendous work of maintaining gifts at the old level, by replacing all givers lost by death or lapsing, and enrolling new members as contributors, but it seems beyond its power to increase the relative number of contributors or to scale up the rate of giving.

Viewing the ratio of increase in the gross income of the missionary societies alongside increase of church membership and increase in population, and disregarding for the moment the crucial situation in the foreign field, there would, on a superficial observation, be no ground for alarm as to whether, compared with ten years ago, interest in the foreign missions of the Church, as reflected in the aggregate givings for their support, is being maintained. But when the figures

are analysed, the situation is much less hopeful, and gives ground for serious reflection. There are several factors in the situation which cause uneasiness.

Taking first the ordinary contributions, that is, collections, donations, or subscriptions given by congregations or local associations, we find that in the case of seven leading societies (figures admitting a proper comparison are not available in the case of the eighth), the situation remains practically unchanged throughout the decennium, the aggregate amount for 1910 being less than 1 per cent. above the average for the ten years. In fact, during the last five years, the tendency is to decrease. This clearly shows that, as far as ordinary income is concerned, the societies are not keeping pace with the increase in the population nor with the increase in church membership. The question then remains,—What are the sources from which the increase in gross home income has come? Are these such as the societies can rely on for expansion? The increase is to a large extent accounted for by legacies, which have increased in the decennium by about 30 per cent. This increase is steadily progressive. In 1901 the proportion of legacies to contributions from congregations or associations was about a fourth; it is now nearer a third. It may be mentioned in passing that the much discussed subject of contributions for special objects (or appropriated contributions) does not seem to have influenced in any way the rate of giving, the contributions for that purpose being practically the same at the beginning and the end of the decennium. There are always people to whom special objects appeal, but their number seems pretty well fixed, and their appropriation of their contributions does not seem to have any bearing on the inflexibility of income.

The other great source of increased income has a very serious significance. The accounts of the various large societies during the decennium form a story of almost continuous deficits. Practically every report raises a wail, and very large sums have been raised by special effort to wipe off these deficits. The Church Missionary Society alone has raised specially to wipe off deficits during the decennium upwards of £138,000, and the London Missionary Society has raised over £42,000 for the same purpose. In order to arrive at a true estimate of how far the ordinary income of the societies has been maintained during the decennium, part of the amounts raised by special effort to wipe off deficits has to be taken into consideration. But while it is fair to assume that a portion of these

special funds to meet deficits would have found its way to general funds, any large proportion cannot be said to come from the societies' ordinary constituency. The reports show that a very large proportion of the money raised to meet deficits has come in big donations from a limited number of givers. As one report puts it, "the Church depends too much on the princely givers." It will be seen that the increase in gross home income is almost entirely due to an increase in legacies and in sums raised by special effort to cover deficits. These are not sources of income on which societies can afford to rely. Ordinary contributions by way of subscription, donation, or collection must be the anchor of society finance. These special efforts have not been accompanied by any increase in the ordinary funds. In fact the contribution per living member per annum has actually decreased in the ten years under review. Special movements to wipe out deficits seem to react and depress. The evidence in the societies' reports is that the permanent effect is distinctly disappointing. Such efforts frequently anticipate gifts which would be received in ordinary course in succeeding years. They strain and exhaust home organization. They divert energy from educative effort to purely financial effort. They stimulate imitative movements which fasten on the new enthusiasm, and, to some extent, divert it. Any real new interest is soon exhausted and destroyed. One society bewails the fact that in view of all the interest stimulated by the Edinburgh Conference, and all the fresh information which it brought, it is distinctly disappointing that in the case of nearly all the missionary societies there is no expression of financial response.

Alongside this condition of things at the home base, we have to place the new situation created by recent events in Asia and Africa, and the remarkable progress on the mission field already mentioned, i.e. the European staff in the fields of the largest British societies has increased by 20 per cent. in ten years, and the native workers by 22½ per cent., while the membership of the native Church in the mission fields of these societies has in the same time risen by 53 per cent. The reports are full of evidence that this development has been much hampered for want of adequate financial assistance. Great as the development has been, it is certain that if the work had been more largely supported the advance in the field would have been very much greater.

We thus arrive at a point when we have to ask the question

whether a limit has been reached in the financial support of missionary societies, beyond which large expansion cannot be expected. Is there any evidence that the societies can expect such a flexibility in home base finance, such an expansion as to justify them in the hope of being able to accomplish the task confronting them? Or are the societies face to face with a situation in which they cannot reasonably expect a further increase of income? Must they so lay their plans as to carry on their work permanently with their present resources? Doubtless much could be said for a full reconsideration of policy in order to ascertain whether the present expenditure is so laid out as to secure the maximum result. The London Missionary Society has been considering its work in China in this light. But with that aspect of the problem we are not concerned. This paper is an effort to estimate whether the resources necessary to meet the new situation are likely to be forthcoming.

We must for a moment digress in order to estimate the giving capacity of the Churches as compared with ten years ago. In the *Journal of the Royal Statistical Society* for March 1912, Mr. Robert A. Macdonald, in an article on the rate of interest since 1844, discusses the accumulation of national wealth during the same period, and gives some very interesting tables. These tables indicate as clearly as is possible in the present state of statistical knowledge that capital has tended to increase, and, if population is taken into account, at a greater rate than population. Mr. Macdonald follows the method of estimating growth of capital adopted by Sir Robert Giffen. He gives the estimate for 1875 and 1885 made by that distinguished statistician, and has added valuations of the amount of capital in 1900 and 1909 compiled by himself. The estimated amount of capital in Great Britain and Ireland in 1885 was £10,037,436,000. In 1900 the amount had increased to £13,471,929,000, while in 1909 the estimated amount of capital had increased to £15,790,019,000. The property per head of the population which in 1885 was £270, had increased in 1900 to £325, and in 1909 to £350. The amount of income in 1900 was estimated at £705,841,000, and in 1909, £799,905,000. It may be suggested that this increase in wealth has centred in a few hands; but it ought to be pointed out that in the same period the number of accounts with the Post Office and trustee savings banks had increased by about three millions, and the sum due to depositors had increased by nearly thirty million pounds. One of the greatest phenomena of modern British life is

the extraordinary rapidity of the growth of wealth and its more general distribution. This is evidenced by the rapid rise in the standard of living, in the increase of amusements, and in many other ways. Indeed one explanation suggested in many quarters to account for the stagnation in missionary income, is the inordinate increase of luxury and expenditure at home, both within and without the Church. It is beyond question that the Christian people of this country could, if they would, provide out of the abundance of their increase all the funds needed for carrying on, as effectively as possible, missionary work in non-Christian lands.

To sum up the situation, the societies have, through the swift evolution of history, been suddenly confronted with the possibility of carrying the Gospel in this generation to all mankind, and of establishing self-contained and self-propagating Churches in every mission field; the Church has all the material resources necessary to meet the demand of this work; the experience common to all societies is that they find themselves confronted with expanding work but inelastic incomes, and that every extra expenditure causes a deficit, their income being practically stationary for half a generation. Deficits are caused, as a rule, by extra expenditure about the incurring of which there was no option. What is a society to do?

The growing divergence between income and expenditure has developed notwithstanding a great mass of home organization and persistent effort on the part of every society. The large amount of strenuous work presently carried out at the home base cannot be over-emphazised. Those on whom responsibility for raising finances is laid are untiring, resourceful, and capable. Their task is exceedingly difficult, and steadily grows more so. It is much more difficult to raise money for missionary work now than it was ten or fifteen years ago. Appeals to the individual for all forms of Christian work and philanthropic objects have multiplied rapidly. Claims on Churches, corporately, have correspondingly increased. In Christian congregations, as elsewhere, the standard of expenditure (and—shall we add?—the tribute to luxury) has risen enormously. Appeals for what is for ourselves, for our congregation, for what is near, and for what is familiar, carry the greatest force. In addition to all this difficulty it has to be kept in mind that the home staff, in order to keep pace with the growth of church membership and to replace losses in the ordinary income, through deaths and otherwise, have to enroll upwards of 45 per cent. of new givers every ten years,

and the best tribute to the effectiveness of home organization is that they succeed in doing so. They have been quick to avail themselves of every new method of raising finance, and have not been slow to harness all possible auxiliaries to their chariot wheels. Missionary education has made great strides. Missionary literature, though there is scope for still further advance, was never better in quality, greater in variety, more attractive in form, and more widely circulated. The most notable development of missionary education is the rapid growth of mission study among young people, and this gives promise of a more widely diffused, better informed, and more intelligent missionary opinion in the Church of the next generation. Young people's auxiliaries, well planned and rapidly extending, are now recognized sources of strength and finance. Missions never had a stronger place in the Sunday school and Bible class. The Laymen's Movement, which has made such rapid progress in America, has taken root on this side of the Atlantic and promises greatly to extend the interest of the men of the Churches in missionary work. All this work is full of hope and is making great contributions in painstaking service, businesslike enterprise, and financial help. But when the most optimistic view is taken of all old and all new methods and agencies, the conviction remains that it is not to any possible extension of these that the societies can look for that elasticity in finance which will enable them to meet the new need.

If it is clear that an immediate special appeal for funds or a new development of organization will not meet the case, the question is raised whether the crucial factor in the situation does not lie elsewhere. It is said on every hand, and said truly, that what is needed is new life in the Church. There is ground for much hope in the fact that this is being widely and keenly felt. But there is a danger that we may get accustomed to talk in this fashion, and the mere use of pious phraseology does not bring us nearer a solution. We are told that " something must happen "—but that leaves us where we were. Can the societies help it to " happen " ? Or, to put it otherwise,—are there any elements in the situation which are hindering the " something " from happening ? When it is laid down that the Church has all the resources necessary for the task, we are dealing in vague generalities ; the question has to be asked :—What, on the human side, are the resources necessary to meet the new situation ? Are we thinking of strength of membership, organization, statesmanship, wealth ? Are not these resources which can only

be called forth by other and more primary resources ? There seems to be some preliminary requisite. Have the missionary societies themselves, within their own administrative centres, got that new grip of the situation, that sure hope of fulfilment, that new sense of God which constitute the real resources necessary ? Is there, originating at the heart of the societies and spreading throughout the Church, the certainty, based on a spiritual understanding of the situation, that the task can be accomplished ? Are the boards addressing themselves deliberately and consciously to the formulation of a definite policy, having this end in view, not as a vague ideal but as the practical goal towards which they are working ; a policy that will stir in men the vision of what is to be ? That surely is the heart of the problem. *It is clear that an adequate appeal to the new facts cannot be made on a policy which was adequate to the old situation but which is unrelated to the new.* Before any appeal will call forth a full response it must be of such a character as to beget confidence, not merely in home administration and the plan of work in the field, but a sublime confidence in the accomplishment by the Church of the work of Christ in the world,—a confidence that involves a new perception of God. Men do not disbelieve in the work now done. It is magnificent work and is nobly supported. But a new situation has emerged, and so long as we present only the old policy no appeal to the new facts is capable of moving men's minds and hearts in a way adequate to meet the new situation. They are swift to feel the paralysis of purpose underlying such an appeal. If it be true that stagnation in funds means stagnation in work, it is no less true that stagnation in policy means stagnation in finance. The first step necessary to the new birth of the societies' finances is that they must, within the central committee rooms, think out their work in terms of a policy based on a clear spiritual perception of the new situation and what is involved in it for the Church,—a policy having an outlook and an aim as big as the situation, founded on a confidence that the work can be accomplished.

It is not within the scope of this paper to discuss the matter of an adequate policy. That must be left to those competent to deal with it, and there are some such men on every board. But lest the writer be accused of beating the air, it should be said here that policy is not used in the sense of a vague ideal or as signifying a stereotyped model of work, however perfect. The word is used rather to cover clear, general, guiding principles working towards

a well-defined aim. These principles would be laid down on broad lines, necessitating a consideration of the work in each field as a whole, having an outlook forward over a period of time, leading up to a definite policy of ultimate evacuation, and involving a scale of work and a scheme of co-operation adequate to the carrying out of the policy. Some societies are already addressing themselves to the new situation ; the hope of the hour lies in the increasing measure in which Christian statesmanship is brought to bear on the subject.

There seems to be an implication, in much that is written and spoken about missions, that the societies cannot even think of readjusting themselves to the new situation until some change comes over the home Church. It is urged that the foundations must be broad-based before the structure can be built. But the character of the foundations depends on the conception of the building, and the ultimate problem in the finances of missions hinges on the thought of the boards about their work. They must be the interpreters to the Church of the thought of God about the world. That thought profoundly affects the question whether there shall be in the Church that quality of life from which alone a new order of financial support will come. For the view is narrow that would limit the work of the missionary society to the mission field. It has a great mission at home—not the work of providing the sinews of war and directing the campaign, but the interpretation to the Church of the thought of God about the world. The Church is sensitive to the uplifting or depressing influences of that interpretation, and to the society there comes the opportunity and the call to lead the Church onward and upward. The society can present its work clothed in a policy embodying such an understanding of the present God-given opportunity, such a definiteness of purpose and of aim in facing that situation, and such a certainty of accomplishment based on living faith in God as will lead the Church into a new conception of the work confronting it. The society must present to men such a policy of work as will mean a vision of possibility and accomplishment. In the vital force of this conception, dominating from the centre to circumference, lies the sole hope of such an elasticity in the provision of missionary resources as will enable missionary societies to meet the new situation.

PROBLEMS OF EDUCATION IN EGYPT

By T. H. P. SAILER, Ph.D.

The present educational situation in Egypt is of interest, in that it furnishes an instance of the effect upon missionary schools of the rapid development of a government system of education accompanied by an increase in local effort. The great fact with which missionary education has to reckon in these days is that the State has come to consider the training of its youth as its primary concern, and that it has the means of enforcing this claim against all rivals. Whether we like it or not, we must give this fact the first place in making our plans for the future. In Japan and India its full force has already been felt; in China and in all other countries where the State aspires to join the sisterhood of modern nations, it will exert a steadily increasing pressure. The subject is, therefore, one which we can hardly consider too carefully. To students of the Report of the Edinburgh Conference, the Egyptian situation may have a special interest because it is so much more compact and simple than that of India; because it enables us to look at the problem from an additional angle; and because it receives so little mention in the Report.

As stated in the Report of Commission III., p. 219: "The oldest Protestant mission in Egypt is the Mission of the American United Presbyterian Church. Its first missionaries arrived in the field in 1854, and its work has been carried on among Jews, Moslems, and Copts. Education has always occupied a prominent place in its operations. It has about 180 schools, with about 16,000 pupils. Of these more than thirty are for girls, and there are in addition three girls' boarding schools at Assiut, Cairo, and Luxor. The educational system of the Mission culminates in the college at Assiut, which has more than 700 pupils. The number of Moslems attending the schools of the Mission is increasing, amounting to more than 2000

for many years past, and reaching last year to nearly 4000. The Church Missionary Society has in Cairo a boys' school, a girls' boarding school, a girls' day school, and a training class for teachers. It has also a school for high-class girls at Helouan. There are also a few mission schools in Egypt connected with smaller missions."

The information on which this article is based was gathered during a visit to Egypt early in the present year, with the purpose of looking over the educational situation and ascertaining its bearing on missionary plans. Sixty schools of all types and grades were visited, and over seventy-five interviews held with educational workers from the Minister of Education and the British Adviser down to the teachers of village schools. In particular, the Government was most courteous in placing every facility at our disposal for the study of its system. Conferences were held with representatives of the Church Missionary Society and the Egypt General Mission, and at the close of the survey, a meeting of the leading educational workers of the American Mission discussed the problems for four days.

The following impressions are, therefore, only those of a visitor, but are based on testimony that may not be generally accessible.

In the first stage of missionary education, all over the world, the workers had practically no effective competition and could choose their own pace. Lack of funds in most cases, however, necessitated rigid economy in the matter of staffing and equipment. Under the circumstances, traditions and standards have been formed which in institutional work are always hard to modify. The result is that in many places and in many parts of the missionary educational system, the standards are very much those of a generation ago. Meanwhile in the West, educational development, with the aid of heavy subsidies from the State, has been exceedingly rapid. New standards of efficiency have arisen, demanding far more expensive machinery and methods, which have been in great measure supplied. In the East, Governments desiring to build up educational systems have looked for the latest models, and are advancing financially far beyond the depth of most missionary societies. The result of this is an entirely new type of competition accompanied by a new set of problems and responsibilities. A brief sketch of the educational system of Egypt will indicate how recently and rapidly these changes have arisen.

The settled area of Egypt amounts to only 12,103 square miles,

all of which is comparatively easy of access. The population in 1907 was stated to be 11,287,359. Out of every 1000, 918 were then Moslem, and 62 per 1000 were Copts, about 25,000 of whom were Protestants. About 5·4 per cent. of the population were literate, but the figures varied considerably among the religions and sexes. Of the Moslem men, 7·8 per cent. and of the Moslem women ·2 per cent. were literate, while 18·18 per cent. of the Coptic men and 1·6 per cent. of the Coptic women could read and write. Among the foreigners, who constituted 2 per cent. of the total population, the proportions were, of course, much larger.

At the time of the British occupation, education was in a very bad way. The principal difficulties with which missionaries had to contend were religious prejudice on the one hand, and general indifference to education on the other. There were two systems of schools. The first was indigenous and Moslem. It began with little elementary schools or *kuttabs*, some of them attached to mosques, some maintained by *waqf* funds (pious foundations), and some private. Lane [1] testifies that in his day they were very numerous. The boys then seldom learned so much as to write, the instruction being confined to the elements of reading and parrot memorizing of the Quran. In later times it has been more general to teach in addition a little grammar and arithmetic. These schools often met in very unsanitary surroundings and pursued very irregular schedules. The teachers were mostly possessed of very little learning, and it is instructive as to the popular ideas of pedagogy that they were often blind men. Education was thought of as a transmission of certain formal traditions, so that a human phonograph was all that was needed. The motive for attendance on the part of the children was not to fit themselves for life, but to commit the whole of the Quran to memory, and by receiving the title of *fiqis*, to escape liability to military conscription. The quality of the instruction may be judged from the statement in 1904, that out of approximately 124,000 pupils in *kuttabs* under government inspection, "81,000 have received no instruction in writing, 70,000 have not commenced to learn arithmetic, and 54,000 have not even begun to learn to read." [2] Two years later, Lord Cromer reported [3] that although the number of children, out of a total of 156,542, who had reached the age of thirteen was less than 3000, 4432 could

[1] *Modern Egyptians*, vol. i. p. 74. [2] *Report, Egypt No.* 1, 1905, p. 73.
[3] *Ibid.*, 1907, p. 90.

recite from memory the whole of the Quran, 3833 more than three-quarters, and 4594 more than one-half.

We visited a *kuttab* of the old type in the native quarter of Cairo. About a dozen children, half boys and half girls, were playing around a small and dirty room with an earth floor. The only signs of instruction were an alphabet written on the blackboard, and a few battered desks. The teacher was absent, but was discovered in the neighbourhood before we left. He collected what he could from the pupils, and apparently had little surplus to spend on equipment. We stopped also at a little Coptic *kuttab* in Luxor. Here thirty-five children sat on mats against the wall of a tiny courtyard, in the middle of which chickens were pecking. The children had tin slates, and a few of them well-worn Arabic readers. The teacher said that every month boys came and went, and that none had been there over two years. Some of them paid fees and some contributed nothing except small presents at feast times. The children learned to read and write Arabic and to count, and then went to the mission school near by. In spite of the primitive equipment, the product of the school was said to be fairly good.

There were nearly 10,000 Moslem *kuttabs* in the country. In the words of Lord Cromer: "It would be an exaggeration to say that these mosque schools are absolutely useless. Through their instrumentality, a certain number of children are taught to read and write. Organized as they were at the time the British occupation commenced, they were, however, as nearly useless as any educational establishments could be. Want of funds at first stood in the way of any attempt to reform them, but about 1897 the matter was taken in hand. A reasonable curriculum, based on the teaching of the three R's, was adopted. The teaching of any foreign language was rigorously excluded. Since 1898 the number of village schools under government supervision has increased year by year." [1] In 1900, the figures were 569 *kuttabs* (including 86 *kuttabs* under the direct control of the Government), with 16,281 pupils, 1640 of whom were girls; while ten years later the figures had increased to 3789 *kuttabs* (145 under direct control), with 215,640 pupils, of whom 22,094 were girls. £E1000 was spent in grants-in-aid in 1900, and £E21,888 in 1910. The government code of regulations prescribes that in order to become eligible for a subsidy, each *kuttab* must have an average attendance of at least 25 pupils, that it must always be

[1] *Modern Egypt*, vol. ii. p. 533.

open to inspection, that registers must be kept, and that instruction must be given in the Arabic language, writing, and arithmetic, in addition to religious instruction. These measures have wrought a remarkable change. In the Abd el Muna'im government *kuttab*, we found 130 girls and 120 boys in a fine building, with good light and ventilation and an ample playground. There was a man principal and four Egyptian teachers, two men and two women, the latter graduates of the government normal school at Bulaq, teaching unveiled and apparently doing efficient work. In one of the narrow streets of the native quarter of Cairo we found a government *kuttab* for girls alone. The building was old, but clean, and the atmosphere seemed live. In six years the enrolment had grown from about a dozen girls to 314. There were six unveiled Egyptian women teachers, with a man as principal. The Government has allowed twice as much grant for the attendance of girls as for that of boys, and has thus stimulated teachers in recruiting girl pupils.

The great bulk of the *kuttabs* are Moslem—all but 31 out of 3644 in 1910. Less than 2 per cent. of the pupils are non-Moslem, whereas non-Moslems constitute over 8 per cent. of the population, and a much larger proportion of the school attendance. At present the only religious teaching allowed in the *kuttabs* is that of the Quran and the principles of Islam. It may be interesting to note the specimen syllabus of religious instruction for Mohammedan *kuttabs*. The Quran is taught in every grade. Standard I. prescribes in addition: "Stories from the life of the Prophet Mohammed, and from the lives of the prophets who preceded him. The actual performance of the ritual relating to ablution and prayer." The instructions for Standard III. are: "The Quran. The attributes of God and of prophets. The reason why prophets were sent. The special mission of the Prophet Mohammed. The moral teaching of the Quran applicable to the formation of child-character, e.g. the precepts that enjoin sympathy, willingness to help others, unselfishness, gratitude, forgiveness, patience, perseverance, thrift, cleanliness, purity, brotherliness, the duties of friendship, civil obedience, love of country, etc. Stories from the religious history of Islam exemplifying the precepts."

On the subject of religious teaching Lord Cromer says: "Half of each school day is now set apart for the study of the Quran and the precepts of Islam in Mohammedan *kuttabs*. From a purely educational standpoint the devotion of such a large proportion of the

limited time available for education to mere memorizing is open to some objection, but Moslem feeling sincerely and earnestly demanded that more time should be set apart for teaching the Quran, and it was obviously undesirable for the Ministry of Education to isolate itself from Mohammedan support on such a question." [1] The syllabus indicates an effort to develop thoughtfulness in religious instruction, but it is probable that the great bulk of the teaching is yet of the type to which Lord Cromer refers.

In purely Coptic *kuttabs* the Quran is not taught. Coptic children who attend mixed *kuttabs* are, as far as possible, given other work in the time devoted to the study of the Quran and the principles of Islam, but no Christian religious teaching is permitted, on the ground that the sheikh and the priest could not " safely be allowed to impart rival religious instruction to children of the lowest class simultaneously and in the restricted space of the *kuttab*." [2]

The Government is making earnest efforts to improve the quality of the elementary teaching. It has founded a series of normal schools for teachers of *kuttabs*. In 1910 there were five of these schools for men, with 471 students, and one for women, with 59 students. At the Cairo school for men, we were told that there had been 235 applications for only 30 places. The Government has made up its mind to make teaching a popular profession, and not only charges nothing, but offers scholarships of fifty piastres a month. At the school for women, we found 69 girls, with an Englishwoman as principal. There had been 140 applications for 23 places.

Examples such as these are bound to stimulate local effort along educational lines. Beginning with about 1905, a number of societies for the improvement of *kuttabs* were organized. Endowments and subscriptions were secured, and the Government was glad to co-operate. In 1910, a still more important step was taken by the passage of a law authorizing the local councils of the fourteen provinces to levy a surtax of 5 per cent. on land, and to administer the receipts for public education and local improvements. This tax yields at present about £E250,000, and forms a very material addition to the government educational budget of £E500,000. We had interviews with the secretaries of two of the provincial councils, and found them enthusiastic on the subject of education. New *kuttabs* are rapidly being opened, the curriculum of existing *kuttabs*

[1] *Report, Egypt No.* 1, 1907, p. 90.

[2] *Sir Eldon Gorst's Report, Egypt No.* 1, 1911, p. 38.

broadened, higher grade *kuttabs* planned, and trade and agricultural schools undertaken. Seven of the provinces are maintaining normal schools for men teachers of *kuttabs*, and one a normal school for women. We visited one of the former, and found it apparently in a flourishing condition, with sixty-nine students.

Beyond the elementary grade, the educational system of Egypt is borrowed from European models. In the early part of the last century, Mohammed Ali, desiring an army of the European type, established military schools, and later, schools to train employees for the Government. The feeling in regard to education was such that boys for the schools had to be carried off by force while their mothers wept. In 1882, after varying fortunes, things were not in a hopeful condition. Moreover, the Government was at first unable to set aside more than a mere trifle for education. But in recent years the growth has been striking. There is now a system of primary and secondary schools, each with a four years' course, which prepares men for the professional study of medicine, law, and engineering.

We found the equipment of these schools excellent. The plant of the Moharrem Bey secondary school for boys in Alexandria, including land, cost £E227,000. The budget is £E17,000, £E9000 in excess of receipts for 421 boys, only 147 of whom are boarders. The equipment of the primary schools was far beyond that which the Mission could afford. The St. Mark's Orthodox Coptic school in Alexandria, and the provincial secondary school in Tanta, were likewise finely equipped. There were Englishmen on the staff, not only of the government, but also of some of the Coptic and provincial schools. A girls' school recently opened by the provincial council in Zagazig employs three Englishwomen, one of them a trained kindergarten teacher. At the same time, the Government is offering special inducements to attract Egyptians into the teaching profession. There are normal schools for primary and secondary teachers, both for men and women, in which the scholarships run as high as £E2 a month, and with good salaries waiting at the end of the course. The result is that the standard of government teachers is improving steadily, while the Mission lacks the machinery to make an adequate response. Besides, the government schools are visited regularly by a trained staff of three head inspectors and thirty-six sub-inspectors. The Government spends on this department alone one-tenth of its entire budget, more than the annual income of all the schools of the American Mission.

The inducement which nowadays draws boys into the primary and secondary schools is the prospect of gaining a certificate which admits to government employment. The influence of this certificate is one of the most striking features in Egyptian education. The positions to which the primary certificate admitted its possessor have been steadily diminished, and this year it is finally abolished. Its place will be taken by a certificate first instituted in 1909, which is awarded on examination at the end of the first two years of the secondary course. This admits only to lower positions. A certificate gained at the end of the full secondary course qualifies for higher positions. To secure these certificates it is not necessary that candidates should have attended government schools. As a matter of fact, nearly half the over 5500 candidates who came up for the primary certificate in 1910, were from 153 non-government primary schools; while the candidates from non-government schools for the secondary certificate were actually more numerous than those from government institutions. These non-government schools are mostly Coptic, Mohammedan, and missionary. If their students were ineligible to compete for the government certificates, these schools would not obtain the most ambitious boys, but they would at least be free to give the boys whom the Government could not accommodate any training they chose. As a matter of fact, their curricula and methods are closely determined by the government requirements. In many ways this has raised their standard. In other ways it has been a disadvantage, as no one contends that the government course is well adapted for those who do not expect to enter government employment. However, although the actual prospect of getting a government job may be slight, it has for the Egyptian youth a fatal attraction. The testimony we received was unanimous on this point. As one high authority, himself an Egyptian, put it, "The popular ideal is free education, leading to a position in which inefficiency is no disqualification, and a man is paid for doing nothing, with the prospect of retiring at the end of a number of years on half pay." The heads of the government schools were most frank in acknowledging this tendency. We were reminded that the government curriculum had an aim different from that of missionary schools, and were advised to modify it to suit our needs, but when we inquired whether we could secure students for a curriculum which did not lead up to the government certificate, we got no encouragement. The Egyptian head of the

principal normal school answered our question in quaint English, "I think you not have too many scholars." At the American College in Assiut, there is difficulty in inducing men to take courses which are not necessary for the government certificate examination. Religion is not a part of the government secondary course; therefore students in missionary secondary schools handicap themselves in giving time to Bible study. Even girls have been smitten with the desire for a certificate, and are pursuing a course which is far from ideal for them. The girls' schools of the Mission have devised a curriculum of their own.

The influence of the certificate, as might be expected, is reflected in the methods of teaching. The printed regulations of the Ministry of Education warn against rote methods and cramming, but they have a strong tide to stem. The students know that what really counts is the ability to answer examination questions, and they have no desire to lay up any other kind of treasure. The teachers have the feeling that their success is measured by the number of their men who pass. The teaching I heard, including that of English teachers, was for the most part not of a high order. It must be admitted that there are special difficulties to contend with. I was told that the students of a class studying history, in the first year of the secondary course, were probably unaware that Great Britain had two houses of Parliament, or the United States two houses of Congress.

With this lack of general information on the part of students, with a dearth of reference books in Arabic from which they might acquire it, and with too little knowledge of English to use reference books in that language with facility, with the weight of native tradition thrown on the side of identifying learning with memorizing, finally, with schedules prescribing that so much ground must be covered within a given period, it is not surprising that the teaching too often becomes a process of assisting to cram. While the government certificate has, therefore, stimulated the missions in maintaining a certain high standard, it seriously interferes with the realization of some of the educational values that for the missionary are most important.

Under these circumstances, any such move as the abolishment of the primary certificate by the Government is bound to affect missionary schools. Everywhere we went, we found the more ambitious primary schools preparing to add two years to their

course in order that they might lead up at least to the lower certificate of the future. There seemed to be a general feeling that schools which failed to do this would lose in attendance. This is a great change from the old days in which missionary education was practically without any competitor whatever, to the present time when, in addition to all its other advantages, the most formidable competitor can make the rules which govern the competition.

Further changes are not unlikely to take place. At present the Egyptian boy enters the pursuit of western learning with a heavy handicap, in that his home atmosphere has been so comparatively devoid of suggestion and stimulus. Moreover, the race lacks energy as compared with other peoples of the Levant. These things, together with the previously inadequate preparation in the lower grades, have been accountable for the inability of Egyptian boys to finish the secondary course within reasonable age limits. The heads of the professional schools complain that students coming up to them have not a sufficiently broad education. But the average age of graduation from secondary schools is so high that men are unwilling to wait for further preparation before taking up their professional studies. There is nothing as yet in Egyptian education to correspond to the American college. The Government is endeavouring to reduce the age limits, and has decreed that in future boys entering the first year of the secondary school must be under sixteen. This will put an additional premium on effective instruction in the elementary grades. When the age of graduation from the secondary schools has been sufficiently reduced, it seems not improbable that an additional year or two will be added to the course, and that the curriculum will be somewhat broadened. Missionary education ought to be in a position to follow these moves.

The key to the situation lies in the quality of the work at the bottom of the ladder. There is an enormous waste in the first years of schooling, due to an inadequate teaching force and method. One missionary told us that by the introduction of a system of flexible grading, girls in her school were now accomplishing in six months what formerly took eighteen. There is an immense amount of repeating of grades, and of dropping out. We could obtain no complete statistics on this subject, but the scanty evidence we gathered was enough to indicate the state of affairs. The government system of secondary education in Egypt is arranged on the assumption that the students are to finish the course, and those

who fail are regarded as inevitable waste product; but it is of the essence of Christianity that it knows no such thing as waste product, as far as humanity is concerned. It may properly offer inducements to students to go on into higher education, but it has no right to fail to provide for the immense majority who must leave school at every stage of the course. This involves one of the most difficult problems in missionary education, and is no matter for non-experts. It requires the careful study of local needs, economic, social, and ecclesiastical, and a proper curriculum with alternative courses to meet these needs. At present there seems no assurance that Egyptian children could be induced to follow such a curriculum, even if it were devised. The situation reminds one of the dilemma that confronted Mark Twain in a hotel at Niagara Falls. A notice read, "Boots placed outside the door will be blacked, but the hotel will not be responsible for their return." His comment was, "This causes one to deliberate long and painfully whether it would be any real advantage to have one's boots blacked unless they *were* returned." At the same time it seems reasonable to believe that if a curriculum were devised to meet the actual needs of life, it would gradually win its way.

Beyond the secondary course, the Government has schools of medicine, law, engineering, and agriculture. The legal profession is already overstocked, and to compete with any of the other schools would demand heavy endowments.

The third division of the educational system is the technical department. This has been reorganized since 1906. The present scheme, which is not altogether realized, provides for three grades of schools, both industrial and agricultural. The lowest grade will take children from the *kuttabs*, and teach them a trade or practical farming. The second grade will take graduates of the primary schools, and will prepare them for more expert work on a larger scale. The third grade takes secondary graduates, and trains engineers and overseers of large estates. The scheme includes two grades of commercial schools, and also a school to train girls for housewifery. The provincial councils and religious societies have been active in imitating the Government along some of these lines.

The government system has been frequently alluded to in this article as competitive. This does not imply, on the one hand, that missionaries fail to rejoice in the efforts which the Government is making to educate the Egyptian people; nor, on the other hand,

that the Government is hostile to the missionary schools. We found government officials very friendly in their attitude, and willing to acknowledge the contribution made by missionary education. But their work, however helpful in many respects, has inevitably created a new set of problems for missionaries in Egypt.

In the first place, the Government has an immense advantage in the funds at its disposal. Lord Cromer states[1] that in 1878 the government expenditure on education amounted to only £E29,000 per annum. In 1890, it was £E81,000, and in 1904, £E203,500. It is now over £E500,000, to which the tax levied by the provincial councils adds £E250,000 more. The American Mission spent on its schools in 1890, including receipts from all sources, £E4205, and in 1910, £E29,776. The Government and the provincial councils have added about £E680,000 to their budget, while the Mission has added £E25,000. The Mission has, therefore, to practise all sorts of economies of which the Government knows nothing. In the second place, the Government has control of legislation, and if justified in the interests of efficiency, can at any time put non-government schools at serious disadvantage. In the third place, it has deferred to the religious feeling of the country in making large provision for the study of the Quran.

On the other hand, the main advantage possessed by the missionaries consists in the spirit they bring to bear upon their work. The government officials acknowledged to us that missionary schools could command a spirit which money could not buy. The moral atmosphere of the missionary schools often attracts pupils away from non-missionary schools with much superior equipment.

The Government at present possesses other advantages which are by no means inevitable. It has a correlated policy; it has a well-organized system of inspection; it has a series of efficient normal schools. These things missionary education should also have. It seemed to be admitted that in many details missionary policy had been opportunist, and that it had practised some false economies. The Conference of American missionaries, above mentioned, passed a series of resolutions emphasizing among other things the supreme importance of quality in missionary education. It was felt that schools must be better even if they were fewer and had to refuse pupils. Existing schools should be models of their kind. The need of at least one inspector, thoroughly trained in

[1] *Modern Egypt*, vol. ii. p. 527.

educational principles and practice, was strongly felt. Such a man would free evangelistic missionaries from work which they often perform very imperfectly. He would promote a more thorough correlation of the whole missionary educational system. He would help in the study and solution of educational problems which are too complex for non-experts. The Conference also recognized the importance of training teachers, and made suggestions, not only for new normal departments, but for measures to improve the efficiency of teachers already in service, by the organization of institutes and by visits and correspondence. Another resolution called for an institution of higher learning to be established in the Delta, with such resources as should make possible its development into a Christian university for all Egypt. The general feeling of the Conference was that missionary education has still a service to render, and could not afford to retire from the field.

The development of a government system of education fosters, if it does not create, a taste for schooling throughout a whole country. The missionary schools feel the effects of this demand, and in many ways profit by it, so that certain attendant dangers are apt to be ignored. It may easily happen that the increased attendance which the mission shares with the government schools, and which is so gladly welcomed, leads to overcrowding and, in the absence of an accompanying increase in staff and equipment, to a poorer quality of work and to the habit of doing the cheapest thing in education. This weakens the mission school for the sharper competition of the future, lowers its prestige with those whose only standard is academic efficiency, and sometimes leads to hostile legislation. The wiser policy would therefore seem to be to maintain the quality of mission schools, closing schools and refusing applicants if necessary, and as a last resource concentrating on those lines which enable us to bring to bear our main weapon, the power of inspired personality.

The situation in Egypt illustrates what has happened and will happen in other countries. Those who are in the midst of such changes often find it hard to appreciate their full significance. It is evident, however, that on its educational side the missionary enterprise is in a very critical period, and that those who can help with money or thought or life should help quickly.

NON-CHRISTIAN MASTERS IN MISSION SCHOOLS

By The Rev. Canon E. H. M. WALLER

The fact that in mission schools a considerable proportion of the teaching staff consists of non-Christians frequently provokes criticism and causes concern to supporters of the work at home. The proportion varies in different provinces. In North India, where education is not so advanced and Christianity has not had time to progress as much as in the south, the proportion is frequently high. In Bengal and South India things are better; while in Ceylon the whole staff is generally Christian. But in the north we are still a long way from this standard. It has to be admitted that in many mission schools only one-half or a third or sometimes even a smaller proportion of the masters are Christians. Before passing judgment, however, it is desirable that an effort should be made to understand the circumstances which give rise to this state of affairs. It is not likely that missionaries of all societies and countries would agree in this policy unless they believed it to be the best, or unless they had no alternative. We do not believe it to be the best policy; we deplore the necessity for the employment of non-Christians, but we do not for a moment admit that our institutions are useless from an evangelistic point of view.

It is the old question of expansion *versus* silence. Take a given town. If there were no mission school, there would be a government school with non-Christian masters and purely secular teaching, undermining Hinduism and Mohammedanism, breaking down old standards of morality and old ideas of right and wrong, and substituting materialism; or there might be a theosophical school to bolster up Hinduism, or a frankly Hindu or Mohammedan institution, or—worst of all—a non-religious school under a local committee of non-Christians with no ideals at all except the passing of examinations.

These are the alternatives. Shall our work be organized on the principle of some good for the greatest number, or the ideal, if we can secure it, for a few?

Or again, the missionary sees the alternatives thus: If I give up my school, I can preach daily in the villages and in the streets. I shall get a changing audience, frequently composed of loafers and idlers, with a rare visit from a man of education and little chance of following up the work. If I keep my school, I shall have the same audience year after year. They will be a picked audience of educated boys. I shall have them for perhaps ten years of their life at the most formative period. Not only shall I preach to them daily, but I shall be able to make friends with them in the playing-fields and perhaps the boarding-house. As their schoolmaster I shall have a lifelong influence over them and a ready entrance into their homes at all times. As their teacher my position will be assured Even in the streets I shall be listened to quietly, for I shall be known to some at least as " my son's teacher."

What will he choose? What will any man in his senses choose? Will he give up the great opportunity because there will be others in the school who may use arguments against his teaching? Why, if he preaches in the bazaars and villages, will the *pandits* and *maulvies* and friends remain silent? Will an inquirer be better prepared to meet the arguments which must come if he has heard the Gospel once or twice in a crowded audience or if he has been regularly instructed in the Bible in the quiet of the classroom? Will he be more receptive because he has been educated in a wholly secular school, which has disturbed many of his old traditions and given him no religious training at all in their place?

No: admitting that the conditions are not absolutely perfect, that in the mission school, as in all the rest of the world, there are tares mingled with the wheat, and that the taught and the teacher will alike be tested in the furnace of the world, the chances of doing good to a greater number of people are far brighter, if we accept the mission school.

If any one were to take the trouble to examine the facts he would find that there are more Christian masters in mission schools now than ever before. The great Dr. Duff had to work with practically an entirely non-Christian staff. If there are few educated Christians now who are capable of teaching in colleges and high schools, there were fewer then; and yet we owe the majority of

our schools to the foresight and faith of these old missionaries. Schools have individually more Christian masters than they had in their early days; and the general influence of Christianity, if measured by the aggregate of Christian teaching in any one province, is, of course, far greater than it ever was before.

It is partly a question of the supply. In the north of India, at any rate, the Christian population is not yet large enough to supply masters sufficiently trained and educated to staff all the institutions throughout. It was calculated a few years ago that in one province one in seven of the adherents of one mission was engaged in mission work. This proportion is extraordinarily high; in fact, economically it is dangerous. Surely it is far more healthy for the community that the educated young men should find employment and make their influence felt in government offices and schools, in trade and on the railways, and in the thousand and one departments of life, where they can set a Christian example. Therefore, even supposing that all educated Christians were enlisted as masters in mission schools, the result would not be for the good of India as a whole, and certainly not for the good of the Church. It would mean that their influence in ordinary life would be largely lost. It would mean that all the educated members of the community would be in the employ of the mission, and such a state of things would sap the life of the Church.

As a matter of fact mission service is not popular with the Indian Christian. This is the case both in evangelistic and in educational work. If you can persuade Indians to give you their own reasons, they will tell you that "the worker is too much at the mercy of one man, and that man is a foreigner. He demands western ideas and methods, which are unsuited to India The employer is transferred and another, perhaps a young man with all a young man's severity, takes his place, and there is a clean sweep and no appeal. The pay is low and there is no pension. There is little chance of rising to the top except by special favour of the missionary." These are some of the arguments which are put to the candidate for mission employ by his friends. Of course they are exaggerated, and circumstances vary in different places, but there is an uncomfortable substratum of truth underlying them and this estimate of mission service is sufficiently widespread to deter him.

There is also a healthy sense of independence in the mind of the

young Christian. Why should he be dependent on the mission for his income when he might earn money otherwise and help his Church ?

The financial question is another aspect of the case. It is not paramount, and it is a reproach to the Churches at home that it should have to be mentioned, but it cannot be ignored. The standard of living among Christians is higher than that ruling among non-Christians. This is due partly to the joint family system of the Hindus, which is not followed by the Christians, and partly to the adoption of western standards by the Christians. There is no need to enter into all the reasons for this. It is a well-known fact and it cannot be ignored. It cannot be altered, certainly not by foreigners ; indeed it is not at all certain that we should desire to alter it. There are not wanting signs that the Christian standard of to-day will be India's standard to-morrow. Be that as it may, the fact has to be faced that Christian masters command higher salaries than non-Christians, and there is many a mission school which with a mixed staff is just paying its way, but with a wholly Christian staff would need to revise its budget and discover fresh sources of income. This difficulty may be merged in a greater one as the pay of the whole teaching profession goes up. It is at present scandalously low, and the Government has recognized that this is a reform which must be taken in hand at once and a beginning has been made. The difference between the pay of a Christian and of a non-Christian may tend to disappear, though it is not probable that this will be so for some time to come. None the less the Church must be prepared to spend more money on education, if our institutions are not to fall behind in the race for efficiency and are not to have the additional difficulty of lack of funds to hinder the employment of more Christians.

Here is the monthly budget of an exceptionally favoured school employing some six Christian masters out of a staff of thirty :—

Income.		Expenditure.	
Endowment	Rs. 350	Staff	Rs. 700
Government grant	250	Upkeep	100
Mission grant, in addition to the principal's salary	200	Rent and taxes	50
Fees	350		
Total	1150	Total	850
		leaving a balance for repairs, furniture, and extension.	

The balance saved for a year or two was used for fitting up a science and commercial department, both of which had become necessary, and for much-needed additional furniture. When this was done three or four Christian masters were added to the staff.

Two years afterwards the budget for a month read as follows :—

Income . . .	Rs. 1200 (an increase in fees accounting for this).	Expenditure	Staff . . Rs. 1020 Upkeep, rent, etc. . . . 150

leaving a narrow margin for repairs, renewal of furniture, etc.

The position of the school was of course secure, though only because of the large endowment it was fortunate enough to possess. But the figures will show what the position of schools without such endowments is, and what a serious problem finance is. Consider the significance of the fact that in that place a non-Christian B.A. could be obtained for Rs. 45 a month and a Christian who had only passed the first Arts examination (two years in college instead of four) could not easily be got for Rs. 45. It will readily appear that any large enlistment of Christian masters under the present conditions must seriously affect the financial stability of schools.

It may be asked why money must be raised at home. The fact is that apart from this source there are only government grants, given on the secular efficiency of the school, and fees.

The acceptance of the government grant raises a difficult general question concerning the scope and object of mission work, into which we need not enter now. A practical question is that it gives the Government a very real voice in the management of our schools and colleges, and, indirectly, in the appointment of the staff. Again, the acceptance of a grant for secular work, which is tested throughout by examinations, always has a tendency to make the secular work and examination loom most largely in the teacher's mind, instead of his teaching being first and foremost a contribution to the wider life of the pupil. It is for this reason that we find directors of public instruction sighing for teachers who have a vocation. But apart from all these questions, the increasing expenditure required to keep up the increasing standard of efficiency will not be met by any probable increase of the government grant; and it is quite certain that the fact that we have to pay larger salaries to Christian masters than to non-Christians (who are from the secular

point of view equally efficient) will not constitute a claim in the eyes of Government to larger grants.

The other source of income is fees. These again are determined by the government standard. They may not be lower than a fixed minimum. They can not often be higher than the rates ruling at government schools. The superiority of mission schools is not so marked in the eyes of all Hindu and Mohammedan parents that they are willing to pay for the privilege of sending their sons where fees are higher than are demanded at government schools. And even were it so, the well-known poverty of India precludes it.

The net result is therefore that if a much larger proportion of Christians is to be employed, and if the men are available, the Christian supporters of missions must be prepared to make large sacrifices to enable it to be done.

But here a remedy may be suggested. Why carry on so many schools? Close half and draft the Christian staff into the remainder.

Suppose we adopt this heroic measure. Let us say nothing about pledges to Government and to non-Christian masters: to boys and parents who value the teaching of the Bible and the friendship of the missionaries: to other societies who might have entered this field which they thought occupied: to supporters and contributors who believed in the schools and gave and worked and prayed for them. What will be the result? Taking finance first, we lose the fees and the government grants in the closed schools and we have only the mission grant to transfer. Let us suppose that this small increase of income will pay the difference between the salaries of the non-Christian masters who have been dismissed and the Christian masters who are to be transferred: after all this sacrifice it is by no means certain that all the Christian staff of the old school would at once transfer themselves to another institution. Almost more than any race the Indian loves his home, and quickly gets restless and discontented, and often really ill, when his employment takes him far away. How many, again, would there be who would be tied by family, by property, by friendship to the old place and would simply take up some other work on the spot? The net result would be that we should diminish our schools by perhaps two-thirds, and that the surviving third would still have non-Christians on their staff: and the loss in influence and prestige with the people and with Government those who know India may imagine for themselves.

Let us now consider the problem constructively. Handicapped as we admittedly are, what amount of good are we able to effect? Listen to a well-known quotation from a non-Christian paper:— "With the cessation of their efforts in the direction of education their chances of gaining converts would become scarcer. It is the educational department with which is associated the memory of the most splendid achievements in proselytization: it is their department which has most markedly contributed to swell the ranks of converts." If this "unfriendly" testimony be accepted, to what shall we attribute the "splendid achievements"?

Primarily no doubt to the direct and regular simple Bible teaching in class and in Sunday school. The opposition of Hinduism in the school will nearly always be purely passive, a negative force. There is a positive force in the Christian atmosphere. When the whole system of the institution is Christian, when the Bible is taught daily in all the classes, when there is opening and closing prayer, when the whole ideal of life presented to the boys is Christian, we have a really bracing atmosphere. Obviously this atmosphere would be healthier if there were no non-Christians on the staff, but it is a mistake to suppose that the production of this atmosphere varies automatically with the number of non-Christians. I am not unaware that this laudation of the Christian atmosphere may be overdone. It may be overcome by the dead-weight of numbers, and it is important that schools should not get too large. But there can be no mechanical rule of thumb: so many pupils, so many Christian masters. This atmosphere must be personal, aggressive, individual. It is the personality of the individual which produces the atmosphere: I could quote instances where the life of one man has produced a stronger Christian influence in one school than the presence of half a dozen men of ordinary calibre has produced in another. Dr. Duff is a case in point. Look at the splendid results he achieved single-handed: and his pupils spread themselves all over India and laid the foundations of Christian education in other provinces.

This fact points to the need for care in the selection of Christian masters, rather than to an indiscriminate insistence on their number, without due regard to their special gifts. It is here that the presence of "short service men"—graduates from home universities, who join the staff of our mission schools and colleges on a short agreement before settling down to their life's work, has proved such an in-

estimable boon. They are not " official " in the sense that the ordinary missionary is (any one who has worked in a mission school will know what I mean); they are known to have come on a nominal pay; they take their place with the Indian staff; they are always welcomed and their presence does more to create the atmosphere required than almost anything else. Financially they help to solve the problems mentioned above, but their ignorance of the vernacular and consequent limitations in the subjects they are able to teach prevent their enlistment from being a solution of all our problems.

Secondly, we must not forget the influence of the Christian school on the non-Christian master himself. There are several cases of masters who have become Christian owing to the influence of the school. I know very few cases where the non-Christian master has been strong enough to carry on anything like an active campaign against the Christian teaching of the school: and it must be the principal's duty to see that such men are weeded out from the staff. The men who take employment are not infrequently those who have been educated in mission schools themselves, and they are able faithfully to carry on the traditions. One of the most famous mission schools (that at Srinagar) is practically staffed entirely with old non-Christian pupils, and their loyalty to the school traditions and the splendid work they have been able to effect are well known throughout India. In fact it may sometimes even be the case that a man who can carry on his boyhood's traditions in this way, albeit not a baptized Christian, may be more of a help in the school " team " than a man who, though baptized, has totally different ideals, or worse still, no ideals at all for educating boys.

The work of Christian education, carried on now for nearly a century, has not failed to permeate the life and thought of many a so-called non-Christian and not a few of these men are to be found on the staff of our mission schools.

Lastly, if mission schools are to be judged, let them be judged by their results. What have they achieved? It was stated not long ago by a missionary of half a century's experience that practically all the educated converts he had met had received their first impressions of Christianity at mission schools. And this is the testimony of not one but many famous students of missions as well as the everyday experience of missionaries in their stations.

Again the character of the mission school boy has been vindicated

over and over again—more honest, more reliable, more straightforward than others. It has been remarked not only by Christians but by non-Christians that character is produced at Christian schools which is not produced by a purely secular education. It is the aggregate character of the mission school "old boys" which has permeated India and produced the wonderful change in the religious outlook of India which we are witnessing to-day.

We must all regret that it is rare to find in the north of India half the staff of a high school Christian, but before sitting down to condemn the system wholesale, we have to consider the results achieved. I think we ought rather to praise God that, though the slackness and apathy of Christians have so cramped the work of Christian education, yet still He has achieved so much through such imperfect means.

Let us frankly acknowledge, however, that the means are imperfect; that a staff of which only one-third or one quarter is Christian is not ideal; that though we are effecting something, and that that something is far too valuable to fling away, yet still we must not sit down content with this meagre success.

What is to be our policy?

First of all we must lose no opportunity of strengthening the Christian staff of our schools. As occasion offers we must add Christians to the staff Whenever a vacancy occurs we must really endeavour to find a Christian to fill it. This can be done up to a certain point, as I know from experience. We shall in time alter the proportion in our schools. But we must not sacrifice efficiency. Masterships must not become sinecures for inefficient Christians in order to please an ignorant outcry at home. There are good strong men, yet unbaptized, who are saturated with Christian teaching and whose outlook is Christian, and there are also baptized men, without force of character, who would simply be a drag on any institution. The Christians on the staff must be the best members of it or they have no right to be there.

This will mean some thought on the part of mission boards and committees. The finance must be thought out, for one thing, and except in special cases they should make up their minds to strengthen existing institutions rather than to open fresh schools and colleges. But it is not only a problem of finance.

There is also the training of Christian masters. No serious attempt, so far as I am aware, is being made in Upper India (I am not

speaking of Bengal, where it is being well done) to train Christians as masters. All those who are trained go of their own initiative to the government training school or college. In a few cases a principal of a mission institution has been known to arrange for it, but otherwise the profession is left to any one who cares to go in for it and there are few who after taking their degree care to spend two years in further training, even though it involves little expense, when they might obtain a good post immediately with possibly a pension in reversion. What is needed is concerted action on the part of missionary societies to train Christian masters at an institution where they would have the advantages of Christian influence, together with the best modern scientific training. A hostel in connection with a government training college might meet the need; or at any rate a system of scholarships which would supplement those already given by the Government.

Another important factor is the question of prospects for the Christian master. There are very few Indian managers of mission schools, or Indian principals of colleges. The career is at present one in which the Indian cannot hope to reach the top of the tree. Until we open it to legitimate ambition we shall never attract many of the best men from other professions to mission schools.

Meanwhile the employment of British or American graduates on "short service" will help to leaven the staff in secondary schools and colleges. And this method must be continued and extended. For primary and village schools the need for trained Christians has been much accentuated by the recent decision to extend primary education, and it is absolutely vital that missions should take the question of training in hand seriously. If under such a scheme as that proposed by Mr. A. G. Fraser of Kandy, union training colleges could be started in various centres in other parts of India, and the village schoolmasters prepared not only for the school but for village life with all its possibilities, the problem would be solved. But it must be done quickly or the opportunity will be lost.

Another most important means of correcting the evil of a partially non-Christian staff and one which has not always been properly taken into account, is the influence of the hostel and boarding-house. Where there is an efficient boarding-house staffed by Christians, the influence of the non-Christian class master is largely neutralised. The force of the home which is thus brought to bear is at least as great as that of the school. It must be, as it is already in a measure,

the policy of our missionary societies to open boarding-houses and hostels in connection with all our schools and to appoint our strongest Christians to the oversight of them.

Lastly, the missions must jealously retain the right of appointing their own masters in aided institutions. It does sometimes happen that the Department tries to control all education. But the right to appoint our own masters and professors must be retained at all costs. It is not probable, hardly is it possible, in the face of government promises to aided education, that the contest could ever become so serious as to mean the loss of the grant. But should that evil day ever arise, we must be prepared to sacrifice all to keep the appointment of our masters in our own hands.

It will be noticed that in the above pages nothing has been said about female education. The reason is that non-Christian educated women are so few that the difficulty has not been whether we should staff Christian institutions with non-Christian women but how to staff secular institutions without Christian teachers. And with the challenge which that fact gives us and the bright outlook it opens to our eyes we may leave the subject.

NOTES ON CONTRIBUTORS

The Rev. Ch'eng Ching-yi is the pastor of a self-supporting congregation in Peking connected with the London Missionary Society. He was present at the Edinburgh Conference, and is a member of the Continuation Committee. Last year he accompanied Dr. Cochrane on an extensive tour in China, and had opportunities of meeting workers connected with various societies. He is joint-editor of one of the Christian papers in China, and president of the Young Men's Christian Association in Peking.

Sir Andrew H. L. Fraser, K.C.S.I., LL.D., D.Litt., went out to India in 1871. He served for the greater part of the time in the Central Provinces, of which he became Chief Commissioner. He was Lieutenant-Governor of Bengal from 1903–1908. He acted as Chairman of the Commission of the Edinburgh Conference on Co-operation and Unity, and is Chairman of the British Section of the Special Committee on Christian Education appointed by the Continuation Committee.

The Rev. Geo. Heber Jones, D.D., joined the Korean Mission of the Methodist Episcopal Church in the United States in 1887. Ten years later he became superintendent of the Mission. He is the vice-president of the Korean Branch of the Royal Asiatic Society, and has made special studies in the history, language, literature and religious beliefs of the Koreans. He is the author of *Korea, Country and People*, and *An English-Korean Dictionary of Scientific and Technical Terms*.

Miss Eleanor McDougall, M.A., is Classical Lecturer at Westfield College, Hampstead, and an examiner in the University of London. She is closely associated with the new missionary movement among women educators in Great Britain.

Pastor Gottfried Simon, after completing his studies at the Universities of Halle, Bonn, and Greifswald, went to Sumatra as a missionary, where he worked for eleven years among Mohammedans, and the Batak tribes which are threatened by the advance of Islam. He is now an instructor at the Theological School at Bethel, near Bielefeld. A review of his book, *Islam und Christentum im Kampf um die Eroberung der Animistischen Heidenwelt*, will be found on another page.

The Rev. C. H. Patton, D.D., is a graduate of Amherst College and Yale Divinity School. After holding several pastorates, he became in 1904 the home secretary of the American Board of Commissioners for Foreign Missions.

Mr. Kenneth Maclennan is the secretary of the Laymen's Missionary Movement in Scotland, and acted as joint-secretary of the World Missionary Conference. With the approval of his Committee, he has made a thorough study of the present financial position of the leading missionary societies in Great Britain, and presents the results of that study in his article.

Dr. T. H. P. Sailer, Ph.D., is the educational secretary of the Board of Foreign Missions of the Presbyterian Church in the U.S.A. He has given his life to the study of educational problems, and has rendered great services to the Missionary Education Movement in North America in applying educational theory to the study of missions. In recent years he has devoted increasing attention to the study of educational problems in the mission field.

The Rev. Canon E. H. M. Waller, after acting as tutor at St. John's Hall, Highbury, went out to India in 1897 as the vice-principal of St. Paul's Divinity School, Allahabad. He became principal of the Divinity School in 1902, and subsequently the principal of the Jay Narayan's High School, Benares. Since 1908 he has been the secretary of the Church Missionary Society and the Zenana Bible and Medical Mission in the United Provinces.

EDITORIAL AND CONTINUATION COMMITTEE NOTICES

GREAT changes in the position of women are taking place in eastern countries, and in many important ways are bound to affect the progress of Christianity. Arrangements have been made for a series of articles dealing with these changes in Japan, China, India, and possibly other mission fields, and their bearing upon missionary policy. In this issue Miss McDougall writes an introductory article to the series, discussing from a historical standpoint the influence of Christianity on the position of women.

The next meeting of the CONTINUATION COMMITTEE will take place in North America from September 26th to October 1st. It is expected that nineteen out of the twenty European members of the Committee will visit America in order to be present at the meeting. A number of questions of importance will come up for consideration. Prayer is desired that the deliberations of the Committee may be for the glory of God and the advancement of His kingdom.

A meeting of the Special Committee on WORK AMONG MOSLEMS was held in Paris on May 23rd and 24th. The meeting was attended by members of the Committee representing France, Switzerland, Germany, Holland, Great Britain and the United States. Dr. Zwemer, the Chairman of the Continuation Committee of the Lucknow Conference, was also present at the meeting. Arrangements were made for undertaking a thorough inquiry into the causes, methods, extent and character of the advance of Islam in Africa. Careful consideration was given to the means by which the importance of missionary work among Moslems may be brought home to the mind and conscience of the Christian Church in Europe and America.

On May 27th the Rev. C. R. Watson, D.D., the Chairman of the Committee on MISSIONARY SURVEY AND OCCUPATION, met with the British members of the Committee in London. The plans for a missionary survey of the non-Christian world were further advanced.

The British members of the Committee on the DEVELOPMENT OF TRAINING SCHOOLS FOR MISSIONARIES ON THE FIELD met in London on April 20th and May 17th.

The American section of the Committee on CHRISTIAN EDUCATION IN THE MISSION FIELD held meetings on April 27th and June 6th. A meeting of the British Section of this Committee will take place on July 4th.

A meeting of the Special Committee on MEDICAL MISSIONS will be held in London on July 4th.

The CONTINUATION COMMITTEE has suffered another great loss through the death, on March 26th, of Bishop Yoitsu Honda in his sixty-fourth year. Bishop Honda was one of the most widely respected and influential Christians in Japan. He became a convert to Christianity in 1872, and was one of the small group who united to form the first Protestant Christian Church in Japan. From 1890 to 1907 he was the President of the Aoyama Gakuin in Tokyo. When the Japan Methodist Church was formed in that year by the union of the Churches connected with the different Methodist missions in Japan, Yoitsu Honda was chosen as the first Japanese Bishop, and he held this office until his death.

REVIEWS OF BOOKS

MISSIONS TO MOSLEMS

La Conquête du Monde Musulman: Missions Évangéliques Anglo-Saxonnes et Germaniques. Paris: Ernest Leroux. 5 F. 1912.

Die Mission und die Kulturvölker Vorderasiens. By Prof. Dr. Martin Hartmann. In the *Koloniale Rundschau* for February, 1912.

Islam and Missions: Being papers read at the Second Missionary Conference on behalf of the Mohammedan World at Lucknow, January 23–28, 1911. Edited by E. M. Wherry, D.D., S. M. Zwemer, D.D., C. G. Mylrea, M.A. New York & London: Fleming H. Revell. $1.50 or 5s. net. 1911.

Lucknow, 1911: Being papers read and discussions on the training of Missionaries, and literature for Moslems at the General Conference on Missions to Moslems held at Lucknow, January 23–28, 1911, with Committees, Programme, List of Delegates, etc. London, Madras and Colombo: The Christian Literature Society for India. 1911. (For private circulation only.)

Daylight in the Harem: A new era for Moslem women. Papers on present-day reform movements, conditions and methods of work among Moslem women read at the Lucknow Conference, 1911. Edited by Annie van Sommer and Samuel M. Zwemer. Edinburgh and London: Oliphant, Anderson & Ferrier. 3s. 6d. net. 1911.

Fifty-Three Years in Syria. By Henry Harris Jessup, D.D. Introduction by James S. Dennis, D.D. In two volumes. New York: Fleming H. Revell. 21s. net. 1910.

Christian and Mohammedan: A Plea for Bridging the Chasm. George F. Herrick, D.D. 253 pp. New York: Revell. $1.25 net. 1912.

Islam und Christentum im Kampf um die Eroberung der animistischen Heidenwelt: Beobachtungen aus der Mohammedanermission in Niederländisch-Indien. Von Gottfried Simon, Pastor, Rheinischer Missionar. Berlin: Verlag von Martin Warneck. 1910.

Perhaps the most astonishing thing of late years about foreign missions is the different way in which they have come to be regarded both from without and from within. The work itself has been going on now for many years, steadily, patiently, developing on this side and on that, without any great crises or radical changes of attitude or method. But suddenly the outside world has become aware of what the missionaries really mean and of what they are actually accomplishing; and the missionaries themselves, though perhaps with

not quite the same suddenness, have come to look straight at their own work and see it not as a vague saving of the souls of the heathen but as what it really is—the soul of the Christian civilization labouring to spread itself throughout the entire human race. It may be that all missionaries would not express the essence of their lives in exactly such terms; but all have realized a change, and many are struggling to find a garment of words for it.

Of the awakening of the outside world to this great fact, the separate issue of the *Revue du Monde Musulman* dealing with Protestant missions—English, American and German—in their "attack on the Moslem world" and the article by Professor Hartmann in the *Koloniale Rundschau* on missions to the civilized and semi-civilized peoples of nearer Asia give clear proof. The first, a closely printed volume of 328 pages, is an elaborate study, historical, biographical, sociological, statistical, political, interspersed with excellent *précis* of outstanding books by missionaries and inspired by the great facts of the congresses at Cairo, Edinburgh and Lucknow, and what these stood for, followed by the perhaps still more striking fact that the third German National Colonial Congress of 1910 was so swept by religious and moral considerations as to have been called less a colonial congress than a continuation of the missionary congress of Edinburgh. The editor of the *Revue*, M. A. le Chatelier, who undoubtedly knows Islam well and who published twenty-five years ago an excellent little book on the dervish fraternities, regards any general conversion of Moslems to Christianity as improbable, but recognizes very clearly the great work accomplished by missions in the dissolving of Islam and the destruction of its religious ideas. Political Islam is vanishing and its civilization is being profoundly modified. The missionaries are turning more and more to education and to the economic development of Moslem countries and peoples. They are thus giving these peoples the stamp of their distinctive types of civilization—English, American or German. How, similarly and in the face of this, shall France act for the spread and defence of its own peculiar type of culture? French Catholic missions are not developing. It is time, then, for the dominating influence of the University of France, as a personification of France, to intervene with organized university activities in the whole oriental world. No testimony could be more striking as to what Protestant missions have already done and as to the future which opens before them. M. le Chatelier does not recognize that man is essentially a religious animal who is bound—even in France—sooner or later to come back to religion, and he tends therefore to underestimate the positive religious work of missions as opposed to the destructive effects of the ideas which they spread and the non-religious education and development which they furnish. But this makes only the weightier his judgment as to their enormous influence for the future.

Professor Hartmann's article also is an attempt by an educated man who is not in sympathy with historical Christianity to find an attitude towards Christian missions. The first part is an analysis and review—often very suggestive, for Hartmann knows the nearer Moslem East, but often also curiously

blind—of Dr. Julius Richter's book, *A History of Protestant Missions to the Near East.* Professor Hartmann was never sympathetic with missionaries, and has sometimes expressed himself very sharply upon them, but it is plain that their work has at last impressed him, that he recognizes its weighty effects and is rather puzzled by it all. If missionaries would only, seems to be his thought, be reasonable, give up their absurd theology and labour to introduce amongst their people the free intellectual life of Europe! And it would be so simple and straightforward. He cannot see any difference between Moslem and Christian monotheism; which shows that he understands neither. Thus he completely misses Mr. W. H. T. Gairdner's point, in the *Moslem World* (1911; p. 387), and thinks he is giving up the doctrine of the Trinity when he is really referring to Mohammed's trinity of father, mother and son; he also thinks that Gairdner is finding illumination in Moslem monotheism, when he is really finding there a warning of the barrenness necessarily existing in a completely unified idea of God. So, with all his recognition of what missionaries have done and are doing, he does not see what is the very strength in which they work.

These are two outstanding appreciations on the part of scholars of the importance of Christian missions to Moslems. Of a similar change of attitude on the part of Governments and officials towards missions in general it would be easy to accumulate instances.

Of the change in the minds of missionaries themselves, conscious and unconscious, the three volumes issued as a report of the Lucknow Conference give ample evidence. Ten or twenty years ago such missionary reports would have been pious and edifying and little else. But now, these Lucknow reports, while evidently instinct with devotion and fervour, make no parade of either. They get down to facts, and these not simply isolated scraps but broad and co-ordinated and built into generalized views of the different parts of the Moslem world and of their action and reaction to Christianity. They are absolutely frank; no word is said for effect; and if the several papers differ in value, it is for no difference in spirit but because of the wider or narrower experience and knowledge and perhaps ability of the writers. Thus, naturally, the volume on women, *Daylight in the Harem,* is of distinctly lighter weight, though it contains some very suggestive papers, notably that on the educated women of Turkey by President Patrick. It is certainly unfortunate that there are hardly any books—if there are any—of the first rank on the life of oriental women. Only a woman could gather the facts or a man who had become completely orientalized,—and then he could not see them, much less feel them and render them to the West. Such books as those of Madame H. Ruchdi Pacha, *Harems et Musulmanes d'Égypte* and *Les Répudiées* or Miss Jenkins's *Behind Turkish Lattices,* slight as they are, form a class by themselves. And these last are not by missionaries, who apparently find it hard to write detachedly of the things which they handle every day. When they do write on these intimate phases of Moslem life, it will be well for them to remember

two things: not to judge Christianity by its ideals while judging Islam by the lives of those who profess it, e.g. wives are ill-treated by their husbands even in Christian nations; and not to use metaphors which may mislead oriental readers, e.g. fishing for converts, fighting Islam, laying powder trains, etc. The East now reads all that the West writes about it, and words should be measured so as not unnecessarily to hurt and repel.

Between the two other volumes, the published and the unpublished, it is not easy to draw a line. In fact, there seems no reason, save comparative unpopularity of handling, why the latter should not have been published, and there is one excellent reason why it should. Anything suggesting secrecy—an esoteric doctrine, plans and ideas not to be divulged—should have been elaborately avoided. That the Conference met in private was natural and intelligible; it had to deliberate without distraction or possible disorder of praise or blame. But its proceedings and results should all have been published. The Moslem East knows that its back is at the wall, and is intensely suspicious of all enterprises, worldly or religious—for the East they are the same—of Christendom, its ancient foe. It is therefore prepared to believe any absurd rumour that the forcible overthrow of Islam was being planned in those unrecorded sessions.

The papers in the published volume, *Islam and Missions*, divide roughly into two classes. Some deal with the present situation in the different Moslem countries, especially as to Pan-Islamism, with the Moslem advance in Africa, India and Malaysia, and with the attitude of the German and Dutch Governments towards Islam. On the last point, the change in the attitude of these Governments is very clear. Both have come to realize that Islam, for the present certainly, and in its nature apparently, is a Church-State; that it is necessarily hostile to any Government which stands in the way of the free development of its being as a state; and that it can fulfil and realize itself and be at rest only in an absolutely independent and paramount organization. This means one of two things for such non-Moslem controlling Governments: either they must bring their Moslem citizens over into an attitude in which their Islam can realize itself completely in the religious sphere, or else they must regard them as always possible conspirators and rebels. The first seems an almost hopeless dream; the second is an almost unworkable position for any modern Government. On both sides the qualification "almost" is necessary, for the possibilities of change and development in organizations are infinite. The English Government seems, more or less in different parts of the Empire, to cling to the first alternative. It goes against all English tradition to believe that any people under her control is hopelessly hostile and rebellious. It has been of the strength of all English Governments to hold that such an attitude is permanently impossible. Professor Martin Hartmann himself commented with surprise some years ago on the courage with which England hastened to educate, develop and strengthen her subject races, without taking thought, apparently, that that education, development and strength would be used all

the sooner against herself. But that is England's way, and no other is possible for her. As to the tendency that has appeared, especially in Africa, to encourage the advance of Islam and to hinder Christian missions, its outcome, even politically, has become plain and there is sure to be a change. It is the latest survival of the curious philo-Mohammedan spirit which appeared in England in the forties and fifties of last century, and of which David Urquhart was the most prominent exponent. And as Christian Governments learn the true nature of Islam they will learn also that if they would be respected by Moslems they must respect and uphold their own religion. Islam has no use at all for officials who are so "enlightened" as to have no definite religious position and who care for no religious observances. A heavy-handed, straight-speaking ruler, just and religious-minded—whatever his religion may be—has always been the oriental ideal. Further, Pan-Islamism, once thought to be the creation of Abd al-Hamīd, is now seen to be of wider origin. It is an expression of *Islam contra mundum.* The world has risen against the Moslems and threatens them. They see what has befallen Persia, Morocco, Tripoli. Even the Great Desert of North Africa is now surrounded and crossed and re-crossed. So Moslems are closing up with Moslems—Sunnite Turks and Shi'ite Persians, Zeidite South Arabians and the blood of the Prophet at Mecca and in Morocco, Egyptian nationalists and the Senusite fraternity of dervishes—elements once thought utterly antagonistic are being united by outside pressure. What will come of it none can tell. It is the great fact in the non-Christian world to-day, and seems to point, if there does not intervene the miracle of Christ and His Church, to war, conquest, and half the world holding the other half down.

Other papers lead us to more hopeful things. Pan-Islamism is strictly a standing still and a drawing together. But the Moslem world does move, willingly or unwillingly, and the movement is rapid in some classes of its society. Turkey, Arabia, Persia, India, Egypt—all are seething with thought. Everywhere it is in the air and in many places it has reached articulate expression and has even been embodied in constitutional changes. Practically only one Moslem state is still untouched by western force or education. Even Morocco is now under European control of a kind, but Afghanistan is left, guarded by its mountains, by the conservative wisdom of its ruling house, and still more by its position as a buffer-state. And towards Afghanistan the thoughts and hopes of old-fashioned Moslems turn. It is the citadel of the Islam of the East—save Malaysia which the highway of the sea unites with Mecca—and even somewhat of the West, as the Sultan of the Ottoman Turks is swept more and more swiftly down the stream of change.

Many of the papers describing phases of this situation are excellent, notably those on Turkey by Professor Crawford of Beirut and Mr. Trowbridge of Aintab, that on Afghanistan by Colonel Wingate and on India by Canon Weitbrecht. Sometimes their statements conflict. So on the relation of Abd al-Hamīd to the canon law of Islam, where it may be taken as certain that

Professor Crawford is right and Dr. Young of Aden wrong. Further, there are some curious mis-statements and confusions. The fact that there is a tradition, accepted by all Moslems as coming from Mohammed and embodied in all the collections of traditions, to the effect that the Caliph must be of the tribe of Koreish is very strangely put, on p. 120, as though it were current only among the Arabs. That Abd al-Hamīd had an edition of one of these collections printed with that tradition omitted only shows how important he felt it to be. And his expurgated edition imposed on no one; rather drew attention to the point. To say, also, that Koran means "Reader" (p. 293) is an unfortunate way of putting it, and to call the screaming of women in Egypt at funerals *az-zar* (p. 297), is more than extraordinary. Nor is it right to say broadly that the removal of shoes in the East is the same as the removal of the hat in the West (p. 298); the Moslem girls who denied it could have made out a good case.

The unpublished volume contains the resolutions passed by the Conference and various more technical papers on the training of missionaries and their evangelistic attitude and methods, and on the books and tracts for missionary purposes in oriental languages. On the preliminary training of missionaries there appears the usual split between the old and the new ideas as to the amount needed; yet the new are evidently winning their way. But in their consideration of the nature and place of that training, it is plain that the speakers were completely in the dark on what is already being done in Europe and America, and on the different advantages and disadvantages of study on the field and at home. In that respect the conference held at Cairo in December of last year was incomparably better informed. The question evidently can be worked out only by carefully watched experiences. As with most practical things, *solvitur ambulando*. But in spiritual preparation, ideals and methods, the volume has much of the first value. There is an excellent paper by Professor McClenahan of Assiut, and a short, equally excellent closing address by the Bishop of Lahore. The paper by Dr. Robert E. Speer is characteristic and suggestive. The comment on pp. 113 ff. by Professor Crawford should be noticed; with it goes much in his paper in the published volume, especially pp. 108 ff.

To turn back from these visions of the future to the records of the past, a great vista of accomplishment is opened in the autobiography of Dr. Jessup (1832–1910). Although there had been a Presbyterian mission in Syria for more than thirty years before he went out, yet the story of his life is practically that of the mission. It includes such large elements as the making of the Arabic version of the Bible, the building up of a native evangelical Church, the massacres of 1860, the founding of the Syrian Protestant College, besides nameless years of slow, patient teaching, preaching, organizing. Few missionary narratives are so full of continuous, vivid interest; few have so much direct encouragement and guidance for the future. If sometimes his verbatim use of his thirty letter-books and his pocket-diaries

kept since 1855 leads to a confusing mixture of tenses, and events are called "recent" (e.g. vol. i. p. 362), now many years gone by, such a wealth of contemporary material means detail and reality. The very life is lived before us, and we see those giants of the early days as they went in and out and did their part.

On two practical points of high importance still, the long experience of Dr. Jessup led him to clean-cut conclusions. A missionary's service should be in one field and for life. He should have fallen in love with his people and taken them for better and for worse. When he is old, his value is only heightened, even though his strength may be abated. No one who has travelled in the East and has seen the observance that surrounds old men, or has known in his own case the value of even a prematurely grey beard, can doubt this. And when there is added, on the one hand, the respect of the people for long-watched character and life, and, on the other, that experience which, in the unchanging East at least, often does attain to something of prophetic strain, the weight of old missionaries as witnesses to Christ and aiders in the upbuilding of His Kingdom is entirely independent of any specific day's work they can do. In this their ripened knowledge of the language is an important detail; but still only a detail. The other point is the dual control of institutions. Such control, divided between an oriental and an occidental, was in his experience almost impossible. With the best will and devotion on both sides, it inevitably developed destructive friction. So, if circumstances suggested native control of an institution, it should be given over to that control absolutely. This is a lesson evidently hard for mission boards to learn; but it has proved itself again and again to others besides Dr. Jessup.

Naturally there are gaps in the narrative. We should have liked to know more about the "Shazaliyeh sect" who so fraternized with Christians, and a lady member of which, Sitt Miriam (ii. p. 537), made a preaching tour through the Syrian mosques. These were evidently the Shādhilīya fraternity of dervishes, with whom Lady Burton had dealings in Damascus and of whom a great number embraced Christianity there under the influence of visions and a wave of religious emotion. The fraternity has always been mystical and reforming in its attitudes. That Dr. Jessup did not know more of them is only another illustration of how difficult it is, or was, for even the learned and sympathetic missionary to penetrate far beneath the Moslem religious surface. Yet that is now being done. Canon Sell's article in *Islam and Missions* on the dervish orders in Africa, and his book on *The Religious Orders of Islam*, and Mr. Gairdner's more original articles in *The Moslem World* for April and July of this year on "The 'Way' of the Mohammedan Mystic," show that missionaries are at last awake to the importance of these things. And it cannot be too broadly laid down that the organized expression and vehicle of the religious life in Islam is in the dervish fraternities.

The *differentia* of Dr. George F. Herrick's *Christian and Mohammedan*

is that it combines two attitudes towards Islam seldom found together. Dr. Herrick is intensely and humanly sympathetic with Moslems as they are and carefully avoids all crusading hysterics. He sees the futility of mere controversy and of such sensational phrases as "the evangelization of the world in this generation." Being instinct with the love which beareth all things, believeth all things, hopeth all things and which never faileth, his ideal of the courtesy, patience and brotherliness which the missionary should possess could not easily be bettered. But along with that he sees the facts of the life of Mohammed and of Islam as they have been and as they are. He is not deceived by talk of progress and that Islam is not now bloodthirsty towards other faiths. Nor does he blink the ethical situation produced by the example of Mohammed. It is not easy to put these things distinctly and firmly yet with courtesy and without reviling. But he has done it and his book is in that way an achievement. On practical matters, such as the creed of a missionary and the influence of converts as leaven, he has handled with care and clearness the answers sent to his questions by a long list of authorities. The cases reported on pp. 187–201 are of especial interest. His book throughout, while making no parade of learning, touches the facts and the real issues.

The article in *Islam and Missions* on Pan-Islamism in Malaysia by Pastor Gottfried Simon of Sumatra and his book *Islam und Christentum* open to us most vividly another quite different side of the Moslem problem. How is it that Islam so impresses the far-away animistic Malay tribes? The answer is, Through the pilgrimage to Mecca and the doctrine of the Caliphate. And this is no missionary answer only but that, also, of Professor Snouck Hurgronje of Leyden in his *Politique Musulmane de la Hollande.* The Dutch Government, too, recognizes the danger of the situation and is endeavouring to meet it. Mecca is the centre of the world for these remote peoples; there they feel themselves in contact with a civilization of which they can become a real part and which promises them the eventual victory over their present alien conquerors. On pilgrimage there they lose their nationality and become simply Moslems; they return to their people with a new dignity and are teachers and rulers in spiritual things. Were the European grasp once released, they would be rulers in temporal things as well. And that will surely come, for the great Caliph of the Prophet at Stamboul, to whom all other monarchs pay tribute, will soon assert his rights and bring the world under Islam. So even Malaysia is linked into a world-scheme, and the completely tolerant Malays are turned into fanatics.[1] Their faith, however, is a strange mixture of East Indian animism and Arabian monotheism, complicated with the Moslem doctrine of spirits. Islam, contrary to what we might have expected, has always had a weakness for magic, and the Malays

[1] This cannot but give thoughts of what may happen when modern ease of travel makes pilgrimage to Mecca possible for the millions of Chinese Moslems. At present only a very few reach Mecca, but on their return they have the same strong position as the returned Malay pilgrim.

believe that the Moslem magic (*al-ghaib*, the unseen world) is stronger than any other. All this Pastor Simon develops with fullness, simplicity and clearness. He looks into the future, too, with an admirable courage. He is not overcome, as are so many, at the sight of these tremendous facts. He sees the gaps in the scheme and its impossibility in the face of Europe and Christianity, and he is sure that the Malays also are coming to see these gaps and impossibilities. His is altogether a heartening book; a book full of love and pity and within it no beating of the crusading drum.

THE FAR EAST THROUGH AMERICAN EYES

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The Moral and Religious Challenge of our Times. By Henry Churchill King. New York: The Macmillan Co. 6s. 6d. net. 1911.

The Changing Chinese. By E. A. Ross. London: Fisher Unwin. 10s. 6d. net. New York: Century Co. $2.40 net. 1911.

The Coming China. By Joseph King Goodrich. Chicago: McClurg. $1.50 net. London: A. F. Bird. 7s. 6d. net. 1911.

The Education of Women in China. By Margaret E. Burton. New York: Revell. $1.25 net. 1911.

The Chinese Revolution. By Arthur J. Brown. New York: Student Volunteer Movement. Cloth, 75 cents; paper, 50 cents. 1912.

To a British reviewer this sheaf of books by leading American writers on various phases of the Far Eastern problem is specially significant and it raises and invites a comparison. The significance lies not so much in the range of interest displayed, but in its type. For these volumes are chiefly from the pens of members of the staff of various universities in the United States. Whence this academic interest in the problems of Asia? It is true that a certain geographical position makes one of the coasts of the United States neighbour more or less to one of the coasts of Asia, but even then Europe is the nearer, and both politically and commercially the Far East is more to Britain than it is likely to be for long to America. These books show a practical interest in the vital problems of the world and a scope of enquiry which would be as welcome as it might be useful if it were evident in the universities of Great Britain. Whether the interest is correspondingly deep is a question which must be answered by each of these volumes on its merits. It is obvious that scholastic circles in the United States have not failed to take note of, and give due weight to, the progress and the programme of Christian missions. Professors are not less keen than students upon movements of world significance. It is likely enough that they are not microscopically immersed in the details of college administration or university reform. They have time and inclination to take in the affairs of the world. At any rate the books before us may serve to prove that in the doing of

their work they maintain a wide view, and it is a certain thing that their outlook will not be without its effect upon the position and influence of their pupils in the Asia of to-morrow. For the problem of the East is first intellectual, then political; whoso welds the brain of the Oriental of the next decade shapes oriental destiny. It is no far cry from the universities of the West to Delhi, Tokyo or Peking; every university lecturer has his opportunity to speak to the East through his students, and to few others are opportunities so influential or so far reaching often given.

In Professor Paul Reinsch, the author of *Intellectual and Political Currents in the Far East*, the mature judgment of the informed student of Asian affairs is apparent. His work is the result of a worthy collaboration between himself and studious residents in the Far East, both native and foreign, many of whom appear to have been at some time the professor's pupils. The result of his well-informed survey is a very instructive book. Where possible Professor Reinsch allows the native point of view to speak for itself, with due and sane comment, and if the result is something of a bias towards the eastern standpoint, that is as it should be, for the problems of the Far East are Asian and neither European nor American in their main trend. It is a book which should challenge the attention of the serious student of world forces and affairs.

In the opening chapter upon Asiatic unity the author utters a much needed warning against the easy acceptance of picturesque generalizations concerning national life and characteristics. Orientalism is not confined to the East nor Occidentalism to the West. If we understood the inner forces of the East better we should probably not "be confident enough to strike a balance between East and West that will settle categorically all questions of superiority and power of triumphant control." Twice in this chapter Professor Reinsch makes a statement which reflects a common mistake: "China has never attempted to impose her rule . . . by conquest." "Neither China, India nor Japan has ever engaged in offensive warfare of conquest." One has only to turn to the work of such a competent historian of China as the late Dr. Faber, than whom no more scholarly worker in the realm of Chinese thought and history has ever written, to see how unfounded such a generalization is. The spread of Chinese overlordship in Asia to Annam, to Burma and to Nepaul, has been as dependent upon military conquest as the advance, say, of Britain in Africa, or the United States in the Philippines. Nevertheless Professor Reinsch is justified in describing the "Yellow Peril" as a "fantastic idea." The author concludes that there is an Asiatic unity of ideals and sentiments, but that these are common "to the general life of humanity."

Japan is denominated the "apostle of energism in the Orient," and the essence of Buddhism, in spite of its philosophy, is energistic. The bearing of the hero-worship of China and Japan upon modern energistic developments and its probable trend is fairly discussed, and a most valuable chapter upon intellectual leadership in contemporary India weighs impartially the

influence of the British educational system upon India's real progress. The chapters upon China are generally accurate and up to date, but lack the final balance of judgment which only an intimate knowledge of men and events in that Empire can give. The evidence from Japan is very ably marshalled and the account of the personal influences at work in that land is most enlightening. An immense amount of painstaking labour has gone to the making of this admirable, instructive and truly scientific treatment of the intellectual and political condition of far eastern lands.

Principal H. C. King of Oberlin presents in *The Moral and Religious Challenge of our Times* a series of expanded addresses, the substance of which was given in the Earl Lectures of the Pacific Theological Seminary, at Berkeley, California, in 1910. The theme of the book is race conflict and the subtitle of the volume, "The Guiding Principle in Human Development: Reverence for Personality," describes the mode of treatment. Principal King is guided throughout by a religious motive and his argument becomes increasingly convincing as his work proceeds. "Reverence for personality is the ruling principle in ethics, and in religion; . . . this principle . . . should be the best key for man's discernment of himself, for the interpretation of history, and for the understanding of God in all his relations to men." More than once the author quotes Booker Washington's dictum that you cannot hold another in the ditch without staying there yourself. Without a mutual reverence for personality there can be no assuaging of racial strife, no real international understanding, and consequently no world progress. Principal King's comments upon the missionary enterprise, its ideals, its scope, its methods and its defects, are very wise and instructive. They show a deep understanding of missionary conditions and needs. The conclusion of the whole matter is that unless the white races hold the principle of reverence for personality, "not only as an ethical, but also as a deeply religious conviction," they can never take up "the white man's burden." "In all high patriotism there is a genuine religious element."

The Changing Chinese, by Dr. E. A. Ross, Professor of Sociology in the University of Wisconsin, is a book of an entirely different order from the two preceding. It contains the records of travel of an intelligent globe-trotter, together with observations of a more or less dogmatic and certainly provocative character. The opening chapter starts off with the categorical statement that "China is the European Middle Ages made visible." After this it is not so surprising to read a few lines further down that springless carts are the only means by which passengers are carried in North China, that Chinese cities cover no very great area, and that in the matter of China's population every traveller has felt at liberty to adopt the highest guess. China is altogether too easy a subject for Professor Ross. "The fact is," he remarks in his preface, "to the traveller who appreciates how different is the mental horizon that goes with another stage of culture or another type of social organization than his own, the Chinese do not seem very puzzling"! Here

speaks the easy assurance of the six months' traveller through the country: give him six years and he will begin to doubt most of his conclusions and all his assurance will have been stripped from him.

When, however, the professor's *obiter dicta* have run their most violent course and he discourses upon the sights of China, and is content with definite, historic and observable facts as the bases for his easy generalizations, he carries the reader with him. Whilst in China, Dr. Ross seems to have discussed missionary topics freely with all sorts and conditions of men and presents a very fair picture of the general missionary situation. The old-time criticism, which still obtains amongst a number of the less intelligent or anti-Christian members of the foreign communities, he dismisses with deserved contempt; other and juster criticism of methods he recounts fairly, and on the whole he concludes sanely enough that "if Christianity keeps its grip on the West, it is certain to move forward to ultimate triumph in China; for it is quite as congenial to the Chinese as it was to the people of the Roman Empire in the third century." The part that missionary education in China is playing in the conservation of morality to the youth of China during a period of transition, when there is real danger lest the old ethical standards be lost and no sufficient new ones adopted, is adequately emphasized. "Here we come upon the gravest problem arising from China's change of base; whence will come the morality of to-morrow?" This is indeed a question of world-wide significance and its answer lies chiefly with the missionary Christian Church. Professor Ross raises in interesting fashion many of the great problems which the changing Chinese must present to the world and, apart from the dogmatic limitations already stated, has produced a very readable, well-illustrated book.

It is significant of both the speed and magnitude of the change which has come over China that *The Coming China* by Joseph King Goodrich, published as late as October 1911, knows nothing of a coming Chinese Republic, although the possibilities of dynastic change are referred to. Mr. Goodrich, who writes upon China with inside knowledge, having spent some years of his life in that land, is evidently in love with his subject. From one who was "sometime professor in the Imperial Government College, Kyoto," it is strange to find running throughout his work a somewhat bitter anti-Japanese bias, and on page 214 there is a most ungenerous reference to the Japanese conduct of the Russo-Japanese war, in which the author avers that President Roosevelt, in forcing upon the combatants the "Portsmouth Convention," "saved Japan from inevitable and crushing defeat." This is a new and strange reading of history. In his estimate of the superior moral qualities of the Chinese as against the Japanese, Mr. Goodrich will carry most who know both nations at first hand with him, but it is scarcely good taste and certainly hasty judgment which lightly impugns the character of a race. The author is well informed upon Chinese affairs, and portrays with accuracy and intelligence the years of reform in China and their probable development.

Miss Margaret E. Burton, who bears a name rightly honoured in educational circles in America, has conferred a boon upon those who desire to understand the present position and the history of female education in China. *The Education of Women in China* is a work which Miss Burton may be said to have edited rather than written. To a certain personal knowledge acquired during a brief stay in China she has added a thorough, expert study of almost everything available on the subject. Conference records, mission reports, and articles by individual educational workers in China are all laid under toll. In after years this book will prove an interesting record of the small beginnings of a tremendous, far-reaching movement. Scarcely anything more honourable in the whole history of the Christian movement in the world can be chronicled than the work done by the Christian women of the West for their less fortunate sisters of the Far East. It is one of the chief glories of the missionary enterprise.

The well-known secretary of the American Presbyterian Board of Missions, Dr. A. J. Brown, has been emboldened to rush into a subject where angels might well have feared to tread, just yet. Hot from the press comes *The Chinese Revolution,* published on March 30th, 1912. As an honest man Dr. Brown confesses in the preface to having made use of some parts of a former book of his "which were applicable to the present conditions and the scope of this little book." The parts of the book which really deal with the actual revolution are the chapters concerning "Leaders of the New China—Yuan Shih-kai and Sun Yat-sen;" and "The Future of the Republic". It is interesting to compare the account given here of the life of Mr. Sun, and the account written by the ex-President himself in the *Strand Magazine* for April 1912, and to note the difference of emphasis.

Dr. Brown is inclined to claim a little too much, not only here but also in such a statement as that "nearly all the work of caring for the wounded of both armies was done by missionaries." The concluding chapter contains a terse and graphic appeal for China from the point of view of militant and progressive Christianity. The book is timely, although it can scarcely be said to contain an account of the Chinese revolution.

To come back once more to the impression this series of books makes upon a reviewer: one is struck by the sincere note of sympathy with progressive peoples, with nations struggling to be free, which is observable in them all, and, at the same time, one becomes conscious of an undertone of equally sincere regret that the race conflicts of the States—white and black and white and yellow—mar the practical expression of that sympathy. Yet it is most creditable to note the absence of any attempt to palliate a condition which these writers agree in condemning. And if, at times, there is a tendency on the part of the reviewer to resent the chorus of national self-gratulation which accompanies all the reference to the work of America in Asia, honesty after all compels the admission that, viewed comparatively, there is more than a little justification for such adulation.

THE MOHAMMEDANS OF CHINA

RECHERCHES SUR LES MUSULMANS CHINOIS—Mission d'Ollone (1906–1909). Par le commandant d'Ollone, le capitaine de Fleurelle, le capitaine Lepage, le lieutenant de Boyve; Études de A. Vissière, Consul Général de France, Professeur de Chinois à l'École des Langues Orientales vivantes; Notes de E. Blochet, Attaché à la Bibliothèque nationale, et de divers savants. Pp. xii, 470; 91 photographs, rubbings, and maps, index, etc. Paris: Ernest Leroux. 15 francs. 1911.

THE study of Islam was not one of the main objects of the Mission d'Ollone which explored West China in the years 1906–1909, and so it is that this book has appeared earlier than those which will deal with the more important results of the Mission, and at the same time makes no profession to be a complete or methodical treatment of the subject which is just now of such interest to Chinese scholars and to missionary societies alike. There are six parts dealing respectively with the Moslems of Yunnan, Szechwan, Kansu, Chinese Turkestan, the East (*i.e.* the coast provinces), and with Musulman literature. The chapters vary in extent and value from the long detailed chapters on Seyyid Edjell Chams ed-Din Omar, contributed chiefly by M. A. Vissière, which are of the highest scientific value, down to the rather poor *réchauffé* of de Thiersant on the mosque at Canton. In view of the obvious advantages of method and authority which the book has over *Islam in China*[1]—its evidence resting for the most part on the high authority of M. Vissière and other well-known Orientalists or on expert observations made on the spot—the author's facts and results will be studied by readers of the English book with great interest, and we may draw special attention to the passages relating to the sects of Islam, on which Mr. Broomhall confessed himself unable to obtain information, and to the recent revolts in Kansu, to the history of which substantial contributions are here made.

With the Commandant d'Ollone's interesting conclusions, which he puts forward with great reserve, there will probably now be general agreement. They are briefly as follows:—First, that the Moslems are far fewer than has been thought. While granting the impossibility of making a really accurate guess he tells us that his Mission thought that Moslems amounted to about one per cent. of the population in the places they visited, which were precisely the Mohammedan strongholds. Taking the traditional 400,000,000, this would make the Moslem population, say, 3,000,000 (or at most 4,000,000), or rather less than Mr. Broomhall's *minimum* estimate (op. cit. p. 215). This is a point of special interest to missionaries, reducing, if the estimate is at all correct, the number of Moslems for work among whom special methods and a knowledge of Arabic have been thought advisable, to perhaps 2,000,000 scattered over the great western provinces.

[1] By Marshall Broomhall. London: Morgan & Scott. 7s. 6d. net. 1910.

The second conclusion, also of interest to missionaries, is that the majority of Moslems are pure Chinese, or at least as pure as the heathen. The Government, it is true, has regarded them as foreigners, and in the Emperor's last edict (12th February 1912) Moslems are named in precisely the same manner as Manchus or Mongols, as if Moslem were a national designation. Yet all Chinese Moslems now have some Chinese blood in them, and a very large proportion are pure Chinese, either adopted in infancy or converted—converts as a rule not from religious conviction but from motives of personal or political convenience—and the descendants of both these classes.

And so we come directly to the third conclusion. Islam has not been preached in China by missionaries nor ever enforced by the sword; its growth has been silent and unperceived; its introduction was the unintentional work of one man, Seyyid Edjell Omar, in the thirteenth century. This suggestion adds interest to the 170 pages which are devoted to that great man, who, entering the service of Gengis Khan as a boy, had a most brilliant share in the conquest, and still more in the pacification, of China, dying A.D. 1279 at his post in Yunnan, where his name is venerated still. Visiting Yunnan soon after his death Marco Polo writes: "There are not only Saracens and idolaters, but also a few Nestorian Christians" (ed. Yule II. p. 52). Many had thought it expedient to adopt the religion of the great governor, and so Islam had gained a permanent footing in the Empire. It is significant that an enthusiastic Christian had accompanied Omar to Yunnan, and there were "also a few Nestorian Christians." And it is the descendants of Omar that have had a prominent place in whatever history Islam has had in China until quite recently. With this view of the non-religious introduction and propagation of Islam our author finds the markedly secular and independent (though not unorganized) condition of the Moslem communities in complete agreement. And the growth has been slow. For no Chinese Moslem book earlier than 1642 has yet been found. The earliest Persian inscription, discovered oddly enough at Ch'üifu, the home of Confucius, is of the beginning of the fourteenth century, but Chinese inscriptions before the sixteenth century are rare. Even in the Mongol dynasty there had been other Musulman soldiers and governors besides Omar, and the outburst of Moslem literature and legend and of Moslem rebellions soon after 1640 seems to show that the arrival of one Mahmud (a descendant of Mohammed) in that year had an even greater influence than that of Omar in the thirteenth century.

We owe to Professor Pelliot the interesting remark that Islam up to the fourteenth century, like Buddhism before it, was brought to China through Turkestan by peoples whose language was some form of Persian or Iranian, rather than Arabic or Turkish. All this is not to ignore the fact that there were Arab and Persian traders at Canton and perhaps at Hangchow in the seventh and eighth centuries and Arab soldiers at Hsian, but there is little evidence of Chinese Moslem communities in the coast towns or at

Hsian before the fourteenth century, and the claim of the Hangchow and Hsian mosques at any rate to date from the T'ang dynasty (618–907) has very small support. There is, however, some reason to think that one of the Hsian mosques is as old as the eleventh century, and it is perhaps a little hasty to say that there is no trace of Islam before the Mongol dynasty (*c.* 1265–1368).

The Commandant's last conclusion is that there is still much room for systematic study of the subject by competent persons in China, and he adds valuable suggestions as to how such study may best be carried out.

BUDDHISM IN JAPAN

THE CREED OF HALF JAPAN: Historical Sketches of Japanese Buddhism. By ARTHUR LLOYD, Lecturer in the Imperial University, Tokyo. London: Smith Elder. 7s. 6d. net. 1911.

THE interests of the sympathetic interpretation of eastern, and especially of Japanese, thought to the West could hardly have suffered a greater loss than the recent death at a comparatively early age of the author of this book. Mr. Lloyd was a student deeply read in all that concerned Buddhist history and doctrine, and had learned to know the faith which has so profoundly influenced the national life of Japan in almost every aspect, not from books alone, but by many years of close personal intercourse with its professors, in company with whom he had studied its sacred literature, and from whose lips and lives he had formed a high estimate of the aims and ideals of Buddhist teaching, as they had shaped themselves in the Japanese mind. Himself loyal to the uttermost to Christian truth, and convinced that the well-being and happiness of the Japanese people and of the eastern nations in general were involved in their acceptance of the Christian Gospel, he believed that in the spiritual teaching of the better type of Buddhism in Japan and China he had found a real *præparatio evangelica*. Moreover, his studies had led him to the conclusion that historically and in their early developments the two faiths were not unrelated, but that in some obscure and indirect way the Buddhism of the northern school owed much to Christian influence, and still professed doctrines and cherished hopes the parentage of which was ultimately not from India but from Palestine. He maintained the hope, therefore, that a mutual sympathy might readily be created which would lead, not perhaps in the near future to the conversion to Christianity of all or the greater number of the Buddhists of Japan, but to their sincere and cordial recognition of the fact that the rest and peace which the best and noblest of them were so strenuously seeking in Buddhism was to be found in the Christ of the Gospels.

Mr. Lloyd was also a scholar of very wide learning and research, and

possessed in a marked degree powers of generalization and inference which, if they sometimes led him to conclusions which appeared to others not entirely warranted by his premisses, contributed greatly to the insight with which he often discerned and traced out similar tendencies under apparently diverse forms. His chief interest lay in the type of Buddhism, mystical and spiritual, which characterizes the northern school, as distinguished from the agnostic and probably more primitive Hīnayāna. Its history and the early influences brought to bear upon it formed to him a most attractive problem and theme of research, on which he had written much. One of his latest works was a sketch of the life and teaching of the great Japanese reformer Shinran, and of the doctrine of the *Shinshu*, the Buddhist school or sect which he founded. He took part also in the International Congress for the History of Religions held at Oxford in the autumn of the year 1908, and read a paper on "The Ophite Gnostics and the Pure Land Sect in Japan," which illustrated both the writer's breadth of view and catholicity of spirit, and the relation which he believed to subsist between early Christian or semi-Christian sects and the development of Mahāyāna belief. Many articles also on kindred subjects in Hastings' *Encyclopædia of Religion and Ethics* owed their authorship to him.

Of Mr. Lloyd's latest work the subject-matter is more accurately described in the sub-title, "Historical Sketches of Japanese Buddhism." And the reader who would follow the main purpose and thread of the narrative through digressions and innumerable, though always interesting, details would be not ill-advised to begin with the last chapter, a recapitulation. Exception has been taken to the main title of the book on the ground that the author himself claims that Buddhism is "the religion of the great bulk of the Japanese people." That is no doubt true. But the form of Buddhist faith, the history and affinities of which are here investigated and described, is but one of many sects. That it is intrinsically and from the larger standpoint of the establishment of the kingdom of God the most worthy of regard, as well as the most popular and progressive, is the thesis which Mr. Lloyd sets himself to prove. Attention is called to many parallels in history and doctrine between Christianity and the Mahāyāna type of Buddhism as it is seen at its best in Japan. Once and again also the unworldly aspirations and deeply spiritual nature of the teaching of the latter are emphasized, and the attempt is made to interpret the records of the past as significant for the future of religion and a guide and instruction to missionary enterprise.

Recent research into the early history and relations of Buddhism has made more apparent the essential distinction in belief and doctrine between the two schools of Buddhist thought. The Hīnayāna is agnostic, practical, deistic; the Mahāyāna is speculative, mystical, theistic. And the difference between them is so broad and fundamental that from the point of view of creed, or in a less degree of practice, it hardly seems reasonable any longer to link them together under one common name. "The Japanese

Buddhist is more in sympathy with the Hindu than with his brother Buddhist in Ceylon" (p. 278). If the more spiritual and elevating type of Hindu belief be assumed, the assertion is true. Of the non-Christian faiths the two that in spirit and teaching approach most nearly to Christianity are some forms of theistic Hinduism and the Buddhist creed of the Mahāyāna.

The author begins his survey with chapters on the early history of Buddhism, its missionary work and expansion before the Christian era; he finds reason to believe that its westward movement had brought it to Alexandria and Antioch and probably other centres of religious thought in Asia Minor and the nearer East, before Christianity began its work. The latter faith wrought eastwards, and there must have been many points of contact and interaction. The heresy of the Nicolaitans (Rev. ii. 6, 15) was in all probability a form of Buddhism "almost identical" with a still-existing Japanese sect. Gnosticism and Manichæism owed much to Buddhist teaching, and the former in particular exercised a reflex influence which penetrated as far as Japan. The resemblance between the earlier chapters of the well-known Gnostic work, *Pistis Sophia*, and an equally well-known Mahāyāna text-book, the *Saddharma Pundarīka Sūtra*, is too close to be the result of accident. The story of St. Thomas's preaching in India is in itself perfectly credible, and there are indications that the influence and perhaps even the missionary journeyings of his disciples extended as far as China.

Later chapters set forth the life-history and teaching of the early founders of the faith, Nāgārjuna and Aśvaghosha, together with the records of the Indian missions to China, in which religious propagandism was combined with political aims. The early Buddhism of China and the Chinese sects are then briefly discussed. Finally the larger and more important part of the book describes the Buddhism of successive periods of Japanese history, characterizes with great ability and insight the various sects, and brings their teaching into comparison with other forms of religious faith, chiefly Confucian and Taoist. A striking remark is quoted from a Japanese writer that Buddhism, Taoism, and Confucianism are "the three legs of the tripod on which rested the religious and temporary welfare of Japan." The latter country, however, owes more in fact to Buddhism than to the other two combined. Mr. Lloyd explains that of some of the leaders of religious thought and founders of "Pure Land" sects he has given an account in his recent work on Shinran. Of Nichiren, the great reformer of the thirteenth century, and others a full and sympathetic account will be found here.

The rich scholarship, the reverent spirit, and the intense religious sympathy evidenced in this book will excite the more regret that it is the last which the world will receive from the pen of the gifted author. The criticism which it is natural and obvious to pass upon it is that the mass of detail is almost overwhelming, and that the main conclusions are sometimes obscured by the number and variety of the steps that lead up to them. Few indeed will find themselves able to move easily in every one of the

numerous regions of historical development and religious belief through which Mr. Lloyd conducts his readers, and they will probably feel that in some instances at least the evidence, skilfully marshalled as it is, is hardly sufficient to support the inferences that are drawn. Much, however, that is adduced, in detail and illustration and comparison, is and is intended to be suggestive rather than demonstrative. The former object is achieved in a marked, almost a superlative, degree. The writer claims that his work is that of a pioneer; and it should be remembered also that although complete in itself in his own mind it formed part of a larger scheme, the further instalments of which will now never be written.

The Creed of Half Japan is a book which no student of philosophy or religion, interested in the wider movements and interactions of human thought, should fail to read. Mr. Lloyd writes frankly as a Christian, believing that the perfect kingdom of God comes not in Buddhist but in Christian guise. He sees, however, what is good and true in the former faith, and knows how closely it is interwoven with the thoughts and affection of the Japanese people. And he bespeaks for it, therefore, the sympathy and earnest consideration of all who have at heart the well-being of the East.

The printing of the book is carefully and faithfully done. To secure uniformity and accuracy in a work involving so many technical words and proper names demands a measure of vigilance which only those who have been through the task can appreciate. It is rarely that the eye or hand has been at fault, even in the minute details, in the present instance. The use of a superior comma to denote the aspirate after the sibilant (s' = sh) is unusual, and the statement (p. 199) that Ayodhya is "the present Oude" seems strange. The least satisfactory part is the index, which is meagre and insufficient.

THE BAGANDA

THE BAGANDA. An Account of their native Customs and Beliefs. By the Rev. JOHN ROSCOE, M.A. (Formerly of the Church Missionary Society.) London: Macmillan & Co. 15s. net. 1911.

THE author of this admirable contribution to the study of ethnography and the history of religions was for twenty-five years a missionary in Uganda. He obtained his facts by careful inquiries from natives whom he knew well, and the book is therefore entirely trustworthy. It gives a large amount of most instructive information about the Baganda, about whose religious beliefs little has hitherto been known, and it is one of the most valuable of recent works dealing with the comparative study of religion. In seventeen chapters the author tells us all that is worth knowing about land and people, their customs, family life, clans, relationships, government and kingship, industries and religion. An appendix contains important anthropometrical tables.

The Baganda worship a large number of national gods, pre-eminent among whom are Katonda, the creator and father of all the gods, and Mukasa, who is of human origin. Besides these there is a god of war, of pestilence, of the earth, of the sea, of the chase, of death, a goddess of hunger, and other deities. Each of these has his or her own temple and medium, as well as a crowd of priests and temple servants; some have also temple maidens, a kind of Vestal Virgins. There are in addition many fetishes to which sacrifices are offered, and which in some cases have a medium of their own through which oracles are given, while some even have temples and priests. There is also a widespread worship of ghosts. These are the spirits of the departed, which in the other world lead an existence similar to the life on earth, while their ghosts still linger near the grave. Above all, the spirits of kings are honoured as if they were gods, and their richly endowed temples form the places of worship. The jawbone of each departed king is carefully preserved and used as a medium of invocation at sacrificial feasts. When lavish offerings are made to the spirits, they prove good-tempered and ready to help; others are feared. Fear and tradition are the chief religious motives. The bodies of suicides and witches are burnt, and thus their spirits are rendered harmless.

The view of life is animistic. Diseases may be transferred to an animal or to another person, as, for instance, when any one unknowingly steps across a model of the patient buried in the ground. Witchcraft and sorcery are to be met with. Destructive power can be gained over another by obtaining possession of some part of his person, such as his hair, nails, or saliva. The conception of dreams and shadows is the ordinary animistic one. Sickness and death are caused by ghosts, and must therefore be treated by medicine men, though some reasonable remedies are also known. The priesthood is highly organized, and medicine men hold positions of great influence; they are resorted to in all trouble, while they are at the same time feared. Animistic conceptions are the cause of many cruelties, such as the human sacrifices ordered by the king at the bidding of an oracle. Sometimes as many as from two to five hundred persons have been simultaneously put to death at the various sacrificial shrines. If the first child born to a chief be a boy he is put to death; otherwise the father would die. At the funeral of a king his more trusted servants and his wives have to forfeit their lives, while ceremonies to invigorate or prolong the king's life again require the sacrifice of human lives. It was not until the accession of Mutesa, during whose reign the people came into contact with civilization, that most of these heathen cruelties came to an end. These thousands of minute ceremonies and taboos penetrate deeply into national and family life and exercise an extraordinary power over the minds of the people. Every step in life is prescribed and there is no means of escape from uncertainty and anxiety. During the time of mourning for a departed king, and at the installation of his successor, the ceremonial is especially elaborate; sacrifices and prayers become efficacious solely by rigid adherence to the prescribed ritual. It is very important on the birth of an heir to

observe the many rules and prohibitions which concern the legitimacy, the naming and the weaning of the child.

The king occupies an all-powerful position as absolute ruler. Kintu, who reigned about a thousand years ago, is reputed to have been the first king. The royal blood must be kept absolutely pure. No princess may marry or bear children, while but few of the king's sons are entitled to succeed, the rights of succession being decided by the native chiefs. The book includes a detailed list of the kings, which is well preserved in popular tradition; a temple is erected in honour of each, where priests and mediums officiate. The system of clans and totems is highly organized, each clan having its ancestor and two totems. As a member of his clan the individual enjoys many advantages, but he has on the other hand to submit to many limitations. The author mentions altogether thirty-six clans whose totems are mostly animals, though in some cases they are plants, rain-water, etc. There are many legends about the origin of totems, but in no case is the genealogy of ancestors traced to the totem animal. Marriages within a clan are forbidden.

While there is much that is repellent in the Baganda people, they are not without their attractive side. They are courteous, grateful, kind, sociable and ready to bear each other's burdens. Over against these qualities, however, have to be set the typical failings of the negro. This book proves once again how rich is the life of primitive peoples not only in ceremonies and injunctions, but also in ideas and conceptions. The paramount position of the king is a characteristic feature of this nation, and his tyranny is scarcely felt as such, while he on his part is likewise narrowly limited in his movements by tradition and custom. Thus heathen peoples are not without an educative discipline of their own. Even now, when the Gospel has won great victories in Uganda, the study of the heathen religion cannot be neglected by missionaries, since the burning question is how to prevent the inheritance of heathen ideas from being carried over into the thinking of the Christian community.

THE BĀBĪ-BAHĀ'Ī MOVEMENT

Die Bābī-Behā'ī. Eine Studie zur Religionsgeschichte des Islams. Von Hermann Roemer, D.Phil. Potsdam: Tempel-Verlag. 3 M. 1911.

The movement which goes by the name of Bābīism or Bahā'īism has now its representatives in many countries, and is carrying on an active and successful propaganda in each of them. It is, however, difficult to describe in a single picture, since it takes on different colours in different environments. In America its attraction is that of a new religion with strongly philanthropic tendencies and the romance of the East behind them; in France it is a modern religion of humanity with rationalistic enthusiasm, mainly supported by liberal Jews; in Germany and England it

is hardly yet naturalized, but is exhibiting considerable powers of growth and assimilation. It has found strong support as a reform movement among liberal Mohammedans, especially in India, and its marked success among the Buddhists of Burma has been achieved along lines of comprehension and compromise, while in Turkey and Persia (its original home) it has had a strong though ambiguous influence in the direction of change on many recent events, political as well as religious. In all these quarters it would seem to be the result of dissatisfaction with existent conditions, and so has importance as a witness to the character of this dissatisfaction, and an indication of the direction in which it is looking for solutions amid world-wide differences of form.

The varieties of Bābī-Bahā'īism, however, all agree in looking to Syria as the present home of the head of the movement. The personage there recognized as such by the vast majority is one 'Abdu'l-Bahā, known more generally as 'Abbās Efendi, whose visit to England and favourable reception by such men as Archdeacon Wilberforce has recently given rise to considerable though very ill-instructed interest. He is at present engaged in a similar visitation of America. 'Abbās himself, however, is only the most prominent figure in a movement with a highly interesting history and content—the Paul or Ignatius of a religion which bears such strange resemblances to Christianity as to demand that all Christian missionaries should know at least enough of it to point out the contrasts. It is of the growth and significance of this movement that Dr. Roemer's book of 200 pages forms the most complete and well-informed account. A skeleton summary of its contents will show something of their character and interest.

The roots of Bābī-Bahā'īism go far back into the history of Islam, being closely connected with the Shī'a or unorthodox vein running through it. In the form which this took in Persia, the soil from which the founder of the present movement sprang, it consisted of a belief in twelve Imāms or personal representatives of God, starting with 'Alī, the nephew and son-in-law of the prophet, and continuing successively from father to son until the twelfth (after completing the funeral rites of his predecessor the eleventh victim of orthodox persecutors) withdrew from the world in A.D. 873 (A.H. 260). For seventy years after this, communication with him was, according to the Shī'as, maintained through a series of Gates (Arab. *Bāb*) until the last of these dying brought to an end the period of "Minor Occultation" when the Master was only partially hidden, and began the "Major Occultation" or complete hiding which should continue until the reappearance of a Gate. There was, however, during all this later time among the Shī'as an expectation of the return of the Imām, which rose at certain periods to so vivid a hope as to produce pretenders, and even in some of its forms maintained that the Imām was always present somewhere upon the earth, if only he could be found. It was from the circle of these messianic beliefs, as they may in a sense be called, that the Bābī-Bahā'ī religion sprang.

Towards the end of the fourth decade of our nineteenth century, that is nearly a thousand (Mohammedan) years from the beginning of the Minor Occultation for the Shī'as, there were signs in Persia that an eager anticipation of the Imām was gathering strength. A sect called the Shaykhīs arose, which preached the near advent of the returning Master, and in close connection with them came one who claimed to recommence the Minor Occultation, being himself the Bāb or Gate to the Imām who was still hidden but soon to be revealed. This "voice crying" was Mīrzā 'Alī Muhammad of Shīrāz, a Sayyid (i.e. descendant of the Prophet), who in his twenty-fifth year (A.D. 1844 = A.H. 1260) began to prophesy the speedy fulfilment of the hope of the Shaykhīs in the as-yet-undesignated person of "him whom God should manifest."

The early growth of the sect is extremely obscure, but it seems clear that the Bāb's personal character and powers (especially in the production of verse) won him adherents, and their conviction was soon strengthened by persecution from those who stood upon the old ways. This was nothing new in the history of the Shī'as, as all the twelve Imāms were supposed to have died by violence, and the devotion of which they (or rather *he*—for they were all one) were the object was founded in suffering. The spreading of the good news that the harbinger of the Coming had appeared proceeded apace, and meanwhile the Bāb appears to have gradually let it be known that he himself was also destined to be that Great One of whom he spoke. This claim, strange as it may seem, was accepted and maintained until his death, with the very significant exception of a period of silence when one of his followers, Hājjī Mullā Muhammad 'Alī of Bārfurūsh, known as Hazrat-i-Quddūs, was recognized by the Bāb as well as his followers as the *Qā'im* or expected Imām. When this personage fell in the persecution, the Imāmate reverted to its first bearer. In 1852 the harrying of the Bābīs culminated in the martyrdom of their leader after he had designated his successor, and a new period of Bābī history follows.

It is clear that these earliest beginnings of the Bābī-Bahā'ī movement have their greatest interest for Christians in the striking similarities that they present to the circumstances of the foundation of our religion itself—features which, if stated alone, may be used to discredit Christianity. Both took their rise in a strongly monotheistic religion that had developed and maintained a vivid hope for the coming of a divine saviour. Both come on the rising wave of a religious revival, ushered in by one who preached the near advent of God with us, and the need of readiness before the face of the coming one. Both are founded and consummated in suffering and are concentrated on the passionate acceptance of a personal claim to be more than man advanced by one whose purity of character and sincerity of conviction are indubitable. Both alike were able out of this personal devotion to form Churches in which there was no distinction between nationalities, between male and female, bond or free, and to initiate a forward movement which, while holding fast

the original principles of the founder, showed a remarkable faculty of adaptation to environment combined with a real missionary enthusiasm.

It is impossible here to draw out the contrast between the two except with regard to the determining idea of the nature attributed to the personal object of devotion, although there are equally striking and crucial differences throughout. As to this supreme question, it should be noted in the first place that the successful claim by the Baptist of the Bābīs, if one may put it so, to be in the event himself their Christ shows that for him and his followers there was no clear distinction between the two characters—the prophetic and the messianic. Further, he regarded his office and prerogatives as transferable, so that they could be taken over by one recipient during his life and continue in another after his death—as though they did not depend on personal qualities, but on divine endowment by arbitrary election. The Imām was thus conceived as being not so much God incarnate as God manifested through a human medium, the personality being not himself divine, but an instrument of revelation in the flesh. These peculiarities are probably consequences of the tendency towards deism on the one side and pantheism on the other, which invalidates all Mohammedan theology. It is this which leads to the representation of God in a human person being conceived by the Bābīs rather in terms of the reflection of light than, as Christ is to the Christian, the very Light Himself, so that the point of revelation (a Bābī term, *Nuqta*, for the Imām) may be shifted and the appearance of the flash is for them the only and sufficient evidence of such refraction. Hence the Imām is thought of as shining like the moon, or as the sun mirrored, while Christ is for His worshippers the Photosphere Himself. This explains the lack of any claim by the Bahā'īs for finality in their revealer—even his uniqueness is only temporary and for this cycle of time. It also gives significance to the fact that there are no Gospels presenting a portrait to show the Bahā'ī what spirit he is of—the Imām is not a living person with fully characterized individuality, but rather a lay figure with an hereditable halo of divinity. Dr. Roemer's book will suggest many other points both of contact and contrast, but it is obvious that when the central fact is so differently conceived, even apparent similarities have really quite another significance—and the underlying oppositions stand out still more clearly as the Bābī-Bahā'ī movement unrolls itself in the growth of church doctrine and practice.

The later history of the movement is even more strange than its beginnings. One Mīrzā Yahyā, whom the Bāb had designated under the title Subh-i-Ezel (= morning of eternity) as his successor in the Imāmate, was universally accepted by the sect, and the spread of the Master's gospel suffered no check but rather gained impetus by his removal. So strong did the sect become in Persia that the representatives of the established Church and State there petitioned the Turkish Government to remove its apostolic pillars from Baghdad, which had become the Antioch of the movement after the death of its founder.

They were taken to Constantinople in 1862, and the transplantation was carried further to Adrianople in the following year, and it was here that the first great schism in Bābīism broke out. The elder brother of Subh-i-Ezel, one Bahā' u'llāh (= light of God), had long been the effective ruler of the sect, since his sainted brother was of a retiring and mystical disposition, and it was Bahā who, probably after careful preparation within the sect, came forward claiming to be "he whom God should manifest" and to supersede the revelation of both the Bāb and Subh-i-Ezel. It is interesting to note that this (like the later schism between his two sons) was only an application of the transferable character of the Imāmate which the Bāb himself had recognized when he suffered himself to be temporarily eclipsed by Hazrat-i-Quddūs.

Bahā, who thus became the second founder of the religion which now usually bears his name, carried the great majority of the Bābī Church with him (the line of cleavage being between the static and progressive elements in it) and immediately initiated a modernization of its whole practice and doctrine in all its centres. At Adrianople itself, however, the contention was so sharp between the two parties that the Turkish Government thought it wise to separate and secure the rival claimants. Subh-i-Ezel was accordingly transported to Cyprus under the supervision of five of the followers of Bahā, while the latter was sent to Acre with a similar guard of Ezelīs. The Bahā'īs proved their fitness to survive by soon ridding their leader of these pickets, and Bahā continued to govern and propagate his sect from the strategic point of Acre, subject to the varying stringency of Turkish supervision. Subh-i-Ezel on the other hand in his island exile lived to an extreme old age, exercising a precarious influence by his writings, but shut away from any effective control of his dwindling followers by the vigilance of his opponents and the inaccessibility of his habitat. With the death of Bahā in 1897, followed by that of Subh-i-Ezel in 1902, the second period of Bahā'ī history ends.

In this too we see certain obvious analogies with the early history of our own religion, but these have been greatly exaggerated and the contrasts are equally clear. The conflict between those elements in the sect on the one side which wished to keep the revelation of the Bāb crystallized in his writings, the *Bayān*, and leave the religion a Persian sect, and those on the other hand who wished to universalize and unite it with Mediterranean civilization is interesting, as is also the fact that the seeds of a world-religion can be clearly traced in its most primitive form (the relation between the *Bayān* and Bahā's writings being that between the teaching of the Gospels and that of the Epistles)—while the figure of Bahā himself seems to take a position analogous to that of St. Paul but with claims such as St. Paul never made. His revision of the doctrine and practice of his sect shows a curious combination of a rational religion of humanity with a dogmatic mysticism, all centring on a belief in his own person as the supreme revealer of God, at least for the present period of mankind.

The son of Bahā'u'llāh, head of the movement to-day, 'Abdu'l-Bahā or 'Abbās Efendi, with his headquarters at Haifa and full liberty granted by the Young

Turks, has carried its development still further, though he makes for himself only a papal claim. He regards himself in theory as only maintaining the revelation of his father Bahā, just as the Bāb only prepared the way for him—in practice it appears that the less educated Bahā'īs treat the three as a sort of trinity of divine manifestation. All the propaganda which has been mentioned at the beginning of this article is in close touch through correspondence and pilgrimage with Haifa, and 'Abbās Efendi has now in person visited the West. The opponents of his father, the Ezelīs, are practically extinct, but a new opposition has arisen in the sect owing to the fact that in spite of the explicit will of Bahā that 'Abbās Efendi should succeed him, the more reactionary party supported his brother Mīrzā Muhammad 'Alī, thus carrying out the principle which we have seen all through the history of the sect, that spiritual leadership in the Bābī sense is not the inalienable right of a certain person but transferable, like a mantle. Looking at the present position one may say that it is, with its eastward and westward face, perhaps the most living modern foundation in the religious world and calls for further study from all who in missionary work must face competing claims; but whether it has in itself life of the highest kind, the future alone can show. Certain obvious infirmities may be noted but its strengths are such as can hardly be ignored.

Of all the facts about this movement Dr. Roemer has given a very full and interesting account. He has especially been able to collect and examine the writings of all its leaders and to extract from them the main distinctive doctrines of which it has not been possible to give more than a brief summary above. Except at one or two points he never betrays any personal prejudice—a feature which in books on this subject is very rare. His mind is fully equipped for dealing with the subject on its historical side and he has adhered closely to the exposition of the actual course of events and description of ideas. It is to be hoped that an English translation will not be long in appearing. At present the only good account of Bahā'īism in English is E. G. Browne's article "Bāb, Bābīs" in Hastings' *Encyclopædia of Religion and Ethics*, which should be supplemented by reference to the Report of Commission IV. of the Edinburgh Conference.

NOTES ON RECENT PERIODICALS

Conference of Religions in Japan

The Conference of representatives of Shintoism, Buddhism and Christianity in Japan, to which reference was made in the last number of the Review, took place in Tokyo on 25th February, and a full account of it is given in the *Japan Evangelist* for April. The invitations were issued by order of the Minister of Home Affairs, and it was attended not only by the Minister and Vice-Minister of Home Affairs, but by the Ministers and Vice-Ministers of Justice, Communications and the Navy, the First Adjutant of the Army representing the Minister of War, and the Vice-Minister of Education. The Prime Minister was prevented from being present by the state of his health. With the exception of the Higashi Hongwanji, all the Buddhist and Shinto sects accepted the invitation. There were present at the Conference thirteen Shintoists, fifty-one Buddhists, and seven Christians. The Christians were:—Dr. Ibuka (Church of Christ in Japan), Bishop Honda (Methodist), Mr. Miyagawa (Congregational), Dr. Chiba (Baptist), Dr. Motoda (Episcopal), Mr. Honjo (Roman Catholic), Mr. Ishikawa (Greek Church).

The Minister of Home Affairs took the Chair and gave a brief introductory address. He explained that in summoning the Conference the Government had no ulterior intentions, and that his desire was merely to express his hearty appreciation of what the representatives of the various religions had already done, and to say that in future he would count upon their endeavours to bring about sound progress in things spiritual and in the improvement of social conditions. The Conference appointed a Committee on Resolutions consisting of one Buddhist, one Shintoist, and one Christian. Each of the groups had previously met and prepared draft resolutions. That prepared by the Christians was as follows:—"It is our understanding that the purpose of the Government in convening a Conference of representatives of the three religions, is co-operation—each within its own proper sphere—of government, religion and education, for the upholding of morality and the betterment of social conditions; that this purpose is in accord with the great principle of religious liberty and has due regard to the respect that belongs to religion; and that so the dignity of the Throne shall be upheld and the progress of the nation advanced. Thus understood, the purpose of the Government is at one with our own position; and with this understanding—the adherents of each religion holding fast to their own convictions—we will strive to accomplish the great task of elevating the nation. We shall also expect the Government on its part to endeavour to accomplish this purpose." The Buddhist resolu-

tions were in the following terms:—"(1) We shall all endeavour, the adherents of each religion practising their own doctrines and 'guarding and maintaining the prosperity of the Imperial Throne,' to elevate the morality of the nation. (2) Those in authority, on their part, should remove existing obstacles and hindrances; promote government, religion and education; and bring about harmony among them." It is not necessary to quote the Shinto resolutions, as the Shinto member of the joint Committee expressed himself willing to accept the resolution prepared by the Christians as a substitute for his own. He desired, however, that instead of the words "the dignity of the Throne shall be upheld" those of the Buddhist resolution "guarding and maintaining the prosperity of the Imperial Throne" should be substituted. This was agreed to. The representative of the Buddhists asked that the clause "in accord with the great principle of religious liberty" should be omitted. It was pointed out that the principle is a highly important one, and that it appears in the National Constitution. This was admitted, but the Buddhist representative stated that it would lead to misunderstanding and be interpreted as an assertion of the right of private judgment within the pale of Buddhism. The clause was therefore omitted. The words in the Buddhist resolution "remove existing obstacles and hindrances" were also omitted as likely to be controversial. It was then agreed that the resolution of the Buddhists, prefaced by that of the Christians, should be submitted to the Conference, although this involved a certain amount of repetition. The report of the Committee on Resolutions was adopted unanimously by the Conference without discussion.

The monthly summaries of the Japanese press in the issues of the *Japan Weekly Mail* of March 2nd and April 6th deal with the views regarding the Conference expressed in the Japanese press. The holding of the Conference has naturally been strongly denounced by those who regard all religion as mere superstition, and look on any doctrine that inculcates obedience to a supernatural authority as a menace to the authority of the State. It has also been condemned by many of the leading Buddhists and especially by the Neo-Buddhists. It was to be expected that the putting of Christianity on a level with the old religions should appear to Shintoists and Buddhists as a lessening of their own prestige. The Roman Catholic organ, the *Koe*, has criticised severely the government action. It declares that the new policy of the Government is likely to be received with ridicule in view of the scorn and contempt for religion which has characterised its attitude for several decades. It urges that the proper course for the Government would be to follow the example of America by keeping aloof from all religions and at the same time giving all creeds equal protection. The fear is expressed that Christianity may be employed as a government tool for political ends, whereas the Christian religion cannot be modified to suit anybody, and neither its doctrine nor its

principles can be altered at the command or the suggestion of politicians. The Protestant organs appear for the most part to welcome the action of the Government.

In an article in *The East and the West* for April, entitled "Christianity and the Japanese Government," the Rev. H. B. Walton, a missionary of the S.P.G. in Yokohama, points out that the action of the Government seems at first sight to give cause for real thankfulness. It marks an immense advance from the days when Herbert Spencer and his school were considered to have said the last word that could be said on philosophy and religion, and it is a public recognition of the tenets that "man shall not live by bread alone" and that "righteousness exalteth a nation." The missionary must also rejoice in the fact that the burden is lifted from the shoulders of Christians and that they should be recognized not merely as having equal legal rights with others, but as being equally loyal subjects and workers for their country's good. At the same time Mr. Walton feels that there is much in the new development that raises anxious thoughts. While to western minds State recognition does not imply the necessity of State control, "in Japan even the mildest form of official recognition is unthinkable apart from some degree of accompanying official suggestion amounting to control." In spite of the Vice-Minister's disclaimer of any intention of an attempt to amalgamate Christianity with Buddhism and Shintoism, "it is by no means impossible that the official recognition of Christianity would mean the emergence of a type of official Christianity recommended as suitable to national needs." This danger is apparent to all who are familiar with the idea—amounting almost to an obsession—that is very prevalent among non-Christians, and even among eclectic Japanese Christians, that if Japan is to accept Christianity it will have to be a Christianity so re-modelled as to commend itself to Japan. Mr. Walton holds that while a sympathetic study of Buddhism teaches that unknowingly Japan has been seeking Christ and has all unconsciously trodden many steps on the road that leads to a full acceptance of the faith, and while the Japanese have many natural gifts of character which they will bring as an offering to the kingdom of God, this is very far from meaning that the Japanese "can presume either to alter the terms of the Covenant or to remodel the structure of the Kingdom." He fears that it is just this rash and dangerous experiment which may be tried if Christianity once becomes official.

In a brief paper in the *Young Men of India* for May, Mr. Galen Fisher expresses the opinion that the greatest gainer from the Conference is unquestionably Christianity, both because it has hitherto been under the greatest suspicion and disability, and because it has the most vitality to take advantage of the new opportunities. He states that shortly after the Conference the Executive of the Japanese Church Federation adopted three

resolutions expressing (1) the determination to treat the representatives of the other two religions with courteous consideration, but at the same time to stand firmly on the substantial and distinctive truths of Christianity; (2) the belief that government, education and religion must go hand-in-hand, while the Christian Church must try to show more clearly the respective functions of the three, and the fundamental authority and power of religion; and (3) the conviction that the spiritual needs of the nation are a summons to more aggressive efforts for Christian evangelization.

Some Japanese Religious Experiences

Among the questions sent out by Commission IV of the Edinburgh Conference there was one addressed to converts to Christianity. It ran as follows: "What was it in Christianity which made special appeal to you? Did the western form in which Christianity was presented perplex you? What are the distinctively western elements, as you see them, in the missionary message as now presented? Was it the sense of sin which enabled you to go behind the western forms? If not, what was it?" This led Dr. Pieters of Japan to make inquiries, and in the *Japan Evangelist* for April he reports answers received from a number of Japanese men. None of his correspondents found western forms perplexing. One, a member of the nobility, says: "Since our faith is founded upon the Bible there ought not to be any talk of Christianity having 'western' or 'eastern' forms." Another, a university graduate aged twenty-six, says: "I did not expect it [Christianity] to have a Japanese form. Our ships, trains, schools, offices, system of government, system of medicine, all have western forms." A Japanese pastor attributes his freedom from perplexity to the fact that he has "never been instructed by a missionary, or been connected with a church under the direct care of one." It is not therefore surprising that the part of the question referring to western elements and western forms was imperfectly understood. The special appeal of Christianity was found to lie in the reasonableness and truth of the doctrine of One God, the love of God, and the earnestness of Christian believers; the doctrine of the brotherhood of man and the Fatherhood of God; the Atonement; the spirit of love in Christianity (this is given twice); the unity of God. The reasons given by the men for their approach to Christianity are as follows: (1) "My deep sense of the mercy of God and the kindness of Christ in the face of my sin." (2) "It was moral unrest and dissatisfaction that drove me to Christianity. I was a sinner and needed peace with God." (3) "I sought some one to whom to render thanks, and I found—God. . . . It was about ten months after I became an inquirer that I advanced to the knowledge that I was a sinner." (4) "The sense of sin had its influence on me." (5) "As a reason for my becoming a Christian I have no hesitation in assigning a sense of sin." (6) "The sense of sin led me to Christ, but it was the mutual love and sympathy of Christians that led

me into the Church." (7) "I was led by the harmony which I found to exist between the Christian teaching and the demands and teachings of my own conscience."

The Future of Christian Education in China

The *Chinese Recorder* for April publishes several papers prepared for the Triennial Meeting of the Educational Association of China. Two of these deal with the question of the recognition of mission schools and colleges by Government. One of the papers is written by Bishop Price of Fukien and the other by Dr. Paul D. Bergen of the American Presbyterian Mission in Shantung. The term "recognition" may be used in a variety of senses, but what is principally meant is that the certificates, diplomas, and degrees granted by mission schools should be recognized by the Government, and that the pupils of these schools should be admitted into government institutions and offices. The writers of both papers are of the opinion that government recognition of missionary institutions would bring with it many advantages. In the first place, it would no doubt greatly increase the efficiency of missionary institutions by introducing higher standards and better co-ordination, and by bringing fresh intellectual stimulus. Dr. Bergen thinks that in the past there has been a temptation to teach arithmetic as a means of securing a hearing for the Gospel, with the result that the arithmetic has suffered and the religious aim has not been fully attained, because the Chinese have been quick to suspect an institution which professes to do one thing but is really doing another. Secondly, government recognition would lead to increased public confidence in missionary institutions. The schools will appear less foreign when they are part of a national system. Thirdly, government recognition is likely to lead to closer intercourse between missionaries and Chinese educators with mutual advantage. Nevertheless, in spite of the advantages which are likely to come from government recognition, there are questions involved which must cause a good deal of concern to Christian educators. It is possible that, judged from their standpoint, the government curriculum may prove to be overcrowded or defective, although this is not anticipated. Much more serious is the question whether the Government will leave missionary institutions free to make their own regulations as to religious worship and instruction. Dr. Bergen is hopeful with regard to the future. He holds that the new Government represents liberal ideas, and is made up largely of comparatively young men who have been educated abroad and have learned to understand something of the spirit of western civilization and of Christianity. He thinks that they are likely to grant full liberty to Christian institutions and will not make any strong effort to bar out Christian teaching. The utmost that is likely to be demanded is that attendance on religious services and direct religious instruction should be made optional. Bishop Price thinks that an arrangement which would

make attendance at religious worship or Bible-classes optional is not to be condemned unreservedly, but he adds that the value of government recognition would have to become much more apparent than it is at present, before he could heartily advocate the surrender of the right of missionary institutions to make their own regulations as to worship and Christian instruction in schools which are maintained chiefly for the education of Christian students.

The Attitude of the Missionary to Non-Christian Religions

In the *Student Movement* for March, the Rev. A. W. Davies of St. John's College, Agra, writes an article under the title "The New Thought and the Missionary Message," in which he calls attention to certain dangers which seem to beset the modern tendency to emphasize the importance of sympathy with the religions of India and of reverence for its great history and literature. He is far from deprecating the attitude in itself, but fears lest it may result in vagueness in regard to the Christian message and a loss of true evangelistic zeal. The first danger to which Mr. Davies refers is the tendency to overlook the fundamental differences between Christianity and the Indian religions, and to ignore the necessity of a fearless and outspoken hostility to what is wrong in their doctrine and practice. The second is the belittling of the importance of individual conversion. The third is that of exaggerating the antithesis between conduct and creed, between religion and theology. It would be a mistake to impose on India that which is purely western, but it is none the less necessary to define clearly the distinctive truths of Christianity in opposition to the falsities of Hinduism and Mohammedanism. In attempting this, advantage must be taken of the experience and theological thinking of the Church in the West, and Mr. Davies holds that the need at the present day is not for less western theology, but for more. He appeals to the scholars of western universities to help the Indian Church in the task of thinking out its theology in relation to the great controversial questions involved in the contact of Christianity with Hinduism and Mohammedanism.

The fears to which Mr. Davies has given utterance find expression also in an article entitled "Lectures to Educated Indians" in the *Harvest Field* for April. The article is by Mr. F. W. Steinthal, who has for many years worked among Indian students in Calcutta, and has recently been appointed principal of the Danish Mission Theological School in Santalia. Mr. Steinthal also takes the view that some of the younger missionaries come out "not to proselytise, but to Christianize," not to win souls for Christ but to spread the ideas of the kingdom of God in India. He recognizes the great value to missionary work of the modern social movement, but he asks whether there is in India at present a Christian life so firmly established, so deeply rooted that it can carry the superstructure of a Christian society. Mr. Steinthal

refers to the pains taken by recent lecturers in India to avoid everything that might cause offence to Hindu audiences. He is wholly in favour of the sympathetic study of Hinduism with a view to finding lines of direct or indirect approach, and recognizes that in presenting the Gospel it is necessary to learn to lay aside the western dogmatic dress, and to present Jesus and His message in their spiritual simplicity and Oriental attractiveness. But when all this has been done it is a doubtful satisfaction to find that a lecture has been received with unmixed applause. There is such a thing as the offence of the cross with its call to repentance and faith. It is true that much opposition that has passed under the name of offence of the cross has been due to lack of tact, sympathy and understanding; "but there is an offence of the messenger and an offence of the message—the first is our fault, the second our glory." The real problem is not how to gain a sympathetic approach or how to remove unneeded offence, though both of these are important enough in their proper place; but rather "how to present the full Gospel in all its simplicity and depth, freed from its western garb so as to recommend it not so much to the reason and national feeling, but rather to the conscience and heart of our Indian brethren." This will have to be done in Indian language, even though there is the risk that such language may bring in some old Hindu ideas. The Rāmānuja school is more akin to Christian thought than Plato or Aristotle, and is as suitable a vehicle for conveying Christian ideas. But it cannot be forgotten that "ideas" save no man and no people, and that the Gospel has not ceased to be foolishness to the wise and a stumbling-block to the self-righteous.

Religious Teaching in the Primary School

In an article in the *Harvest Field* for March on "Religious Teaching in the Primary School" Miss A. F. Paget arrests attention by beginning with the statement that "from what we have seen of junior scripture classes we are convinced that much of our scripture teaching in the primary school is just so much waste of breath." Teachers speak of things of which the children have had no experience, in words that have no meaning for them or that convey an utterly wrong impression. It seems quite simple to begin with an elementary catechism such as, "Who made you?"—"God made me." But what does the word "God" suggest to a Hindu child? Has he any ideas connected with it? He has, and they are very definite and concrete. "God" is the idol in the cook-room at home, seen every day and often handled. Tell him that you do not mean by God the idol in the home, you mean the great God and Lord of all. He thinks at once of the idol in the biggest temple he has ever visited and recalls with a thrill of mingled awe and delight the mysterious gloom, the twinkling lamps, the staring eyes of the image, the odours and sounds, the worshipping of multitudes at the ringing of a bell. Discovering the mistake, the teacher explains that she does not mean an idol at all, that God is a Spirit—

invisible, eternal. But the attempt to empty a word of its wrong content has resulted in giving it no content at all. We cannot explain God to a child. God reveals Himself in nature, in human personality, in social life, in Jesus Christ. The child's eyes must be opened to see something of the wonder and beauty of the world around him. Experience and life itself must be his chief teachers. A tone of voice is more intelligible to him than a precise statement; his soul is more responsive to an atmosphere than to an exhortation. The cheerful, faithful execution of daily duty, the acknowledgment of a higher law on the part of the teacher by the words, "I ought," "I ought not," do more to impress the reality of moral obligations on the consciousness of a child than the recital of the decalogue. Miss Paget goes on to discuss how the child is to be taught to observe nature; the way in which Bible stories are to be told; the avoidance of moral platitudes; what are the best Bible stories to choose; how with older children the story gives place largely to the problem to be solved; and the place of the catechism.

Social Changes in the East

Dr. E. W. Capen writes an article in *The East and the West* for April on "Social Changes in the East and the Work of Missions." He starts from the fact that "those lands in which the largest number of missionaries are at work are filled with movement, customs and ideals are changing with startling rapidity, institutions against which the pioneer missionary thundered in vain are slowly giving way, old beliefs have passed or are passing, and the missionary finds his work at once more interesting and more complicated." The question how the missionary is to relate his work to these social movements is one of the most important at the present day. Dr. Capen recognizes that the work of the missionary is pre-eminently spiritual, and that its primary purpose is the planting of the Church. But even in the early stages the ultimate aim of Christianizing the whole life of the world must not be lost sight of, and while still in its infancy and youth "the Church should be taught its privileges and duties towards the life around it." Dr. Capen calls attention to five directions in which radical changes are taking place. These are the new education, which tends to break down old religious beliefs and ethical sanctions, in the control of which missionary influence is necessarily diminishing, and to which the finer minds of the nation look as the chief means of enabling their country to play its part among the nations of the world; the new industry, bringing with it a tendency to materialism and the industrial and social problems of the West, while at the same time it makes possible a fuller and richer life for the people; reform movements in the direction of higher social ideals, which nevertheless are, for the most part, without a religious basis, and therefore apt to be lacking in depth, strength and permanence; new political aspirations begetting a strong national consciousness and a spirit of revolt against foreign influence and control; and an increasing knowledge of the West, including its

darker side and the apparent failure of Christianity to dominate the whole of life. Dr. Capen holds that missionary work must be related as vitally as possible to these social changes, and that it is the duty of missionaries, so far as circumstances permit, to endeavour to understand the significance of these new movements, to show a sympathetic interest in all that is helpful in them, to establish friendly relations with their leaders, and to set a good example in all matters of social progress. He believes that Christian educational institutions ought to set themselves to the task of training leaders for these social movements, and that with this end in view there is room for the further development of the curricula of Christian colleges in the social sciences.

The Need for Social Service in India

Dr. Arthur Neve, writing under this title in *The East and the West* for April, urges that in every mission centre Indian congregations should from the first be trained to undertake active Christian social service. Hitherto this note has been characteristic rather of European Christians, whether official or missionary. Hindus are now awakening to the social needs of their people, thereby, in some cases which are cited, incurring the suspicion of being Christians in disguise. Every Christian congregation should be a league of mercy; every mission-school should have its practical social service side; Christian women, belonging to a community which is better educated and has more freedom, should be enlisted in voluntary service, such as finding out and assisting blind and widowed girls. Any scheme set on foot to check tuberculosis, which is spreading in Indian cities, would need such allies to teach elementary lessons of ventilation, disinfection, and sanitation. Dr. Neve holds that such practical demonstration of Christianity would be more effective in evangelizing the town population than bazaar preaching.

The Study of Social Conditions in Western India

An extremely interesting investigation into the conditions of life of the untouchable classes of Poona has been carried out by Dr. Harold H. Mann, principal of the government agricultural college in that city. He gives some of the results of his investigations in two articles in the *Hindustan Review* for March and April 1912. The five castes recognized as untouchable in the Deccan are Chāmbhārs or leather-workers; Dhors or tanners; Mahārs; Māngs; and Bhangis or scavengers. The caste of Mahārs is by far the largest. Its members have definite duties in the villages. For these duties, which they perform without special remuneration, they have land in the village area. In addition to their village duties and the cultivation of their land, many of them take up ordinary labouring work or various trades. The Māngs have no stated duties, but are found in every village. Their chief occupations are those of rope-making and music. Dr. Mann's investigations

relate to Poona city, which, excluding the Cantonment and suburban area, has a population of 111,381. Dr. Mann reckons that out of this population about 7000 or 8000 belong to the untouchable classes to which reference has been made. With the help of assistants drawn from these classes, he made an investigation from house to house and obtained more or less complete data for 1400 households, or probably at least 80 or 90 per cent. of the total. He gives the results of his investigations relating to each of the castes separately, but it is not possible here to do more than indicate his general conclusions.

The first point which arrests attention is the smallness of the average family. The average number in each family is under four. Dr. Mann thinks that the explanation of this fact is to be found in the poor character of the housing and sanitary arrangements, and in the large infant mortality, though of this last he had no direct evidence. The average family income varied from Rs.12.6 among the Māngs to Rs.18.2 among the Bhangis. He gives us an exceedingly interesting budget of a particular family consisting of seven persons,—an old man and woman, a young man and woman, and three children, aged ten, seven, and four years respectively. The old man was unfit for work. The younger man was the principal wage-earner and a mason. When working he obtained ten annas per day, but his work was irregular, amounting on the average to thirteen or fourteen days per month. The two women worked as coolies, receiving on the average about two annas a day. The children, of course, did no work,—nor did they go to school. The total income of this family was estimated at Rs.17.13 per month or about Rs.214 per year. The expenses were given to him as follows. (The house belonged to the family and there was no rent.)

MONTHLY BUDGET.

(Food and Fuel.)

	Per month. Rs.	as.
Food—		
Grain (bajri and rice)	5	6
Pulse	0	9
Fish and flesh	0	12
Vegetables	0	3½
Spices, chillies, etc.	0	10½
Salt	0	2½
Oil for cooking	0	3
Tea	0	2
Sugar	0	10
Spirits and toddy	1	12
	10	6½
Fuel—		
Kerosine oil	0	4
Fuel (wood)	0	14
	1	2

ANNUAL BUDGET.

	Per annum. Rs.	as.
Food (as in monthly budget in preceding column)	124	14
Fuel (do.)	13	0
Tobacco	12	0
Clothes—		
2 men	13	6
2 women	10	8
3 children	5	14
Holidays	12	0
Religious rites	3	0
Interest	13	0
Miscellaneous	12	0
Total	220	2

This total of Rs.220 shows a net balance against the family of about Rs.6, which is saved, if necessary, chiefly on the clothes bill. We may give Dr. Mann's comments on these facts in his own words:—

"To anyone accustomed to a consideration of humble Indian life, there is not much to comment on in this statement of account. The simplicity of the food, in which the price of grain is a dominant factor to an extent almost inconceivable elsewhere: the gradual introduction of tea as a luxury for very special occasions: the large amount of expenditure on sugar, which is, nevertheless, I believe, one of the most economical parts of the expenditure: the absence of butter or *ghi* from the diet and its replacement purely by a vegetable oil,—these are all factors which may be regarded as almost universal. The large expenditure on alcoholic liquor is particularly noticeable, but known to exist among these castes, where the religious influence does not prohibit, though it discourages indulgence. The present is a very respectable family, and, among such, only the men drink. A woman drinking, at least in public, is considered a disgrace. The indulgence in this liquor is the weakest economic factor in the budget, and makes what would otherwise be a fairly satisfactory economic position into one which is certainly not satisfactory. The remaining items call for little comment. The people considered the legitimate point for saving, where this is necessary, was in the provision for clothes. The amount put down is what is considered as requisite for proper clothing. The interest is at the rate of 26 per cent. on Rs.50, being an old debt contracted in former years,—possibly (though I do not know this) on the occasion of the younger man's marriage. The general economic position of this family is not satisfactory, but this is caused almost entirely by debt and by drink. Otherwise the position would be far different, and saving would be not only possible but easy. This may be considered as a fairly typical case among almost any of the classes with whom this paper deals, but is more characteristic of the Mahars than of any others. It illustrates very fairly the condition in which the vast proportion of the respectable members live."

The Training of Roman Catholic Missionaries

The Commission of the Edinburgh Conference on the Preparation of Missionaries was not successful in securing information with regard to the training of Roman Catholic missionaries. In view of the general ignorance regarding this matter, an article by Father Joh. Pietsch, O.M.I., Superior in Hünfeld, in the second issue of the *Zeitschrift für Missionswissenschaft* for 1912, is specially welcome. The training of missionary priests, who must not be confounded with missionary lay brothers, is practically the same as that of priests who are destined for work at home. The majority of the orders and congregations which send missionaries to the heathen do not have seminaries designed exclusively for missionaries. These are trained side by side with

other priests, and the decision whether a man will go abroad is not reached as a rule till the completion of the course.

In the German missionary training institutions—to which those in other countries in the main correspond, though the standard elsewhere is probably not always so high as in Germany—there is first a course of six or seven years in the humanities. Sometimes this is taken in a State gymnasium, but as a rule the training is given in the seminary, the curriculum following the general lines of that in a gymnasium. The advantages of the latter plan are that the training can be given in a religious and morally helpful atmosphere; that the curriculum can be better adapted to the requirements of the future calling of the students, greater emphasis being laid on the classics, which form the basis of higher culture, than on what Father Pietsch regards as "the frequently useless ballast" of the modern side; and that the institution is freed from the endless regulations and experimentation from which the curriculum of the gymnasia has suffered in recent years. These advantages may be regarded as sufficient compensation for the inferiority of missionary institutions to those of the State in financial resources and not infrequently in the educational efficiency of the staff.

In most instances the novitiate is entered upon immediately on the conclusion of the course in arts. The novitiate year is devoted almost exclusively to religious culture and discipline. Academic study is not wholly omitted, but comparatively little time is given to it. At the end of the novitiate year, the student resumes his studies with new zest, and enters upon the higher course. The basis of this is philosophy, the value of which for general culture is beyond all question. For a missionary it possesses special importance, since it enables him to prove by reason the great truths of natural religion and morality, the existence of God, the immortality of the soul, freedom and responsibility, and to make these intelligible to those who do not believe in the Christian revelation. Scholastic philosophy, moreover, has a high practical value as a training of the mind in habits of thought and logical processes. The philosophical course lasts as a rule for two years. When it is completed, the study of theology proper is begun, and to this, by the law of the Church, four entire years must be devoted. The central subject is dogmatics, and other branches are those of moral theology, pastoral theology, the study of the Scriptures including introduction and exegesis, church history, canon law, homiletics and catechetics. All these are taught with special reference to the conditions of the mission field.

For the chief theological subjects, the language of instruction is Latin. In addition to other reasons for the use of Latin, a thorough knowledge of this language is of special advantage to the missionary, who in his future work will be brought into contact with missionaries belonging to other nationalities than his own. The study of the languages of the mission field is seldom begun at home. The number of these languages is so large that it would be impossible to teach all of them in any seminary, and a decision with regard to the particular field to which a missionary will be sent is not, as a rule, reached

until the completion of his studies. As a training in the acquisition of foreign languages, as well as for their practical value, English and to a large extent also French are taught. A knowledge of the characteristics and customs of the people to whom he goes is of the first importance to a missionary, and a number of missionary institutions provide for a course on this subject. The comparative study of religion is equally important, and where it does not form the subject of a special course, attention is paid to it in the course on apologetics. An elementary training in medicine is also regarded as necessary. Other subjects which are likely to be useful to the missionary, such as the fine arts, architecture, painting, photography, botany, mineralogy, etc., are left to individual initiative.

The entire course of training, including the novitiate year, lasts for thirteen or fourteen years, and is never less than twelve years. The aim of missionary institutions is to turn out priests as thoroughly well equipped as those who are trained for work at home. In some instances this aim has already been realized, and its general accomplishment is merely a matter of time. Father Pietsch contrasts this preparation with that of Protestant missionaries in Germany. In none of the German Protestant missionary institutions is the course longer than six years, while in some it is less. Father Pietsch recognizes the difficulties which stand in the way of lengthening the course of training, and acknowledges that many of the missionaries trained in these institutions have achieved the highest distinction in scholarship. But he is inclined to think that the comparative shortness of the course is apt to result in many instances in an incomplete and superficial education with corresponding loss in missionary efficiency.

The chief defect which Father Pietsch finds in the present provision for the training of Roman Catholic missionaries is the insufficient attention given to the special preparation of the missionary for his distinctive task. This special preparation must include a thorough course in the science of missions and some knowledge of the ethnographical, linguistic, and other conditions of the mission field. The problem is how this special training can be given. The ideal plan would be for all missionaries, or at least the majority of them, to devote an additional year to special preparation at a university. A temporary expedient, which, however, is far from being adequate for the purpose in view, is the establishment of vacation schools for missionary candidates. The most practicable method of dealing with the problem seems on the whole to be that an attempt should be made to give to the teaching staff of missionary institutions a training which will enable them to teach the subjects that are specially required by missionary students. A step in this direction has been taken at the University of Münster, where the science of missions has been given a recognized place in the curriculum. The inclusion of these additional subjects in the programme of missionary institutions would add to the length of the course, but this difficulty might be overcome by a reduction of the amount of time devoted to other subjects.

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Annotations in the bibliography do not preclude a subsequent review.

MAIN HEADINGS OF THE BIBLIOGRAPHY

I. HISTORY.
II. MISSIONARY BIOGRAPHY.
III. THE HOME BASE.
IV. THE MISSION FIELDS.
V. WORKS OF REFERENCE.
VI. THEORY AND PRINCIPLES OF MISSIONS.
VII. THE TRAINING AND QUALIFICATIONS OF MISSIONARIES.
VIII. MISSIONARY METHODS.
IX. THE CHURCH IN THE MISSION FIELD.
X. COMITY, CO-OPERATION, AND UNITY.
XI. CHRISTIANITY AND THE NON-CHRISTIAN RELIGIONS.
XII. THE WIDER RELATIONS OF MISSIONS.
XIII. HORTATORY AND PRACTICAL.
XIV. NEW MISSIONARY MAGAZINES.

ABBREVIATION OF MAGAZINE TITLES

AMZ = *Allgemeine Missions-Zeitschrift.*
CMR = *Church Missionary Review.*
CR = *Chinese Recorder.*
EMM = *Evangelisches Missions-Magazin.*
EW = *The East and the West.*
HF = *Harvest Field.*
IRM = *International Review of Missions.*
JE = *Japan Evangelist.*
JRD = *Journal of Race Development.*
MNZG = *Mededeelingen van wege het Nederlandsche Zendelinggenootschap.*
MRW = *Missionary Review of the World.*
MW = *Moslem World.*
ZMR = *Zeitschrift für Missionskunde und Religionswissenschaft.*
ZMW = *Zeitschrift für Missionswissenschaft.*

When other magazines are quoted, the full title is given.

I. History

Missions since the Reformation

"ROBINSON CRUSOE" AND CHRISTIAN MISSIONS. Rev. W. A. Wickham. *EW.* 1912. (Apr.) 168–187. (1)

An article full of curious information as to Defoe's missionary interest, its sources and the reasons why he found it good policy to introduce it. It suggests that missionary interest at the beginning of the eighteenth century was more widespread than is commonly supposed.

History of Missionary Societies

See 20 (U.F. Church in West Indies); 27 (Swedish Mission in Congo); 28 (Baptist Mission in Congo); 32 (Moravian Mission in Nyasaland); 33 (Berlin Mission in East Africa); 37 (Prim. Meth. Mission in South Central Africa); 38 (Paris Mission in Basutoland); 42 (L.M.S. in Madagascar); 59 (Madura Mission).

II. Missionary Biography

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THE LIFE AND LABOURS OF BISHOP HARE: Apostle to the Sioux. M. A. De Wolfe Howe. Illus. 417 pp. New York: Sturgis & Walton. $2.50. 1912. (4)

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The Cycles of Prayer for North Africa, Northern Central Africa, Southern Central Africa, Egypt and Arabia, are issued in a single bound volume. Each Cycle contains from 15 to 25 pages of matter, and gives the names of all Christian missionaries to Moslems in the area which it covers, assigned to different days of the month. In addition to the subjects for prayer, there is a list of names and addresses of all societies working in the different areas, and there are several maps. The booklet contains much useful information with regard to Christian missionary effort among Moslems, which cannot easily be obtained elsewhere.

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See Review, p. 526.

COPTS AND MOSLEMS UNDER BRITISH CONTROL. K. Mikhail. London: Smith, Elder. 3s. 6d. net. 1911. (46)

A Coptic plea for better treatment from the Egyptian Government, which the writer accuses of unfair differentiation in favour of Moslems.

MISSIONS TO MOSLEMS. D. B. Macdonald, D.D. *IRM.* 1912. (July) 526–34. (47)

PAN-ISLAMISM. D. S. Margoliouth, D. Litt. Proceedings of Central Asian Society. 24 pp. London: 22 Albemarle Street. 2s. 6d. 1912. (48)

MOROCCO AFTER TWENTY-FIVE YEARS. A Description of the Country, its Laws and Customs, and the European Situation. Dr. R. Kerr. xv+364 pp. London: Murray & Evenden. 10s. 6d. net. 1912. (49)

L'ENSEIGNEMENT INDIGÈNE AU MAROC. Ed. Michaux Bellaire. *Revue du Monde Musulman.* 1911. (Oct.) 422–52. (50)

A valuable study of native education in Morocco, both Moslem and Jewish.

SECTION DE MAURITANIE. Cap. G. Gerhardt. *Revue du Monde Musulman.* 1911. (Oct.) 453–94. (51)

Detached notes on a little-known district in French West Africa, near the Senegal River, dealing with tribal divisions, tribesmen, taxes, land-tenure and water-rights, native assemblies, and freedmen and slaves.

ISLAM IN AFGHANISTAN. Dr. T. L. Pennell, F.R.C.S. *MW.* 1912. (Apr.) 133–43. (52)

See also 23 (Nigeria); 29 (Abyssinia); 35 (German E. Africa); 78 (Dutch E. Indies); 86 (Islam Bibliography); 100 (Education in Egypt); 127–32 (Religion).

British India, Burma, and Ceylon

PEOPLES AND PROBLEMS OF INDIA. Sir T. W. Holderness, K.C.S.I. 256 pp. "Home University Library." London: Williams & Norgate. 1s. net. New York: Henry Holt & Co. 50 cents. 1911. (53)

Sir T. W. Holderness has contrived to compress a remarkable amount of matter into this small volume, which will be found an illuminating introduction to India and its problems.

THINGS SEEN IN NORTHERN INDIA. Dr. T. L. Pennell, F.R.C.S. Illus. 253 pp. London: Seeley, Service. 2s. net. 1912. (54)

Dr. Pennell's recent death draws attention to this small book in the "Things Seen" series, in which the graphic descriptions given for the benefit of travellers owe much to his intimate knowledge of native life.

BENARES, THE SACRED CITY: Sketches of Hindu Life and Religion. E. A. Haveli, A.R.C.A. 2nd edition. Illus. 226 pp. London: Thacker. 6s. 6d. net. 1911. (55)

The author desires to give an intelligible outline of Hindu ideas and religious practices, and especially to present the imaginative and artistic side of Indian religions, holding that missionary accounts make the mistake of representing all Hinduism as a mass of degraded superstition.

INDIA AND DAILY LIFE IN BENGAL. Rev. Z. F. Griffin. 3rd edition. 214 pp. Philadelphia: Amer. Bap. Pub. Soc. $1.00. 1912. (56)

A brief popular account of the history, customs, and general conditions of India and of missionary work in that country by one who was a missionary for many years.

OUR REPROACH IN INDIA. H. P. K. Skipton. 85 pp. London: Mowbray. 1s. net. 1912. (57)

Deals with the problem of Eurasian education. A chapter by Archdeacon Hyde giving the history of Roman Catholic missions in India is included.

KERALA, THE LAND OF PALMS. I. H. Hacker. Illus. 139 pp. London: L.M.S. 2s. 1912. (58)

THE EVOLUTION OF A MISSION AS ILLUSTRATED BY THE MADURA MISSION. Rev. J. S. Chandler. *HF.* 1912. (Mar.) 93–106; (Apr.) 137–47; (May) 173–8. (59)

THE PACIFICATION OF BURMA. Sir Charles Crosthwaite, K.C.S.I. Illus. 353 pp. London: Edward Arnold. 16s. net. 1912. (60)

This book deals with administrative and military matters since 1887 and bears testimony

to the debt owed by the Government of Burma to the American Baptist Mission among the Karens.

See also 92–9 (Education); 104 (Bible Society); 117–22 (Hinduism); 126 (Buddhism in Burma); 136 (Untouchable Classes); 140 (S. E. Stokes).

China

THE COMING CHINA. Joseph King Goodrich. Illus. 298 pp. Chicago: McClurg & Co. $1.50 net. London: A. F. Bird. 7s. 6d. net. 1911. (61)

See Review, p. 534.

THE CHINESE REVOLUTION. Arthur J. Brown. Illus. 217 pp. New York: Student Volunteer Movement. Cloth, 75 cents; paper, 50 cents. 1912. (62)

See Review, p. 534.

CAUGHT IN THE CHINESE REVOLUTION: A Record of Risks and Rescue. E. F. Borst-Smith. Illus. 125 pp. London: Fisher Unwin. 2s. 6d. net. 1912. (63)

A tribute to the courage of the Sowerby Relief Expedition, written by one of the missionaries rescued from Shensi.

REVOLUTION UND MISSION IN CHINA. Missionar W. Lutschewitz. 36 pp. Berliner Miss. Buchh. 30 pf. 1912. (64)

THE CIVILIZATION OF CHINA. H. A. Giles, LL.D. 256 pp. "Home University Library." London: Williams & Norgate. 1s. net. New York: H. Holt & Co. 50 cents. 1911. (65)

This is a clear and interesting outline of the history of Chinese civilization from its earliest beginnings to the present time. Professor Giles finds the explanation of the persistence of that civilization in the love of personal freedom and the democratic spirit which are characteristic of the Chinese.

MISSIONSRUNDSCHAU. CHINA I. W. Schlatter. *AMZ.* 1912. (V.) 217–35. (66)

MISSIONSRUNDSHAU. CHINA. Friedr. Schwager, S.V.D. *ZMW.* 1912. (II.) 138–64. (67)

A GLIMPSE OF THE HEART OF CHINA. Dr. E. C. Perkins. Illus. 95 pp. New York: Revell. 60 cents net. 1911. (68)

The description of a visit paid to Dr. Mary Stone, a Chinese Christian doctor, at Kiu Kiang.

See also 7 (Biography); 87 (Language School); 90–1 (Education); 109 (Native Church).

Japan and Korea

THE FULL RECOGNITION OF JAPAN. Robert P. Porter. London: Frowde. 10s. 6d. net. 1911. (69)

Valuable information on government, education, art, philanthropy, etc., largely drawn from official documents furnished by the Japanese Government.

THE SAINTS OF FORMOSA: Life and Worship in a Chinese Church. Campbell N. Moody. Illus. 251 pp. Edinburgh: Oliphant. 3s. 6d. net. 1912. (70)

THE THREE RELIGIONS CONFERENCE. Dr. Wm. Imbrie. *JE.* 1912. (Apr.) 154–60. Cf. (Mar.) 112–6, 138–9, 142. (71)

See p. 552.

CHRISTIANITY AND THE JAPANESE GOVERNMENT. Rev. H. B. Walton. *EW.* 1912. (Apr.) 139–48. (72)

See p. 554.

THE SUNDAY SCHOOL QUESTION IN JAPAN. JE. 1912. (Mar.) 116–29; (Apr.) 168–71. (73)

THE MODERN JAPANESE CHRISTIAN CHURCH. Rev. G. M. Rowland, D.D. *JRD.* 1912. (Apr.) 439–54. (74)

A sketch of the growth of the Church, having especially in view the Presbyterian, Methodist, and Congregational bodies. The April number of the *Journal of Race Development* contains several other papers on Japanese subjects.

See also 110 (Church in Korea); 113–6 (Religions).

The Islands of the Pacific and Australasia

DE BATAKS. WIE ZIJ WAREN EN WAT WIJ, NAAR DE OPGEDANE ERVARINGEN VAN HEN MOGEN VERWACHTEN. M. Joustra. 84 pp. Leiden: van Doesburgh. f.0.75. 1912. (75)

NEDERLANDSCH-KAROSCHE WOORDENLIJST. M. Joustra. 103 pp. Leiden: van Doesburgh. f.1.75. 1912. (76)

A dictionary of the Karo-Batak language.

75 JAHRE DAJAKMISSION. E. Kriele. *AMZ.* 1912. (IV.) 163–75. (77)

DE ISLAM EN DE ISLAM-POLITIEK DER NED. INDISCHE REGEERING. Dr. Th. W. Juynboll. *Onze Eeuw.* 1912. 49–72. (78)

DE RIJNSCHE ZENDING IN KAISER WILHELMSLAND. C. Th. Scharten. 32 pp. Rotterdam: J. M. Bredée. f.0.15. 1912. (79)

See also 103.

The Jews

A HEBREW CHRISTIAN CHURCH: Is it Scriptural? Rev. F. L. Denman. (Church of England Manuals. No. 23.) 23 pp. London: Charles Thynne. 1d. 1912. (80)

A paper written by the Secretary of the London Society for Promoting Christianity among the Jews, to show the fatal weaknesses in the idea of forming a special Hebrew Christian Church maintaining most of the distinctively Jewish observances.

V. Works of Reference

THE CHURCHMAN'S MISSIONARY ATLAS. 3rd edition. 144 pp. London: S.P.G. Cloth, coloured maps, 5s.; linen, black and white maps, 1s. 6d. 1912. (81)

VI. The Theory and Principles of Missions

MISSIONARY METHODS: ST. PAUL'S OR OURS. A study of the Church in the Four Provinces. Rev. Roland Allen. xx+234 pp. London: R. Scott. 5s. net. 1912. (82)

DIE MISSIONSMETHODE DES WELTAPOSTELS PAULUS AUF SEINEN REISEN. P. Anton Freytag, S.V.D. *ZMW.* 1912. (II.) 114–28. (83)

THE SERVANT: a Biblical Study of Service to God and Man. Eugene Stock, D.C.L. 127 pp. London: S.P.C.K. New York: E. S. Gorham. 2s. 1912. (84)

DIE MISSIONSGESCHICHTLICHE METHODE. Prof. Dr. Schmidlin. *ZMW.* 1912. (II.) 101–14. (85)

An admirable discussion of the application of the historical method to the study of missions.

VII. The Training and Qualifications of Missionaries

A BIBLIOGRAPHY FOR MISSIONARY STUDENTS. Part III. Section 3. Islam. H. U. Weitbrecht, D.D. 14 pp. Edinburgh: Oliphant. 1d. 1912. (86)

This is the first instalment of a carefully prepared and annotated Bibliography which the British Board of Study for the Preparation of Missionaries is issuing as a guide to students in their reading.

THE SHANGHAI UNION LANGUAGE SCHOOL. *CR.* 1912. (Mar.) 126–9, 183–6. (87)

An account of the School held in Shanghai attended by 170 missionaries. In the Editorial Notes, pp. 126–9, the Editor gives reasons why language training should be undertaken in the mission field rather than at home.

DIE VORBILDUNG DER KATHOLISCHEN MISSIONARE. P. Joh. Pietsch, O.M.I. *ZMW.* 1912. (II.) 128–38. (88)

See p. 562.

DE OPLEIDING ONZER ZENDELINGEN. Dr. A. M. Brouwer. 48 pp. Baarn: Hollandia-Drukkerij. f.0.40. 1912. (89)

VIII. Missionary Methods

Christian Education

China

THE ADVANTAGES AND DISADVANTAGES OF GOVERNMENT RECOGNITION OF MISSION SCHOOLS AND COLLEGES. Rt. Rev. H. Price, Bishop in Fuhkien. *IS RECOGNITION OF MISSION SCHOOLS BY THE GOVERNMENT FEASIBLE OR DESIRABLE?* Rev. Paul Bergen, D.D. *CR.* 1912. (Apr.) 199–215. (90)

See p. 556.

A SYSTEM OF UNIFORM EXAMINATIONS. H. B. Graybin and Rev. A. S. Moore Anderson. *CR.* 1912. (Apr.) 215–30. (91)

India

RELIGIOUS TEACHING IN THE PRIMARY SCHOOL. Miss A. F. Paget. *HF.* 1912. (Mar.) 84–93. (92)

See p. 558.

SECTARIAN UNIVERSITIES IN INDIA. Sir A. Fraser, K.C.S.I. *Nineteenth Century.* 1912. (Apr.) 719–29. (93)

IS IT QUITE FAIR? A REPLY. *EW.* 1912. (Apr.) 222–7. (94)

To the question raised by Rev. W. S. Hunt as to whether compulsory Bible teaching in mission schools is "quite fair," Mr. A. G. Fraser, Principal of Trinity College, Kandy, gives a closely reasoned affirmative answer.

NON-CHRISTIAN MASTERS IN MISSION SCHOOLS. Canon E. M. H. Waller. *IRM.* 1912. (July) 511–21. (95)

THE PROBLEM OF MORAL EDUCATION IN INDIA. Rev. E. L. King. *Religious Education.* 1912. (Apr.) 36–41. (96)

PEASANT SCHOLARSHIPS versus PATCHWORK COMPULSORY EDUCATION FOR INDIA. S. S. Thorburn, I.C.S. *Asiatic Quarterly Review.* 1912. (Apr.) 249–61. (97)

THE EDUCATIONAL SITUATION IN INDIA AND ITS BEARING ON MISSIONARY POLICY. Sir Andrew Fraser, K.C.S.I. *IRM.* 1912. (July) 393–411. (98)

EDUCATION AND MASS MOVEMENTS IN INDIA. Report and Resolutions. *CMR.* 1912. (Apr.) 247–9. (99)

Resolutions of the Committee of the Church Missionary Society relating to educational policy in India.

Africa

PROBLEMS OF EDUCATION IN EGYPT. T. H. P. Sailer, Ph.D. *IRM.* 1912. (July) 498–510. (100)

EDUCATION—A RETROSPECT. *Life and Work for British Central Africa.* 1911. (June–July) 8–13. (101)

Reprinted in the *Christian Express.* 1912. (Mar.) 38–40.

DIE EINGEBORNEN-SCHULEN IN DEN DEUTSCHEN KOLONIEN AFRIKAS UND DER SÜDSEE. Wirkl. Geh. Legationsrat von König. *Koloniale Rundschau.* 1912. (V.) 257–68. (102)

Dutch East Indies

Uit Het Leerplan van de Kweekschool voor Inlandsche Onderwijzers te Madja-Warna. J. Kats. *MNZG.* 1912. 33–51. (103)

Bible Translation and Distribution

The Calcutta Bible Society: A Centennial Review. James M. Macphail, M.D. 56 pp. Calcutta: Brit. and For. Bible Soc. 8 annas. 1912. (104)

Work among Women

Der Njassabund: Bilder aus der Weiblichen Liebestätigkeit der Berliner Mission in Deutsch-Ostafrika. Erich Schultze. 131 pp. Berliner Miss. Buchh. 1 M. 1912. (105)

See also 138 (Ideal of Womanhood).

Medical Missions

Der wert der Ärztlichen Mission für die Erziehung der Eingebornen. Dr. med. H. Feldmann. *Die Ärztliche Mission.* 1912. (Mai) Heft 3. 49–58. (106)

See also 68 (China).

General Discussion of Methods

Famine Relief as a Form of Mission Work. Arnold Foster. *CR.* 1912. (Feb.) 82–90. (107)

Missionary Policy. Rev. A. H. Phillips. *HF.* 1912. (May) 178–89. (108)

A plea for the adoption of a definite policy in missionary work. The paper lays special emphasis on the importance of Bazaar preaching.

See also 82–3 (St. Paul's methods).

IX. The Church in the Mission Field

The Chinese Church in Relation to its Immediate Task. Rev. Ch'eng Ching-yi. *IRM.* 1912. (July) 381–92. (109)

The Growth of the Church in the Mission Field.—III. Presbyterian and Methodist Missions in Korea. Rev. G. Heber Jones, D.D. *IRM.* 1912. (July) 412–34. (110)

Die Evangelische Ewekirche in Südtogo. Missionsinspektor M. Schlunk. *EMM.* 1912. (Mar.) 185–99. (111)

See also 70 (Formosa); 74 (Japan).

X. Comity, Co-operation, and Unity

Church Unity and Intercession. Contributors:—Chas. Brown, D.D.; W. Goudie; H. Elvet Lewis; E. Graham Ingham, D.D.; H. L. C. V. de Candole; F. L. Denman. 85 pp. London: Evangelical Alliance. 1s. net. 1912. (112)

Addresses given at the Evangelical Alliance meeting; among others are Mr. Goudie on "World-wide Missions," Bishop Ingham on "Prayer and World Missions," and Mr. Denman on Jewish Missions.

XI. Christianity and the Non-Christian Religions

Religions of Japan and Korea

Christliche Klänge im Japanischen Buddhismus. Dr. theol. Hans Haas. *ZMR.* 1912. (I.) 1–13; (II.) 34–45. (113)

Dr. Haas translates from the Japanese considerable portions of a homily by a Buddhist priest, composed about the year 1300, with the object of showing how striking are the resemblances between Japanese Buddhism and Christianity. He holds that nowhere except in Judaism has there existed so remarkable a *preparatio evangelica* for Christianity, and that when Christian missions seriously undertake the evangelization of the masses of Japan a great harvest may be expected.

Some Japanese Religious Experiences. Albertus Pieters. *JE.* 1912. (Apr.) 171–4. (114)

See p. 555.

The Invention of a New Religion. B. H. Chamberlain. 27 pp. London: Watts & Co. 3d. net. 1912. (115)

See note to entry 178 in April issue.

Korea's Receding Pantheon. Japan Weekly Mail. 1912. (Mar. 16th) Supplement, iii–iv. (116)

An account of the decay of native religious beliefs and practices in Korea.

See also 71 (Three Religions Conference).

Religions of India

A Mirror of the Hindu Philosophical Systems. 3rd edition. Nehemiah Goreh. Trans. by Fitz-Edward Hall, D.C.L. 384 pp. C.L.S. for India. 1911. (117)

Brahma: An Account of the Central Doctrine of Hindu Theology as Understood in the East, and Misunderstood in the West. Prof. S. A. Desai. *Hibbert Journal.* 1912. (Apr.) 561–80. (118)

Professor Desai argues that Sankara's interpretation of the Vedanta does not deserve to be termed Pantheism and Illusion.

The Heights and Depths of Hinduism. J. N. Farquhar. *MRW.* 1912. (Apr.) 247–54. (119)

A brief, popular, comprehensive estimate of the moral forces of Hinduism by a trustworthy writer.

Die Erlösungsgedanke des Monistischen Brahmanismus. W. Dilger. *AMZ.* 1912. (IV.) 145–63; (V.) 203–17. (120)

Ethical Science among the Hindus. Sitanath Tattvabhusan. *International Journal of Ethics.* 1912. (Apr.) 286–98. (121)

Hindu Asceticism and Modern Forces in its Decline. Rev. Joseph Callan. *Hartford Seminary Record.* 1912. 244–65. (122)

Buddhism

Buddhism. Mrs. Rhys Davids. 255 pp. "Home University Library." London: Williams & Norgate. 1s. net. 1912.

Mrs. Rhys Davids holds that an inquiry into the bases of ancient Buddhist thought may become a living force in present evolution, and that it is difficult for Westerners to get at the real meaning of that thought because they are constantly "thinking of something else." The book is a sympathetic study of the philosophical concepts contained in the Pali Canon, written by one of the first authorities on the classical literature of Buddhism.

Contributions of Buddhism to Christianity. Richard Garbe. *The Monist.* 1911. (Oct.) 509–63. Cf. ibid. 1912. (Jan.) 129–49. (124)

Contributions of Christianity to Buddhism. Richard Garbe. *The Monist.* 1912. (Apr.) 161–87. (125)

Buddhism in Practice. Rev. J. M. McGuire. *MRW.* 1912. (May) 336–48. (126)

An account of Buddhism in Burma.

Islam

The Life of Mohammed. Sir William Muir, K.C.S.I. New and revised edition by T. H. Weir, M.R.A.S. 556 pp. Edinburgh: Grant. 10s. 6d. 1912. (127)

The Vital Forces of Christianity and Islam.—III. Gottfried Simon. *IRM.* 1912. (July) 452–73. (128)

On Moslem Tradition. D. S. Margoliouth, D.Litt. *MW.* 1912. (Apr.) 113–21. (129)

Zar-Beschwörungen in Egypten. Paul Kahle. (Mit einer Tafel.) *Der Islam.* Band III. (Heft 1–2) 1–41. (130)

Contains, in addition to a general discussion of the subject, the text of two forms of ritual.

"The Way" of the Mohammedan Mystic. Rev. W. H. T. Gairdner. *MW.* 1912. (Apr.) 171–81. (131)

A valuable study of the life and practice of Sūfiism, as described by two Sūfis of an advanced type with whom Mr. Gairdner had the opportunity of having repeated conversations.

Onze Houding Tegenover den Islam. H. Dijkstra. *Stemmen des Tijds.* 1912. 586–608. (132)

An interesting criticism of Professor Snouck Hurgronje's recent book.

General

Mithraism: Christianity's Greatest Rival under the Roman Emperors. Rev. W. St. Clair Tisdall, D.D. 44 pp. London: Victoria Institute. (133)

Rationalism or the Gospel? Rev. H. E. Fox. 40 pp. London: Elliot Stock. 6d. net. 1912. (134)

XII. The Wider Relations of Missions

Some Weak Points in Christian Socialism: A Defence of the Middle Classes. W. Sanday, D.D. 30 pp. London: Longmans. 1s. net. 1912. (135)

This booklet, though it does not deal with foreign missionary work, is a reply to the article by the Bishop of Oxford in the last issue of this Review, to the argument of which Dr. Sanday takes deep and strong exception. He contends that the actual facts do not bear out the charge that the industrial movement "has exploited and is exploiting labour in the interest of capital," and that the appeal to the authority of the Bible and of our Lord Himself is not based on a careful historical interpretation. On pp. 8–9 Dr. Sanday appears to have misinterpreted a table in Whitaker's *Almanack*, and to have been led by this into a number of statements which the facts do not warrant. For example, he reaches the conclusion that the number of persons in the United Kingdom who can properly be called millionaires is twenty, though as a matter of fact during the decade 1901–10 estate duty was paid on sixty-eight millionaire estates.

The Untouchable Classes of an Indian City—the Economic Position. Dr. Harold H. Mann. *The Hindustan Review.* 1912. (Mar.) 233–40; (Apr.) 317–24. (136)

See p. 560.

Social Changes in the East. E. W. Capen, Ph.D. *EW.* 1912. (Apr.) 121–38. (137)

See p. 559.

The Ideal of Womanhood as a Factor in Missionary Work.—I. The Influence of Christianity on the Position of Women. Miss Eleanor McDougall, M.A. *IRM.* 1912. (July) 435–51. (138)

Regeering en Zending. J. W. Gunning. 48 pp. Baarn: Hollandia-Drukkerij. f.0.40. 1912. (139)

XIII. Hortatory and Practical

The Love of God: A Book of Prose and Verse, with Appendix of Letters. 5th edition. Samuel E. Stokes, Jun. 81+ xlvii pp. London, New York, Calcutta: Longmans. 1s. 6d. net. Appendix, 6d. net. 1912. (140)

This reissue of Rev. S. E. Stokes' verses contains, as an appendix, letters explaining the reason for his recent action in leaving the Brotherhood which he founded in 1910, in order that he may obtain greater nearness to the heart of India by marrying an Indian Christian girl and identifying himself with her people. Dr. J. O. F. Murray contributes a sympathetic and discriminating preface.

THE
INTERNATIONAL
REVIEW OF MISSIONS

THE MISSIONARY SITUATION IN SOUTH AFRICA

By J. DU PLESSIS, B.D.

The science of comparative missionary methods is of recent introduction and application in the South African mission field. Previous to the Three Years' War (1899–1902) the various missionary agencies were operating in practical isolation. Missionaries belonging to different societies met indeed at times in fraternal conference, but such gatherings were local and partial, and resulted in no approximation towards a definite missionary policy and uniform missionary methods. At these fraternal conferences missionary problems were informally discussed, but it was regarded as axiomatic that their solution must be compassed by each society in its own way, and with rigid adherence to its own doctrinal and disciplinary systems.

A distinct advance was registered when, in 1904, the local conference was succeeded by the General Conference of South African missionaries, the fourth of which has recently (July 1912) been held. The immense influence which these General Missionary Conferences have exercised in consolidating missionary opinion, promoting the spirit of missionary comity, and demonstrating to outsiders the essential unity of aim which underlies all the diversity of missionary operation, can scarcely be exaggerated. They have been attended by missionary workers, both men and women, both Europeans and

When articles are an expression of the policy or views of the Continuation Committee, or of the conclusions reached by any of its Special Committees, this fact will be made clear. In all other instances the writer of the paper is alone responsible for the opinions which appear over his name.

natives, representing every society at work in the sub-continent, it being understood that the representation is not official, but voluntary. They have crystallized missionary thought and opinion on the chief questions with which the societies at work in South Africa are confronted; and though it cannot be pretended that the true solution of each baffling problem has been reached, the very restatement of the question at issue, in explicit and unambiguous terms, must necessarily be contributory towards its final settlement. Moreover, the authority of the General Missionary Conference has been invoked for the adjustment of interdenominational differences in the mission field; and though the active intervention of the Conference has hitherto been unnecessary, the very fact that it is able, by means of its Board of Arbitration, to act as a court of appeal, has tended to pacify disputants and encourage settlements out of court.

Upon the General Missionary Conference devolves another duty —the most onerous and urgent, perhaps, of all its weighty responsibilities. It is that of acting as a great council of war. The missionary societies are one and all engaged in an assault upon the ancient fortresses of heathenism. But that assault, instead of being pressed with scientific precision, has too often been delivered in desultory fashion. It is high time, in South Africa at least, that guerilla tactics should be exchanged for the methods of organized and disciplined warfare. A little reflection upon the present situation reveals the following desiderata: a just conception of the magnitude and complexity of the task that remains to be overtaken; a deliberate and well-considered plan of campaign; a wise subordination of duties which, though important, are less urgent, to duties which are paramount. These are matters which fall naturally and primarily within the province of the General Missionary Conference. Their careful consideration has formed and will continue to form the best justification for the existence of the Conference, and their ultimate and satisfactory solution will prove the noblest reward of its labours.

In a survey of the present condition and future prospects of the missionary enterprise in South Africa, it may be well to turn our attention first of all to the older fields, that is, to fields which have been occupied for half a century and upwards, and then to consider the newer fields, whose evangelization has been attempted only within more recent years.

One of the most serious questions which the worker in the older fields has to face is the presence, in the very midst of areas that have long been effectively occupied, of a heathendom that is firmly entrenched and even, on occasion, contemptuously aggressive. It is a sad commentary upon the futility of much of our labour, and the ineffectiveness of our most approved methods, to discover after the lapse of sixty or eighty years that there are still in our best-worked fields dark masses of heathenism, that resolutely refuse to yield to the solvent of Christianity. The persistence of heathen customs and superstitions is intimately associated with the life of the tribe, and those who continue to profess and practise them are held to be the truest representatives of the national tradition. Christian converts, on the other hand, are frequently despised as degenerates and apostates, who have lost all the reverence for tribal authority and sacrificed all the ideals of tribal virtue which stand for the moral code of the nation.

Such being the attitude of the heathen element towards them, it is little to be wondered at, though much to be deplored, that the converts, following the line of least resistance, separated themselves from their pagan neighbours, and formed little communities in which they could adopt the habits and assume the dress of civilized life. But this course of action, whether originally inaugurated by the missionary or only acquiesced in by him, has proved to be a mistaken policy. It has thrown into sharp contrast the daily life of the Christian community and that of the heathen kraal, making it appear as if Christianity were more a matter of outward deportment than of inward persuasion. It has withdrawn the converts from the heathen environment in which it was their first duty to abide, in order that they might illumine it with their light, savour it with their salt, and leaven it with their influence. It has raised up a barrier of distrust and contempt between the Christian and the heathen elements in the tribe, and created a fresh problem for the missionary to solve—the problem of dealing with a hardened heathendom in districts that have been for several decades under Christian influence.

By these statements I do not mean that the segregation of converts is the only cause of the continued existence of patches of heathenism in the older fields. The result is also due to causes such as these: the low standard of spirituality and morality exhibited by Church members; the failure of the societies to carry

on the work of evangelization with vigour and determination, and their gradual immersion in matters of organization and pastoral supervision; and the employment, in some mission schools, of teachers who are not Christians, with the consequent rise of a semi-civilized but heathen community. To some of these points I shall advert later on.

Another problem of the older fields which of late years has assumed great dimensions is the question of the uniformity of Church discipline. This is a vast and complex subject, upon which it is impossible, as yet, for the last word to be spoken. All societies are agreed that the lack of uniformity in the disciplinary rules of the various native Churches is one of the most fertile causes of interdenominational dissensions. But when the proposal is made to reduce the varying methods of discipline to some kind of uniformity, differences emerge which are so serious and so fundamental that it seems futile even to attempt to reconcile them. There is first of all the fact, which it is vain to evade or to deny, that there exists in some societies a considerable gulf between discipline in theory and discipline in practice. While the former may appear to be sufficiently stringent, the latter is often lamentably lax; and contiguous societies not infrequently suffer the mortification of seeing their censured Church members, who have taken refuge in the neighbouring fold, treated not according to the rigorous letter, but according to the elastic spirit, of the law of discipline.

Passing on, however, from this question, which we meet with *in limine*, to the larger question as to which practices are to be considered matters of discipline, we are confronted by a subject that literally bristles with difficulties, and upon which opinions are hopelessly at variance. By way of illustration I quote some divergent views on the much-debated questions of *lobola*, or cattle-marriage, and circumcision. One missionary is of opinion that "*lobola* is not a bad custom; it is an incentive to work, and a preventative to the thoughtless entering upon marriage." To this view the judgment of another missionary is diametrically opposed: "All our missionaries and native ministers condemn *lobola* altogether: it should never be allowed under any pretext. The custom itself is the evil, not only the abuse of it." The Transvaal Missionary Association, a well-informed and responsible body of missionaries drawn from the various societies, has decided

that *lobola* is an evil to be discountenanced and abolished, but that it is not to be made a matter of discipline; and the Kafrarian Synod of the United Free Church of Scotland has briefly defined its practice thus: "*Lobola* is not recognized as a matter of discipline." With reference to the question of circumcision we meet with equally contradictory views. The diocese of St. John's, Kafraria, holds that "circumcision, provided it is practised without any improper rites, should not be interfered with nor treated as immoral." On the other hand a missionary of experience exclaims with emphasis: "How circumcision among Bantu (especially Basuto, Bechuana, etc.) can be practised without any immoral rites, passes my understanding."

The marked contrariety of the opinions cited suggests the consideration that the questions at issue are being regarded, whether consciously or unconsciously, from widely different viewpoints. Those who hold the stricter views regard the heathen chiefly as individuals to be won for the Christian Church. Those who entertain the broader views regard them mainly as tribes and nations to be incorporated in the Christian commonwealth. The former look upon heathenism as hopelessly corrupt, and see in its most eminent virtues little more than the *splendida vitia* of Augustine. The latter believe that "God hath not left Himself without witness" to the degenerate heathen mind, and that, even as the ceremonial rites of heathenism indicate a heart's search for God, so too many of the practices and customs which we are prone to condemn in unqualified terms, are based at bottom upon sound social and hygienic instincts. The party of firmness would reject whatever is not expressly permitted by the principles of the New Testament; the party of conciliation would retain whatever is not expressly forbidden.

It is not impossible that the representatives of these conflicting views may, after the lapse of some years, find themselves standing upon common ground. There can be no doubt, I take it, that heathen customs are being profoundly modified under the influence of a Christian environment. Practices that are repugnant to Christianity, such as witchcraft and immoral dances, are put down by law. In the case of many other customs the spread of the Christian spirit has purged out some of the grosser and more objectionable features; and this expurgatory process is bound to continue. May we not hope that the time will soon come when there shall be a residue of tribal custom that is wholly consonant

with the principles of the Gospel, and in which at the same time the tribe can express its individuality and maintain its continuity with what is best in the national life of the past? When this stage has been reached, and not till then, we may expect that the many divergent views on the question of Church discipline will be finally and completely harmonized.

Several important problems in the older fields stand connected with the question of education. It is universally admitted that the school is one of the most efficient and indispensable adjuncts of mission work. Through the school the rising generation is reached and influenced; through the school instruction is imparted in the elements of morality and religion; through the school the mental horizon is widened, the intellectual powers strengthened, and the fabric of a stable Christian character built up. But there are disquieting features in the present educational situation; and to some of these I desire to draw attention, recognizing at the same time that the subject is one which requires delicate handling and temperate language.

In the older fields a large—a very large—proportion of European missionaries is wholly engaged in educational work, and the rest have to do directly, in the way of control and supervision, with school matters. All mission schools within the Union of South Africa, and almost all beyond the confines of the Union, are in the receipt of government grants-in-aid, in return for which the Government imposes its curriculum upon the schools, and subjects the pupils to periodical inspections. Without the grants-in-aid it is impossible for the schools to maintain a high standard of efficiency, and the endeavours of the teachers are therefore directed towards satisfying the inspector and thus retaining the subsidy. It is open to grave doubt whether the government curriculum, which was originally devised for European schools and only subsequently introduced into native schools, is not largely unsuited to the needs of children whose parents have but recently emerged from barbarism; and, in particular, whether the use of English as an educational medium, and the disregard of the vernacular, is not open to criticism both from a pedagogical and ethnological point of view. But into these questions considerations of space forbid me now to enter.

The point to which attention must be specially drawn is this, that the mission schools of South Africa are being steadily and

surely secularized. The increasing stringency of the curriculum tends inevitably towards the overshadowing of religious teaching by secular instruction. The latter is subject to inspection, the former is not: the consequences can be foreseen—religious teaching is forced into the background, and all the energies of teacher and pupils are concentrated upon the subjects of secular instruction. There is a vicious circle from which the missionary finds it impossible to escape. Native parents clamour for a thorough education for their children; the children perceive that their only hope of success in life lies in passing the government standards; the teacher's efforts are persistently directed towards getting his pupils through their examinations. And so are forged the successive links of the chain which trammels the missionary, and his energies, in consequence, are effectually diverted from evangelistic into educational channels.

How the complete secularization of the mission schools may be best averted is not the least urgent of the many problems which we have to face in South Africa. It is too late in the day to decline the government subsidy, and to reconstruct the school curriculum on simpler and more evangelical lines. The demand for a curriculum for native schools wholly distinct from that in vogue in European schools, and specially adapted to the evolutionary stage of the native peoples, is a just and psychologically reasonable demand, but there are obvious difficulties in the way of introducing forthwith such an alternative curriculum, difficulties which have been partially indicated in the preceding paragraph. There remains then, as the only apparent solution of the question under discussion, such alteration of the present curriculum as shall provide more time for religious teaching, and constitute it a definite subject of inspection and examination. There is a movement afoot in the Cape Province for making provision in the ordinary curriculum for Biblical and doctrinal instruction, and a *Catechism and Syllabus* has been prepared by a committee consisting of clerical representatives from the Anglican, Dutch Reformed, Presbyterian, Congregational, and Lutheran denominations, which it is hoped will be acceptable to the Government. The use of this *Catechism and Syllabus*, if it could be introduced into the curriculum of native schools, would do much to check the tendency towards secularization and to restore religious instruction to the position which it has unhappily lost.

In the preceding pages we have referred in briefest fashion to one or two of the many complex problems that press for solution in the older sections of the South African mission field. There are many other questions, equally urgent, that call for consideration. But we must pass on. Let us now attempt to describe the claims and requirements of the newer portions of the field. In this endeavour we shall derive some information and suggestion from the *Report of the Commission on Survey and Occupation*, which was presented to the recent General Missionary Conference.

As belonging to the newer fields we may reckon areas which are either insufficiently occupied or wholly unoccupied. South Africa —understanding by this term that portion of the continent that lies to the south of the Zambesi and Cunene rivers—still counts many such. The major portion of Portuguese East Africa, and considerable districts in Southern Rhodesia, are at present wholly unoccupied by missionary agencies. If we put the total native population of South Africa at 7,000,000—which is probably an over-estimate—there remain nearly a million and a half of heathen in the sub-continent who have never yet been reached by missionary endeavour. Under the head of insufficiently occupied areas may be classified certain other portions of Southern Rhodesia besides those referred to above, parts of German South-west Africa, of the Bechuanaland Protectorate, and of Northern Transvaal, together with Swaziland and Amatongaland,—though in most instances the agencies already in occupation may be expected to overtake their responsibilities effectively within a reasonable period.

This enumeration of territories still inadequately evangelized cannot fail to arrest our attention. We are accustomed to speak of South Africa as a well-staffed field, and to imagine that further reinforcements of men and means are unnecessary. The World Missionary Conference expressed this view in the following dictum : " The number of European missionaries in the [South African] field would be adequate for the work, if only they were properly distributed." For those who have carefully surveyed the situation in South Africa, it is impossible to acquiesce in this verdict without grave reservations. A few of the arguments that militate against its acceptance may be mentioned, though we cannot, in our limited space, enlarge upon them. Full weight must be allowed to considerations such as these : (*a*) The presence of a materialistic European civilization, with all its corrupting influences, in the midst of the

South African mission field, makes necessary a larger missionary *personnel* and stricter missionary supervision than would be required in remoter fields, where the disintegrating effect of western civilization is less apparent. (*b*) An examination of those portions of the South African field that are popularly held to be congested, reveals the fact that this congestion consists not so much in an excess of missionary workers as in an excess of missionary agencies. In scarcely any area is the aggregate of European missionaries too great for the clamant needs of that area. (*c*) The question of the redistribution of workers, by which apparently the Edinburgh Conference would solve the problem of reinforcement, is beset with many difficulties. The elimination of workers from the older fields in order to assign them to newer districts is, as we have seen, impossible, if the older work is not to suffer a serious loss of efficiency. The voluntary evacuation of older fields by one or more societies, in order that the latter may occupy unworked areas, is a more practicable proposal, but a proposal, nevertheless, which demands the utmost delicacy and tact if it is to be successfully negotiated. In general it will be found that such evacuation is easier in the case of societies with a somewhat indefinite doctrinal and ecclesiastical frontier, than in the case of Churches and societies with established confessions and a settled ecclesiastical polity.

From a readjustment of the present missionary force, accordingly, not much is to be expected towards accomplishing the task of reaching the unevangelized areas in South Africa. Powerful reinforcement is necessary if effective occupation is to be attained without any further loss of time. The neglected duty of an immediate advance into unoccupied territory can be no longer deferred by the Churches and societies at work in the sub-continent without incurring the gravest responsibility. The recent General Missionary Conference expressed its unhesitating conviction of the extreme urgency of this duty, and appealed to the various home and colonial boards which exercise supervision over the South African mission field for a sufficient number of European missionaries—the number required was estimated at one hundred—for the speedy evangelization of untouched areas. Experience in other sections of the field has emphasized the obvious but important lesson that areas which the missionary reaches and occupies before the advent of the miner and the trader yield, *ceteris paribus*, the speedier and more satisfactory results; and conversely, that areas in which the emissary

of the Cross is preceded by representatives of an unchristian civilization, yield relatively slower and less satisfactory fruitage.

A further requirement for the effective occupation of untouched areas is an efficient native agency. A careful survey of the missionary situation discloses the fact that the Churches that have made most extensive use of a native agency are the Anglican and the Wesleyan Methodist. In other denominations the number of native agents, and in particular the number of ordained native ministers, is relatively small. The continental societies and the Dutch Reformed Church, especially, have exercised extreme caution in admitting natives to ordination. For this caution there has been some justification. With a few notable exceptions natives have not, as yet, revealed any great gifts of administration, and their grasp of matters pertaining to finance has been, generally speaking, feeble and ineffective. In the ranks of ordained native ministers there have been at least as many disappointments as successes. On the other hand, the native ministry has maintained, on the whole, a high standard of Christian conduct, has laboured with noble and self-denying zeal, and has displayed unrivalled gifts of persuasion and exhortation. The excellent work accomplished by native ministers in the past constitutes a powerful plea for entrusting them, gradually and wisely, with a larger share of administration and weightier responsibilities in the future.

The spread of Ethiopianism, and the secure hold which its fundamental principle has obtained upon the native mind, form a warning which the missionary societies of South Africa cannot afford to neglect. Ethiopianism, in this sub-continent, is by no means played out. It has been proscribed by the Churches; it has been circumscribed by the Government; its progress has been retarded by the unwisdom of many of its leaders. None the less it remains a force, somewhat latent, perhaps, at present, but bound to exercise, as the years roll on, an ever more powerful and fascinating influence over the native mind. For Ethiopianism prefers a claim which cannot be waved aside as unjust or inopportune—the claim of the native to be emancipated from tutelage and to be invested with the rights and privileges of majority. The animating principle of Ethiopianism is a sound one, though the manner in which it has sought expression, and the methods it has employed, have not been above reproach. The movement should be met by the Christian Churches, not with objurgation and forcible repression, but with a sympathetic attempt

to understand it and to guide it into right channels. By inviting native ministers to assume a larger share of administrative responsibility, and by establishing a church organization in which native converts are judiciously encouraged to fulfil such functions as they are fitted for, the legitimate strivings of the Ethiopian spirit will be satisfied and its injurious tendencies be to some extent counteracted.

A general review of the missionary situation as it now unfolds itself is calculated to reinforce faith and to inspire with new courage and devotion. Let me point to some features that must gladden our hearts and evoke our deep gratitude towards Almighty God.

1. Heathenism is receding. This is the unanimous testimony of missionaries of all societies. "Pan, Pan is dead!" Old beliefs are vanishing. Ancient superstitions can no longer maintain their hold upon the rising generation. Heathen practices are being either abolished or profoundly modified. The impact of civilization is rapidly breaking up the fabric of tribal custom, and removing the sanctions by which tribal life has hitherto been controlled. This resistless process has been proceeding with a celerity which, in the opinion of many, must occasion anxiety and alarm. The old restraints have been relaxed while as yet large masses of the native population have not shown themselves ready for, or amenable to, the loftier restraints of Christianity. Dangers such as these must, of course, be incurred by all nations that pass—as the native tribes of South Africa are now passing—through a period of social and religious transition; but their existence calls for earnest solicitude and great wisdom on the part of the missionary, and on the part of all who desire to promote the moral and religious well-being of the native races.

Heathenism is receding. This statement must be taken as the complement and corrective of the assertion made in the earlier part of this paper as to the existence, in many parts of the mission field, of an entrenched and hardened heathenism. The strength of this entrenched heathenism must not be exaggerated. It represents native conservatism—not merely the reaction and antagonism of the unregenerate human heart against the pure morality of Christianity, but also the rooted aversion of the native mind to the new ideas and ideals introduced by European civilization. Before the onset of two such powerful forces as Christianity and civilization, the religious and social fabric of ancient heathenism must speedily crumble away. The younger members of the various native tribes

are clamouring, in tones ever louder and more insistent, for education, which for them is synonymous with wage-earning ability. To this clamour the representatives of the old conservatism cannot and dare not turn a deaf ear; nor can they dam up the stream of young blood that flows unintermittently towards the great labour centres. It needs no great prescience to prophesy that the next generation will see formidable breaches made in the entrenchments behind which heathenism still shelters itself.

2. Societies are closing up ranks. The various missionary agencies are displaying a united front to the common foe. The spirit of comity and the desire for co-operation are daily gathering strength. The movement towards interdenominational co-operation, which has been in progress since 1904, has received a powerful impetus from the great Conference which we know as "Edinburgh 1910." Practical co-operation still presents many difficulties which can only be surmounted by the exercise of mutual forbearance. There still are breaches of the law of comity with reference to discipline, due in most instances to precipitation and excess of zeal on the part of irresponsible native agents. In the older fields the problem of overlapping, complicated as it is by the increasing number of labour centres and large cities where delimitation is an impossibility, continues to resist all attempts at final solution. But in spite of hindrances the movement towards missionary co-operation is gathering momentum. A high ideal has been established which must, in the future, inspire missionary conduct. An exalted standard has been erected to which mission work and missionary endeavour must conform. Moreover, the way is being prepared which may lead eventually to the union of different Churches and societies. In a simplified confession of faith, such as finds expression in the *Catechism and Syllabus* to which reference has already been made, the Churches may some day discover a basis of union, and a foundation thus be laid upon which shall arise the native Church of the future—a Church which has freed itself from the entail of those ecclesiastical dissensions which continue to divide historical Christendom.

3. The Government and the public generally are evincing greater interest in the progress of missions. Whatever may be the attitude of governments elsewhere, it must be acknowledged that the Government of the Union is alive to its responsibilities towards the aboriginal natives of the country. This does not mean

that the Government is doing all it can and all it ought for the native, or that the native is receiving from the public treasury anything like a just proportion of the amount which as taxpayer he pours into the treasury. But the Government is faced with a difficult task. The social needs of the native are few; and when public order has been maintained and roads have been built, there remains little but elementary education to provide. Too lavish in its support of native education the Government dare not be, for fear of provoking an outcry against the "educated native" and in favour of the "indigent white." The Administration must, nevertheless, be credited with a sincere desire to promote the moral and material progress of the native races. Its attitude towards the missionaries has been not merely one of distant civility but one of cordial approbation. The Native Affairs Commission, consisting of nominees of the several South African Governments, recorded some years ago its unanimous verdict that "while it does not seem possible to propose any measure of material support or aid to the purely spiritual side of the missionary enterprise, the Commission recommends full recognition of the utility of the work of the Churches which have undertaken the duty of evangelizing the heathen." (Clause 289 of Report.)

With this verdict public opinion, as voiced by the most responsible journals of the Union, concurs. There still exists, both among the English and the Dutch sections of the community, a large amount of prejudice and indifference towards mission work; though it is just to say that in many cases the quarrel is less with the missionary enterprise as such than with particular methods of mission work. This prejudice is most pronounced in the ranks of the irreligious and the uninstructed. Among those who are attached to Christian Churches we find in increasing measure hearty acknowledgment of the claims of missions and loyal support of the Church's efforts to carry the Gospel to every creature. In the case of public men, in whom the religious motive is less powerful, there is generous recognition of the place of Christian missions as a potent factor in the economic development of the country.

4. The end of the missionary enterprise is within sight. Some thirty-five years ago a review of the missionary situation in South Africa was attempted by J. E. Carlyle in his work, *South Africa and its Mission Fields*, and a comparison of the figures contained in that book with the statistics now available yields most interesting

and encouraging results. In the territories now comprised within the Union of South Africa, with Basutoland and Bechuanaland, there were, in 1877, 1,936,000 natives, and the total number of Christian converts was put at 180,000—which gives a proportion, roughly speaking, of one in ten of the total population. The native population of the same territories numbers to-day 4,544,000, and the number of converts has increased, according to the *Statistical Atlas* of the World Missionary Conference, to 1,145,000—a proportion, approximately, of one in four. These figures mean that, while a generation ago only one native out of every ten was a Christian, we have now one Christian convert to every four of the native population.

Without placing too much reliance upon statistics, or attempting to measure the actual and possible progress of the kingdom of God by nice arithmetical calculations, we may nevertheless derive valuable lessons from data like the above. We learn from these figures that there are now five times as many converts in the South African mission field, south of the Limpopo River, as there were thirty-five years ago; and we learn also that while during the period in question the native population has rather more than doubled itself, the Christian constituency has been more than quintupled. We have reason to conclude that, if the same rate of progress be maintained, the complete Christianization of the heathen population contained within the Union may be reached in another fifty years; and if, as is to be expected, the rate of progress be accelerated, this result may be achieved in an even shorter period.

These statements are not to be interpreted as though the agencies now at work will, if only kept in motion, automatically bring about the expected result. Our trust is not in the action of mechanical social forces, but in the influence of a supernatural divine grace. And if the considerations that have been adduced tempt to even the least relaxation of effort, the battle we have almost won may yet be wholly lost. The situation, indeed, is full of hope and encouragement, but it calls aloud for renewed consecration, for unsleeping vigilance, and for unceasing prayer.

> "Let no man think that sudden in a minute
> All is accomplished and the work is done;—
> Though with thine earliest dawn thou shouldst begin it,
> Scarce were it ended in thy setting sun."

THE OPPORTUNITY AND NEED FOR THE MISSION SCHOOL IN CHINA

By F. L. HAWKS POTT, D.D.

Before the revolution China had taken in hand the great task of introducing the new education. The system established was in operation only about five years, but in that short space of time considerable progress was achieved. The following are the most recent statistics taken from the report of 1910 :—

Schools in the Provinces	42,444
Schools in Peking	252
Students in Provincial Schools ..	1,284,965
Students in Peking..	15,774

If we add the number of students in mission schools, roughly estimated at about 100,000, the total still falls far short of two million. This is a small proportion of the population of school age, which must be about forty million, but still it was a fair beginning.

The Chinese had undergone a thorough mental conversion, and consequently the spread of the new movement was exceedingly rapid. Instead of despising the learning of the West, as formerly, they came to regard it as something of untold value. They believed that "Knowledge is power," and that there was something in this scientific learning of western nations which could make their nation strong. For the most part they regarded education from a utilitarian point of view. They did not seek truth for itself, but for the practical, material results to be derived from it. They were in such haste to procure this new knowledge that short cuts became popular, and thousands of young men migrated to Japan in search of this new elixir of life. This change of attitude of course had its effect upon mission schools and colleges. The days were when it was difficult to hold students for any length of time and inducements were offered to persuade them to stay long enough to graduate. All

this was changed; suddenly mission schools became popular, and were filled to overflowing. The education the missionary offered took on an enhanced value in the eyes of the people.

The revolution naturally caused a temporary cessation of educational activity. The new schools had been conducted for the most part with reckless expenditure, and were a heavy item of expense to provincial authorities and the wealthy gentry. During the days of storm and stress, contributions levied for the support of the republican armies left nothing for educational purposes, and a large number of government and private schools were suspended. The students, more interested in the revolution than any other class, abandoned their books, and volunteered for service in the field. Mission schools situated near the centres of disturbance had to be closed, especially those in Szechwan, Hankow, Wuchang, and Canton. In other parts of the country the work was not seriously crippled. Indeed, owing to the fact that so few schools were in operation, the number of applicants for admission was larger than before.

The revolution is now an accomplished fact, so far as concerns the expulsion of the Manchu dynasty, and the inauguration of a republican form of government. It is natural to inquire what will be the opportunity and need for the mission school and college under the new régime. Much depends of course upon the ultimate outcome of the revolution. Shall we see an honest, efficient, and stable government rapidly established in China, or are we to look forward to a long period of disorder, unrest, and civil conflict?

Some are pessimistic, and think that we are only at the beginning of the trouble; nay even more, they predict that China will soon be plunged into such chaos that foreign intervention will become inevitable, and that peace will only be finally secured when the strong arm of the West has made itself felt. In support of their views, they emphasize the fact that the great mass of the Chinese people are still in dense ignorance and are entirely incapable of exercising intelligently the rights of citizens in a republic. The lack of communication between different parts of a country of vast area, the density of the population, the lack of cohesion between the north and south, and the strong clannish spirit of the people leading to feuds and disunion, are all adduced as arguments to show the impracticability of establishing a democratic form of government until there has been further social and political evolution.

Others are extremely optimistic. They hold that the new national consciousness is sufficiently strong to overcome all difficulties and to act as a strong centripetal force resisting centrifugal tendencies, and that the fear of foreign intervention will have the salutary effect of convincing the people that unity is an absolute essential. In support of their hopes, they point out that the Chinese are lovers of order and peace, and that after an occasional wild outbreak they always subside, and submit quietly to constituted authority. Furthermore, they contend that the democratic form of government is not entirely alien to Chinese institutions.

It is not for us to balance the two views, or to indulge in a forecast of the future. Over and over again the unexpected happens in history. The revolution was a surprise, and it may be that greater astonishment awaits us in the development of a strong, united, democratic China. The important consideration for us to bear in mind is that, whatever happens, the new education has come to stay. We cannot contemplate the possibility of a reaction entirely undoing what the revolution has accomplished. Whether China is to come for a time under the supervision of strong western powers, or whether she is to work out her own destiny free and untrammelled, one thing remains certain, the movement for intellectual enlightenment will continue to grow. No greater freeing of the mind from the bonds of authority has taken place in the world's history since the time of the Renaissance in Europe.

Since the establishment of the new Government, the Board of Education has been reorganized with an able man, Tsai Yuan-pei, at its head. Something has already been accomplished in the way of reopening the schools, but the new Government is seriously embarrassed for want of funds. When the money has been secured, we may certainly expect to see great activity in the development of general and special education. The system in operation before the revolution will probably be modified to a certain extent, but in general outline will remain the same. China formerly made the mistake of starting at the top and building downwards. In her anxiety for universities, high schools, and middle schools, she overlooked the prime importance of the village day school. This will be remedied, and there is every reason to think that elementary education will receive the attention it deserves.

In view of the probability of the development of an efficient national system of schools in China, we must ask the question,

Will the opportunities and need for Christian education be greater or less than before ?

The missionaries must make it perfectly clear that they take part in this work from the highest and purest motives. Their motto should be " We seek not yours, but you." They must show that they are actuated solely by altruistic principles, and that they do not set up their schools as rivals to government institutions but as an auxiliary force. As far as possible they must work in complete harmony with the national system of education, and if the way is open they must become a part of it.

As to the opportunity, much depends upon the policy adopted by the new Board of Education. China has followed the Japanese system of education very closely, and it may be that in the matter of correlating government and mission schools she will also copy Japan. The Minister of Education has recently sent a deputy to Japan to study the method adopted there for recognizing the work of mission schools. In Japan the missionary school may receive a license from the Government, provided it conforms to certain regulations, among which are the following: It must adopt the curriculum sanctioned by the Department of Education; it must employ as teachers only those who have received certificates from government normal institutions; it must comply with the government requirements as to buildings and equipment; it must make the attendance on Christian worship voluntary; and it must eliminate religious instruction from the regular course of study.

Many of the missionaries in Japan have raised no objection to this method of procedure. They have kept their schools Christian in tone, and they have influenced the students by means of voluntary Bible classes, held out of school hours in some place other than the classroom. According to the opinion of some, better results have been achieved in this way than by the former method of making the attendance of non-Christian students on religious worship compulsory, and of including Christian religious instruction in the regular curriculum.

We sincerely hope that the new Government of China will adopt a more liberal policy than the Japanese. In the establishment of the republic the United States has been looked upon as a model to be imitated. In America, we find state-supported schools and private or endowed schools co-operating without the slightest friction for advancing the cause of general education. The state

schools are of necessity secular, and debar all specific religious teaching. The private schools, inasmuch as they receive no financial support from the Government, are free to teach religion without let or hindrance. Provided the course of study pursued is the same and the standard of work is equal, their graduates are entitled to the same recognition as those of state schools. Whether one is educated in schools supported by the State or in private schools is entirely optional, and there is not the slightest discrimination shown toward either. China will probably perceive that it is good for a country to have two parallel sets of schools, and that the friendly competition between them is beneficial to both. In this way also she will succeed in removing the question of religion from politics. The wisest course she can adopt will be to make a clear distinction between State and Church. We believe it would be disastrous for her to make any one religion the national religion. It will be much better to grant full religious liberty to all her citizens, and not to enforce the teaching of the tenets of any one religion in state-supported schools. Confucianists, Buddhists, Taoists, Mohammedans, and Christians should be able to send their children to these schools, knowing that they have equal rights in them, and that liberty of conscience will not be interfered with in any way.

Schools supported by religious bodies and not deriving any of their income from state taxes should be free to teach their doctrines, and students educated in them should receive the same treatment as those in government schools. We realize of course that the Government will have a right to see that these schools are conducted efficiently, and conform to required regulations, and there will be the utmost readiness on the part of missionary educators to fall in with the government system as far as possible. One of the resolutions passed at the Triennial Conference of the Educational Association instructed the president and secretary of the Association to offer congratulations to the Board of Education on the rapid spread of the new learning in China, and to express the willingness of missionary educators to do all in their power to be of service to China and the Board of Education in this urgent matter.

Whichever policy is adopted, the Japanese or the American, the situation will certainly be better than it was under the old régime. The schools under foreign supervision were formerly regarded with a certain amount of jealousy and suspicion. The students educated in them were under certain disabilities; for instance, when they

graduated they were not entitled to the right of franchise in electing members of the provincial assemblies. In the new Government men who received their first education in missionary institutions have already risen to positions of great influence, and realizing the benefits which they received, they will be anxious to encourage the development of such institutions.

The promise of complete religious liberty will certainly increase the opportunities of mission schools. Students formerly deterred from attending them lest in some way they would be placed under certain disadvantages in their future career will now come to them freely. They will know that the mere fact that they studied at a Christian institution will not debar them from civil service examinations and employment in the Government.

In one respect, perhaps, our opportunity will not be as great as heretofore, and that is in connection with primary education. Village schools must be founded throughout the length and breadth of the land. The number of such schools supported by missionaries is almost a negligible quantity and will hardly be able to exert any great influence. The mission day school has owed its popularity in the past to the fact that there were no government schools giving the new education. When they begin to spring up everywhere, it will be natural for the children to resort to them. They will provide free education and in time will be as efficient as those founded by missionaries. It may be that primary education will become compulsory, and that the Government will take this matter entirely into its own hands. The efforts of the missionary will for the most part be directed to secondary and higher education, where the need of the foreign educator is more apparent. For some time to come, however, all that the missionaries can do to help on the cause of education will be eagerly welcomed and highly appreciated by the Chinese. The task to which the Government has set its hand is of such magnitude that it will be ready to accept any help offered by those who have the best interests of China at heart. In the past, however hostile the Government has been toward the missionary propaganda, it has always recognized missionary schools and hospitals as of real benefit to the country. This part of the work has received the warmest commendation.

It is hardly necessary to call attention to the fact that, if the opportunity is to be retained, the mission schools must become more efficient than heretofore. These schools have sometimes

been regarded by the Chinese simply as proselytizing agencies. It should be made evident that they are more than that, and that although the missionary earnestly desires to lead students to faith in Christ, he is also honestly aiming at giving a thorough and sound education. The parallel between the hospital and the school seems a fair one. The former does not exist solely for making Christians, but to do the divine work of bringing relief to physical suffering. The *raison d'être* of the Christian school is to bring intellectual enlightenment as well as to spread a knowledge of the Christian religion.

Having said thus much in regard to our opportunities we must pass on to speak of the continued need for our work.

In view of the fact that sooner or later we may expect the Government to establish an efficient system of education for the whole of China, some may incline to think that the missionary school will no longer be needed as much as before, and may consequently advocate the policy of the gradual withdrawal from this branch of work, and the concentration of effort in other directions. This would certainly be a mistaken policy, for, as it seems to us at this transition period in China's history, the need for the mission school is greater than ever.

1. As we have indicated, the government schools are almost bound to be entirely secular. The utilitarian and materialistic aspects of education will be most prominent. It is extremely doubtful whether the ethical teaching of Confucius and Mencius will receive the attention it deserves. The student class as a whole have swung away from it, and regard it as antiquated and not adapted to the new circumstances into which China has been plunged. Confucianism has been a conservative force, and has inculcated the principle of respect for authority. With the new ideas of liberty and the value of the individual a reaction has set in against it. In the ancient system of education the Chinese emphasized the importance of ethical culture. Theoretically the aim was to produce the superior man. We are well aware of the failure of the system, but it is sad to see the ideal entirely overshadowed.

The Japanese perceive the lack of ethical culture in their educational system, and we read now of serious discussions among educators and statesmen in Japan as to the best way of remedying this defect in the public schools. In the edict in regard to education, issued by the Mikado in 1890, the duties of loyalty to the sovereign and

piety towards parents and other superiors were laid down as fundamental in ethical culture. The fiat of the Emperor did not seem to produce all the results expected, and in 1908 another edict was put forth, commending the virtues of frugality, frankness, and simplicity of life. The Japanese feel strongly that with "the older restraints removed, and with a universal worship of 'getting ahead,' there remains no ethical check upon selfish and ruthless action in the scramble for a livelihood, wealth, and power. The virtues of liberality, generosity, and self-control, inculcated by the code of Bushido, have not yet been transferred to the ordinary relations between men."

When the new system of education for China was drawn up by the late Chang Chih-tung, he found a place in it for the ethical teaching of the ancient sages. He was wise enough to foresee the danger of neglecting the old classics. As a matter of fact, however, the students become so much engrossed by their western studies that they have little time and less inclination to retain the old learning along with the new. As has often been stated, the discarding of the moral teaching which has had so much to do with the development of Chinese civilization, and the introduction of nothing to take its place, constitutes a grave menace to the stability of society. The secular and materialistic sides of western education, taken by themselves alone, will not prove a blessing to this people. Lord Cromer says :—

> "It is doubtful whether the price which is being paid, or which at all events may have to be paid, for introducing European civilization into these backward eastern societies is always recognized so fully as it should be. The material benefits derived from Europeanization are unquestionably great, but as regards the ultimate effect on public and private morality, the future is altogether uncertain, European civilization destroys one religion without substituting another in its place. It remains to be seen whether the code of Christian morality, on which European civilization is based, can be dissociated from the teaching of the Christian religion. This question can be answered by generations which are now unborn. For the present there is little to guide us in any forecast as to what the ultimate result will be." [1]

Here, then, is where the Christian school can be of untold benefit to China. Above everything else it aims at the production of Christian character in its students. It places before them Christian

[1] *Modern Egypt*, vol. i. pp. 230, 231.

standards and ideals. It surrounds them with an atmosphere in which there may be growth morally as well as intellectually. As the basis of ethics it teaches the great truths of the Christian religion. It brings a new spiritual dynamic to exert its force upon their minds and hearts during the most impressionable period of their lives. The men educated in these schools will act as a leaven in the nation, bearing witness to the truth that "man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Because the government schools are secular, and because they are permeated with the spirit of materialism, we may expect the spread of agnosticism. The Christian school will make it clear that science and religion are not necessarily antagonistic, and that true education develops the man who goes forth into the world with a rational faith. If for a moment we could imagine that all mission schools were wiped out of existence in China, at this critical moment in her history, the result would be to leave her much poorer in regard to those things that are spiritual.

2. The Christian school is also needed in China to serve as a corrective to other erroneous tendencies in modern education. We live in the age of specialization. In our own countries we bemoan the fact that liberal culture tends to disappear. The student is in a hurry to fit himself for his profession, and bends all his energies to mastering some one subject, being content to remain ignorant of everything else. We have made the mistake of producing narrow men with limited mental horizon. In the West there is a reaction against this tendency, and our leading educators see that education should be broad at the base and narrow only at the top, and that before a man specializes, he should generalize. In China, even stronger utilitarian ideas in regard to education are in vogue. The young man studies one special subject and neglects all the rest. He takes the shortest course he can to realize his ambition, and has no desire to seek for any knowledge except what will benefit him in his profession.

The Christian school and college will be able to hold up the truer aim of education,—the training of all faculties of the mind and the production of real culture by imparting a more general knowledge. A man who can write a chemical formula correctly and is unacquainted with a single line of Shakespeare can hardly be called educated, but this is just the sort of mistake the Chinese are apt to make in their modern system of education.

3. The Christian school is still needed to serve as a model in administration and discipline. The fact that, on the whole, missionary institutions have been better conducted than those conducted by the Government should not lead to undue elation. The missionary educators enjoy a great advantage, not merely because they come from a race which has developed marked administrative ability, but because they are free from the obstacles to good government by which Chinese principals are surrounded. They stand in awe of no superior who may cashier them at a moment's notice. They are not obliged to curry favour from the students for fear the latter should create a disturbance and have them removed. They can be entirely impartial and just in their judgments without dreading the consequences of incurring lifelong enmity. Nepotism, favouritism, influence, peculation, are terms with which they have nothing whatsoever to do.

The discipline of schools in the Orient on the part of the Chinese themselves will remain a difficult matter for some years to come. The Japanese have not as yet been able to solve the problem satisfactorily, and we find that in their schools also the students often dictate as to who shall be employed, and undertake to get rid of unpopular teachers. The old conception of the relation between teacher and pupil, according to which the former ruled as an autocrat, has passed away, and in its place has been substituted the idea of a school as a miniature republic. Until a more correct relationship between preceptor and student has been established, we may expect to hear of insubordination, rice-riots, boycotts, and rebellions. The Christian educator helps China by furnishing, as models, schools in which these things do not occur, or where, if they do occur, they are dealt with in the proper manner. All well-conducted missionary hospitals and schools have a great influence in the way of setting up standards, and inspiring the Chinese to develop for themselves institutions which will be equally good and efficient.

4. Furthermore, the need of Christian schools and colleges is most pressing at the present time, because, if we are to leaven Chinese society with Christian ideals and standards, young men educated in a Christian atmosphere must be sent out into all walks of life—men competent to become leaders in the State, in commerce, in industry, and in the scientific professions. We now take a broader conception of the aim of Christian missions than formerly. Our endeavour is not only to reach individuals, but through them to

influence the whole life of the nation. When we have firmly grasped this idea, we see the importance of the Christian college and university, which missionary educators in China have long realized. Several of the colleges founded by them are of university standard, having connected with them schools of theology and medicine. Owing to lack of means, nothing has as yet been accomplished in the way of adding other departments, such as law, engineering, or political science. One of the great missionary problems at the present time is how to provide China with such universities.

The question was debated at the Centenary Conference in 1907, and again at the Triennial Conference of the Educational Association in 1909. At the latter, a resolution was passed strongly endorsing the founding of such a university in the following words :—

> "Resolved: 1st. That as Christian educators looking to the highest interests of civilization in the Chinese Empire, we express the conviction that a thoroughly Christian university, with the highest standards of scholarship, the largest appliances for investigation, and the most modern methods of instruction, would prove an inestimable boon to China at this turning point in her history.
>
> 2nd. That in addition to such a university, which might serve as a model for all higher education in the Empire, the size, the population of China, and the eagerness of the Chinese for education are so great as to render imperative the development at the earliest possible moment of many of our existing colleges in the breadth and height of their scholarship, in the increase of their faculties, and in the enlargement of their appliances for university work."

At that time it was rumoured that large gifts for Christian educational work in China were contemplated on the part of wealthy philanthropists, but these great expectations were doomed to be disappointed. Since then a good deal has been written and said about Lord William Gascoyne-Cecil's plan for an international Christian university for central China to be known as the Wu-Han University. The revolution resulted in diverting the minds of the people at home from this scheme, and we still wait to see with what measure of success the appeal for it will finally meet in the home lands.

We have all felt that the Continuation Committee of the Edinburgh Conference would be instrumental in arousing fresh interest in missionary educational work and in securing liberal donations. The need for a Christian university has been well stated by Mr. Leslie Johnston in *The East and the West* for January 1912. He

asks the following pertinent question: "Can the Church afford to allow the stream of education to flow into and be absorbed by the sandy wastes of materialism? That is what the lack of a Christian university will mean, for the only other outlet for the Christian student who would obtain advanced knowledge is the materialistic government college and university."

One of the plans adopted by missionaries for the development of the Christian university is by combining together several institutions situated in the same locality. Many such unions have been effected, and as a consequence, faculties have been strengthened, better buildings and equipment have been secured, and the financial support of more than one mission has been advanced. The difficulties in bringing about such co-operation have been numerous, chief among them being the matter of government and administration. Where three or more missions are interested in one college, and where questions have to be referred to the representatives of these missions before they can be finally settled, a cumbrous machinery is the result. Triple or quadruple control of an educational institution is a great hindrance to its efficient management. Some of those who have entered into these alliances realize this disadvantage and are anxious to put the entire control of the union institution into the hands of a board of trustees in China, and to do away with the reference of questions back to the missions which are concerned.

We believe that on the whole it would be wiser to leave the management of a college in the hands of one mission, and that Christian people of the home lands ought to be willing to support it, without respect to their own Church affiliation, provided it is furnishing the Christian community of a certain area with educational advantages. If certain missions fear to send their students to an institution founded by a different denomination from their own, they could erect hostels in connection with it, and look after the religious instruction of their own pupils; but at the same time they should not ask for a voice in the management of the college. Americans are familiar with denominational universities like Yale and Princeton which derive their support not only from members of one Church but from all Churches, and which attract to themselves students whose Church affiliations are diverse. Why should not the same state of affairs be developed in China?

What is most urgently needed is for committees of earnest Christian men to be organized in the home lands whose special object

shall be the securing and administering of funds for the extension of Christian educational work in China. These committees should be composed of men of all Churches and should appeal for funds for all colleges. It would be their duty to study the whole field, and to see where money for development could be used to the best advantage. These committees would be similar to the Carnegie foundation in the United States, but one iniquitous clause should be omitted from their constitution,—namely, the statement that they will not assist denominational colleges. The exact reverse of this should be their policy. They should be broad enough to announce that they will help with impartiality all Christian colleges without respect to what Church they have been founded by. The question whether it was under Presbyterian, Methodist or Episcopalian auspices is of small importance, provided it is an institution where all Christians may study on equal terms and derive the same benefit. If something like this came to pass, we might expect to see our strongest educational institutions, situated at important centres, develop into real universities.

5. Lastly, we would speak of one more way in which the Christian school and college is greatly needed, and that is in connection with the preparation of students for the ministry. The Church in China calls urgently for well-educated Christian leaders—men who have studied philosophy, sociology, and science, and who understand not only Chinese systems of thought but also those of the West. The Chinese Christian apologist of the future must be as carefully trained as the theological student in the home lands.

Although the decision as to life-work does not generally come until a young man is in his college course, yet the influences by which he is surrounded during his boyhood have much to do with shaping his future career. The student needs the Christian atmosphere in both school and college to turn his thoughts toward the work of the ministry. The future of Christianity in China depends in no small degree upon the Chinese Christian ministry. We must secure the best men intellectually as well as spiritually. The standard of the native ministry must be elevated, if the Christian philosophy of life is to gain the hearing it deserves. To commit the task of the spread of the Christian religion to men of inferior mental qualifications will be a mistake which will have disastrous consequences. We do not mean to imply that there is no place for the employment of evangelists less thoroughly trained, but plead that

the best education possible should be given to the future leaders of the Church. The Church in every land has had great scholars and theologians, and we must do what we can to see that they are produced in China.

It is appalling to find how little Christian literature of real value has thus far been furnished by the Chinese themselves. Theirs is the task of composing the apology for Christianity, and we must train them so that they may become competent to undertake it.

We are thankful to have lived to see the great awakening in China. Missionaries and Christian educators have been working and praying for it, but it has come long before they expected it. The suddenness of the transformation leaves us breathless, and we find ourselves almost wishing that it might have been more gradual. The renaissance of the East is one of the greatest movements the world has ever witnessed, and is fraught with more consequences for the future course of civilization than we can foresee. The opportunity is given to the Christian educators not to stand aside and watch the process as spectators, but to play the important part of guiding and training many who will become influential in the shaping of the new China, and of leavening the civilization that is to be with Christian life and principles.

THE VITAL FORCES OF CHRISTIANITY AND ISLAM.—IV

By Professor STEWART CRAWFORD

This article is written from the point of view of one who has been in contact with Mohammedanism in Syria. Born on the mission field, the author has from boyhood been familiar with the language and the life of the common people. Fifteen years of his active service as a missionary were occupied with itinerant work in the field of the Irish Presbyterian Church in Damascus and the Anti-Lebanon. He was later transferred to the Syrian Protestant College in Beirut where he is entering on his tenth year as teacher of the Bible and ethics.

In Syria, Islam is to be seen under comparatively favourable conditions. The people are intellectually active and imitative. Commerce, the spread of intelligence by means of schools and the native newspapers, the influence of missions, have all introduced western forces into the native environment. Socially, it would be difficult to find a race more genial and kindly, or more approachable wherever a sympathetic relationship is established. Innumerable social opportunities, under all the varied conditions of city and village life and of wayside travel, have made it possible to see into the mind of the Moslem as well as of the oriental Christian. In the College, under more unique conditions, it has been the writer's privilege to deal each year with scores of Moslem youths, many of them coming from far-distant regions of Islam, and to help their minds to unfold in the presence of Christian teaching and companionship. The process is one of thrilling interest to every lover of his fellow-men, and reproduces on a small scale the successes, the failures, and the unlooked-for developments of the larger field of contact, on the world stage, of intelligent Mohammedanism with intelligent Christianity. This intermingling of earnest and intelligent forces, from the two bodies, has only just begun; but in it

lies the chief hope of a native spiritual uplift, and moral leadership which will bring the world of Islam to a consciousness of the gospel ideal of " self-surrender " to God.

VITAL ELEMENTS OF ISLAM AS A PRESENT-DAY RELIGION

Islam remains vital because it is a religion. Before all else that it may be socially and politically, Islam is a system that in its own way serves to maintain the religious life of its followers. Were it not able to meet certain needs of the human spirit with influences that nourish a life of faith within men, it could not have become the force that it is to-day in the personality of so many millions of our fellow-beings. This elementary proposition is sometimes called in question. To all who do so we can only say that they have remained strangers to the inward and invisible forces of Mohammedanism.

Islam must also be credited with having called into activity many of the noblest forces in the nature of man. From the beginning of its history, Mohammedanism has been able to adapt to its purposes, and in many cases to ennoble, religious elements and usages previously existing. In our day, this masterful faith is engaged, on a larger scale than ever before, in the task of appropriating to its uses modern knowledge, ideals, and institutions, all of which were undreamed of a thousand years ago by the followers of any religion.

Let us attempt to set forth sympathetically, yet as impartially as we can, some of the reasons for the continued hold of Islam on the religious nature of its followers. The spiritual vitality of the system consists not so much in the new movements within Mohammedanism which are observed so frequently, as in the natural religious value of its old familiar features. Indeed the system as a whole is capable of lending itself to a very vital form of religious life, and in every generation is doing so, in some measure, for the majority of its adherents.

1. Among the sources of its strength we would mention first the simplicity of the main religious ideas underlying Mohammedanism. Islam creates in men a profound conviction that there is but one God—a proposition the simplicity of which has ever proved very restful amid the confusing claims of polytheism and saint worship. Islam also never wearies of proclaiming that God is

great—*Allahu-akbar*—a declaration that for the sincerely religious is near of kin to the larger Hebrew demand, "Magnify the Lord with me." The adjective "great" has no necessary physical or unworthy implications. For every grade of Moslem intelligence, the word *akbar* connotes all the greatness of which the individual speaker has been able to conceive. Such an elastic general term, the contents of which have endless possibilities of development, may well serve as a simple basis for a faith of growing spiritual insight. Another fundamental proposition for the Moslem mind is that God is a God of judgment. This was not only a vital doctrine for many a converted polytheist in Arabia, but is to-day the simple basis for a great part of the religious effort put forth in the lives of individual Moslems, of whatever rank. So far we have treated nothing that is distinctively Moslem, though it must be repeated most emphatically that these three great truths, thus set forth in simple, pregnant statements, are genuine and dominating convictions of the popular Moslem mind.

The distinctively Mohammedan portion of the creed of Islam is summed up in the daily and almost hourly testimony of its followers that God is the God of the Prophet Mohammed and of all who believe in him. This vital conception of a divinely revealed bond between God and the followers of His greatest prophet is the mainspring of Mohammedan fervour and confidence. This primal religious conviction is profound in its simplicity, and at the same time is so broad that it has provided the basis for all subsequent developments of ritual and doctrine. The great mass of Moslems, however, dwell simply and devoutly upon these great religious propositions, and make little attempt to develop them intellectually or to reconcile them with their growing knowledge of nature, with the history of other religions, or with the peculiar ethical problems which modern civilization is forcing on their attention.

2. The second element of strength to be observed within Islam is the success with which its forms of worship promote a certain perennial activity of man's religious nature. The oriental temperament expresses itself and its moods readily and earnestly, although usually in conventional forms. It loves to seize upon and perpetuate those forms of utterance which provide a channel for the activity of its richest impulses. These often become stereotyped and to some extent meaningless, but yet, through very force of repetition, they are maintained close at hand as instruments of the spirit ready

for the use of the oriental nature when aroused. And how truly and how frequently the religious nature of Moslems is called into genuine activity in connection with their forms of worship, is perhaps rarely realized by those who are familiar chiefly with the degradation and the ignorance of the average Moslem community.

We see, for example, what a far-reaching impression on the religious psychology of the Oriental is produced by the acted and spoken prayer of Islam. To those brought up under the system, the genuflections of the stated Moslem prayer and the audible utterance with which it is accompanied, furnish as natural and grateful a channel of self-expression, Godward, as is provided for oriental self-expression, manward, by the rich and elaborate though stereotyped usages of polite social life.

Reference should be made here to the effect on Moslems of the call to prayer from the minaret. The more artistic and poetic impression made on the occidental traveller probably never enters the mind of the Moslem. On his part the impression made is more concrete and of practical religious import. He is proud that the faith of Islam is thereby honoured and proclaimed. Though but a small percentage of any community may be found to obey regularly the call of the muezzin by attendance upon the mosque, nevertheless every Moslem who hears that cry derives from it a sense of religious satisfaction that is of vast import in perpetuating the hold of the system on its votaries. The muezzin performs a certain priestly service for his co-religionists which is approved, more or less consciously, by every individual believer within the radius of that unique call.

A similar activity of the religious nature is also promoted effectively by the use of the *kibleh*, or turning-point in prayer. Every Moslem intends to face Mecca in all stated prayer, and from this action he derives much the same satisfaction as did Daniel when he looked three times a day towards his *kibleh* at Jerusalem. Here is a democratic and universal act of religious ritual which gives great assurance to the believer, not only when engaged in prayer, but especially during his last illness when his bed is turned that he may face Mecca. The same symbolic action brings great comfort to the stricken mourners as they reverently lay the body of the dead on its right side in the grave, with the face turned toward their holy city. Moslem society has nowhere yet outgrown the stage of religious symbolism in which these acts seem of vital significance.

Brief reference must also be made to the religious value of the fast month because of the heroic demand it makes upon the will of the believer. It is all too easy a method of criticism to dilate exclusively on the crude inconsistencies and the hypocrisy that disfigure the fast—defects that have appeared in every elaborate fast ritual in history. The fact remains that for the mass of Moslems the month of Ramadan calls for a degree of self-control that goes a long way to maintain their faith in active control of their nature.

The *zikr* worship is another peculiar feature of Islamic activity. This chanted form of service begins with steady eager ejaculations, which are uttered at an increasing rate of speed and energy until a burst of exhausting frenzy is reached. This brings each stanza of the chant to a climax, and is then followed by a brief interval of silence and rest before the chant is resumed and carried through the same stages as before. This peculiar relic of Canaanite religious activity is not a recognized feature of orthodox Islam, but is nevertheless a well-nigh universal type of usage and is invariably associated with the more mystical *derwish* movements which are so common. It is difficult for the westerner to realize what a channel for religious energy is provided in the *zikr*, and how eagerly it is employed in every time of deep religious need or feeling. These hysterical *zikr* exercises afford opportunity at times for a whole community to engage in an orgy of spiritual frenzy which intensifies the hold of Islam upon their natures. The great majority of the participants feel then that they have "got religion." Even the onlookers become silent sharers in the blessing. Thus the reader may realize something of the success with which Moslem forms of worship promote an intense type of religious activity, and one most satisfying to the spiritual nature of its votaries.

3. A third element of inward strength in the Moslem religion is the class consciousness that forms a vital bond of union between its adherents. This sense of unity is being greatly intensified in our day by pressure upon Islam from without. This phase of the subject will be touched upon later. In this section it is sufficient to point out that a common outward practice in worship, and the cooperative character of so many of its forms, go a long way to create the feeling of oneness that permeates the world of Islam. Though greatly divided by doctrinal and social differences, which have always made impossible any effective political union on a large scale, nevertheless the people of Islam, as such, never lose consciousness of the

brotherhood of faith as a ground of unity underlying all their differences. Any one who has seen the Friday mosque services, with their long lines of worshippers performing in unison the ritual of prayer, will realize the subtle power of such a service to weld into one consciousness the religious feelings of the participants. Even the age-long feud between Shi'ite and Sunnite has not obliterated the class enthusiasm of Islam, begotten of the fundamental *shihadeh*, or testimony to God and His Prophet, which forms the vital nucleus of every act of worship.

The chief moral effect of the great annual pilgrimage to Mecca is probably to be sought in this connection. The greed of those who direct the pilgrim at the various shrines, and the frauds practised so brazenly on them by the people of the holy city, may call for indignant criticism even from the most devout Moslem. But these lamentable social defects, in most cases, only serve as a foil to the stimulating effects of crowd psychology as realized at Mecca. The individual pilgrim is awestruck by the mass movement exemplified in the pilgrimage of so many fellow-believers. When he returns to his distant home, no feature of his experience is dilated on with more enthusiasm as he narrates the events of the pilgrimage to his friends. Thus countless individuals are drawn within the mystic spell of a profound class consciousness which is essentially religious.

Modern pan-Islamic movements did not create this consciousness. They have each sought to take advantage of it, but in most cases with no great effect on the masses. Under individual Moslem governments this religious unity may seem identified for a time with a particular political interest and organization. This is the case, however, only because the social and economic influences prevailing in a certain area have welded religious and political forms of activity into one identical movement. On the larger international scale it is otherwise. In the latter case, conflicting economic interests ultimately render futile any artificial political union which bases itself primarily on the existence of a common religious faith. Religious zeal can not, for any length of time, weld different regions and races into a powerful external movement that acts in defiance of conflicting economic interests. Those who dream of an outward kingdom of pan-Islam, and those who dread such a consummation, alike ignore the chief lesson of modern historical science, which is that the grouping of outward social forces is ultimately determined by economic necessities. Nevertheless the spiritual unity of Islam is a great reality,

and acts as a powerful promoter of vital religious forces throughout all its branches. Increased facilities for intercommunication of thought are serving to revitalize this class consciousness and render it an increasing inspiration to individual piety.

4. A fourth religious influence in Islam that is a constant living force is the effect of their sacred book upon its readers. The rhythm and the spiritual energy of its diction are lost in a translation. Even sayings of singular moral fervour lose something of their force in another tongue. But the impartial reader can discover passages, even in a translation of the Koran, which he can see would be eagerly seized upon to feed the souls of men who knew no deeper fulfilment of their needs. Any one who has entered into the life of a Moslem people knows that countless numbers draw a simple type of spiritual nourishment from the daily repetition of sayings from the Koran; and in many individual cases the conscience is thereby genuinely quickened along certain noble moral lines.

The methods of western higher criticism are being adopted by some of the younger scholars in Islam, who are attempting a new exposition of the literature and the tendencies of their religion. By some writers the nobler and more striking portions of the Koran are being given a publicity and turned to uses hitherto unknown. The orthodox leaders are disturbed by this new freedom in the use of the sacred book. But they are unable to check successfully the tendency of modern education to create new forms of religious activity and of personal piety in the Moslem world. This new type of devotion and of ethical aspiration in the study of the Koran may have great significance for the future of Islam.

5. The fifth feature of present-day Islam that indicates the presence of a vital religious energy is the progressive idealization of the Prophet's personality by his followers. The clearest evidence of this process is seen in the *maulid* form of service. The *maulid* is strictly the anniversary of the Prophet's birthday, and is everywhere an occasion for joyful public celebration. The term has also come to be employed as a name for a certain form of service, in vogue at circumcisions and weddings or any glad social event. At these services the hymns chanted by paid leaders and choirs are the principal feature. At certain stages in the ceremony the audience participates with brief responses. The subject of these hymns is invariably the birth of the Prophet with a recitation of the significance for heaven and earth of that sublime event. The writers

of these rhapsodies vie with one another in the extravagant phraseology with which they set forth the personal charms and perfections of the Prophet's physical and moral being. The adoration of heavenly beings for his person, and the marvellous response of all physical nature to his advent on earth, are the favourite themes of the *maulid* poets. They have even advanced to a mystical philosophy of the Prophet's cosmic significance, in which his preexistence is practically assumed, and the supreme influence in heaven of his intercessory function is set forth with all the florid wealth of oriental imagery. At certain intervals in the service the assembly suddenly lapses into an impressive silence while all whisper the *fatihah* prayer. The lips of each believer move but no sound is uttered. For this feature of the service, no one rises to his feet or changes his position, though all faces wear an aspect of devotion. Toward the close of the ceremony, at a given signal, all rise to their feet, and face the *kibleh*, while they chant audibly and in concert a few lines of direct address to the Prophet, in which he is saluted with enthusiastic expressions of personal loyalty and devotion. Orthodox leaders profess to deprecate many of the tendencies in these *maulid* services, but find themselves utterly powerless to stem the rising tide of popular enthusiasm for this form of worship. The philosophic conceptions from which a practical deification of the Prophet has resulted, have undoubtedly had their origin in the intellectual activity of educated converts from Christianity. During past centuries, these men, gradually and under a veiled form, have imported into their new faith all the mystical doctrines of the Church concerning the Person of Christ. The modern popularity of the *maulid* mode of worship seems partly due to the progressive crystallization of the vital forces of Islam in the mould of a moral enthusiasm—the enthusiasm of personal devotion and loyalty to an ideal leader. That this process unfolds possibilities of marked moral progress is undeniable. That it contains a subtle element of strength is seen in the fact that it to a certain degree supplies a substitute for the enthusiasm of an intelligent, spiritual Christianity. It is to be expected that this type of Mohammedan worship will lend itself to considerable adaptation and development, under the pressure of modern ethical and spiritual ideals.

This review of the vital forces of Islam may convey to some readers a new sense of the religious reality of many forms of Moslem activity. It is just this feature of Islam that is often overlooked,

even by those who are most familiar with its external features. The moral degradation all too evident in most sections of Moslem society produces the impression on many otherwise close observers of Islam that vital religious experiences are the rare exception in Moslem life. Not only does this view commit a great injustice, in its interpretation of the Moslem world, but it prevents the Christian friends of Islam from making a sympathetic and natural use of forces and tendencies which have a real affinity for the Gospel.

FEATURES OF EVANGELICAL CHRISTIANITY WHICH APPEAL MOST POWERFULLY TO THE MOSLEM

The oriental Churches in their ancient home have lost all power of spiritual appeal to the Moslem. Until they become leavened with a new spiritual vitality they can do nothing toward the evangelization of the Moslem masses. It is very different with the Protestant bodies that have sought to influence Islam. They have everywhere won the respect of such individual Mohammedans as have become acquainted with the life and principles of gospel believers. Moreover, it has become widely understood in the Moslem world that Protestant missions, notwithstanding their zeal to lead Mohammedans away from their faith, do continually render unselfish service to old and young. The theological controversy of centuries between Christian and Moslem debaters has no fresh power of appeal to Moslem hearers. The latter often admire the dialectical skill of the Christian apologist, and often admit that they are unable to meet his arguments, but they remain unmoved in their adherence to Islam. The practical gospel message, however, touches a new chord in the Moslem hearer. He gives little heed to the traditional doctrinal phrases even when employed by the missionary, but his nature is often thrilled by the two following fundamental propositions of the Protestant faith.

1. The Gospel of the divine saving energy appeals to the average Moslem mind as a great discovery. That God is gracious when He is pleased, or when those whom He especially favours intercede with Him for their followers, is a commonplace of the Moslem faith. But that God has a great desire to draw near to men is a new thought to Islam. The rich gospel word "love" has a strange sound at first to the Arab Moslem. Though this term usually suggests a pure principle to Moslem thought, it does not connect itself

naturally with the holiest impulses. For this reason the meaning of the Gospel is more directly brought home to Moslems by other phrases. Islam professes to magnify the principle of self-surrender to God, but it has no joyful announcement that God has surrounded man with influences that appeal to his conscience and his higher self, in order that human nature everywhere may be awakened to faith, and may be enabled to make an intelligent and loyal surrender of its powers to the divine purpose. This way of speaking of God rarely offends the Moslem, if it is not confused with doctrinal phrases and assertions which awaken the age-long suspicions and aversions of the Moslem mind. To present Jesus Christ as the supreme Apostle of this practical saving energy creates a new interest in His unique personality. It also creates a new appreciation for the Gospel, by directing toward this portion of the message some of the simple faith in God's greatness that abounds in the Moslem heart.

2. The second feature of evangelical Christian faith that appeals with new spiritual force to many Moslems is the conviction that ethical interests are supreme in all God's dealings with men. There are single and isolated statements in the popular Moslem philosophy which partially prepare the mind for the gospel emphasis on character as the vital element in revelation and religion. It is a new thought, however, to the Moslem that the divine activity should be ceaselessly and definitely directed toward the creation of character in the human race. This feature also of the Gospel rarely offends the Moslem. To proclaim God as a God of character, and His chief revelation as pre-eminently a revelation of the laws of character, and to find the test of religious truth and progress in the renewal of character forces in the lives of believers—this conception of religion, even though it reveals as by a flash the profound moral defects of his own religious system, often awakens a sincere response in the Moslem conscience. Then a new glory attaches itself to Jesus Christ as the Apostle of character-redemption, and in this presentation of His unique religious value many Moslems will be found to be profoundly interested.

Even a limited experience of the moral leadership of Jesus Christ leads men far beyond Islam, and prepares them to make a spiritual use of doctrinal statements. As far as possible these had better be reserved for private discussion. A great and favourable change is often produced in the attitude of individual Moslem inquirers

when they learn that the blessings of the Gospel depend on a humble expectant attitude to the moral leadings of God's Spirit as interpreted by Jesus Christ, and not upon the acceptance of a creed.

EXTERNAL FEATURES OF CHRISTIANITY, DOCTRINAL AND SOCIAL, WHICH REPEL MOSLEMS

The greater portion of the Moslem world knows nothing as yet of Christianity except its external features. That these historic features should be totally misunderstood, when viewed solely from without, is but to be expected. There is less excuse for the heralds of Christianity when they fail to reach a sympathetic realization of the inevitable misapprehension and suspicion that have ruled the Moslem mind in its attitude toward all things Christian.

1. The first cause of offence to the Moslem is the apparent dishonour done to God by Christian doctrine. In the forefront, in this respect, stand the doctrines of the Trinity and of the Divinity of Christ. It is usually true that no amount of intellectual explanation will make these seem reasonable, or even reverent statements, to the Moslem unacquainted with the evangelical Christian spirit. The widespread pantheistic tendencies, with their mystical metaphysical terms, seem to prepare certain groups of Moslems to accept gladly the doctrine of Christ's divinity. In the great majority of these cases no ethical value has attached itself to the doctrine, and their use of the term is only a travesty of an intelligent Christian faith in the unique personality of Jesus as a moral revelation of God. Thus fundamental Christian doctrines are often most misunderstood by those seemingly most friendly. The natural alternative for the missionary is to set these doctrinal statements firmly and deliberately aside, as secondary questions, until some common ground of spiritual hunger and appreciation can be developed between the rival faiths. This course is not easy for men of vigorous doctrinal tendencies, nevertheless it may be the only course which will help the Moslem masses to put first things first. The Moslem who receives from the gospel message new light on the moral nature of monotheism, will in time come to see the vast service that the doctrine of the Trinity has rendered to the Church in leading it to a truer knowledge of God, but the richer personal appreciation of the divine nature must precede any living use of the doctrine. From the beginning, frankly tell him that he may or may not accept the

doctrine in your terms, but that you and he together must gain new views of the fulness of the divine nature. You have then done much to disarm him of the spirit of antagonism. Similarly, assure the Moslem that the assertion by the Church of the divinity of Christ has grown out of a living experience of Christ's leadership, and that a similar experience of that leadership may be a saving power to men to whom the doctrinal interpretation of it seems contradictory. Convince him that you are more eager to have him feel the mastery of Jesus over the conscience than you are to establish any particular doctrine, and he begins to take hold of truth by the right handle.

Much the same treatment is possible in explaining the reality and significance of Christ's death. The Moslem believes sincerely that he honours Jesus by holding that the Christ was providentially snatched away from death. A wholly new light dawns on the Moslem mind when it is shown simply that the self-surrender of Jesus would have been incomplete had He avoided death. Thus the cardinal principle of Islam, that of complete surrender to God's will, can be applied with telling force to the confirmation and the moral interpretation of an event which the average Moslem of to-day half suspects must have actually taken place. The shrine worship of popular Islam has maintained in familiar use a large amount of sacrificial phraseology which has no moral affinity for the gospel interpretation of salvation by means of a Saviour the principles of whose life were glorified in His death. Groups of simple Moslems often accept the sacrificial terminology of a certain type of Christian address all too readily because it associates itself, in their thoughts, with the semi-heathen formulae or conceptions of the local shrine worship. In such cases they have gained no new moral interpretation of the ways of God with men. To Moslems who are thoughtful enough to be orthodox in their own system, the moral interpretation alone can commend the doctrine of the Cross and that of the Incarnation. Then only will doctrines, which seemed to do dishonour to God, be gradually apprehended by the Moslem as the loyal utterances of men who had received a fresh manifestation of God in the glorious interior life of Jesus Christ, a life that is inseparable from the power of God as He inhabits the human spirit of every disciple of Jesus.

2. A second feature of Christianity that necessarily repels all Moslems is the historical denial by Christendom of all Mohammedan claims and experiences. It requires but a slight knowledge of

comparative religion to convince men that the supreme and final revelation of God was not apprehended in Arabia. The claims of the Prophet Mohammed, as these have been set forth by his followers, will ever be rejected by the Christian consciousness as doing violence to spiritual and moral reality. Nevertheless vast multitudes owe to the Prophet of Arabia all that they have consciously received of religious knowledge and moral impulse. Countless individuals have also drawn near to God sincerely and helpfully in the name of Mohammed. Such men know that their experience has been genuine. They infer that it is blind hostility to truth that prompts the great denial of Islam by Christendom. Modern insight into religious psychology is making it possible for the missionary to draw a clear distinction between claims which are unjustified, and an experience which is genuine. In the Moslem controversy we now can do justice to lesser truth, while we maintain loyal testimony to that which is higher. Most students of history now realize that, notwithstanding the Prophet's limitations, God used the personality and influence of Mohammed to lead his followers into a larger and truer religious life, and along a more vigorous plane of character development. Though only in isolated centres has Islam remained a progressive force, it has nevertheless held to its early achievements with marvellous vitality. The souls of millions are still thrilled by its message. It is now possible for evangelical Christianity to apply to the facts of Islam and of our own religion one and the same standard of historical interpretation for spiritual realities. The missionary who disproves the distinctive claims of Islam by the methods of science, and its dispassionate spirit, will continue to seem the enemy of the faith in Moslem eyes, but he will be thought of as an honourable enemy. The Arab race, even should it adopt Christianity to-morrow, would continue to give a large place in its regard to the striking personality and achievements of the Arabian Prophet. Let us pave the way for the final adjustment of spiritual values by projecting ourselves forward into the historical consciousness of an evangelized Arabia, and generously insist on doing full justice to the greatest historic figure in the annals of Arabdom.

3. Very little needs to be said of the demoralizing tendencies in avowedly Christian society to which the Moslem can point with honest scorn. He has a right to despise the moral standards which prevail in those phases of European life with which he is most familiar.

Islam is often held responsible for all the shortcomings of its followers. Can we expect the Moslem to judge more discriminatingly of Christianity ? How rarely does the note of humility and confession enter into the Christian appeal to the Moslem world ! Perhaps if we varied our mode of address and called on earnest Moslems to co-operate with us in teaching the world to make a new surrender to God, we would find greater blessing attending our missionary efforts. Such a type of fellowship would enable Moslem and Christian to study together the vital things in human experience, and would develop in each a new loyalty to the moral tests of religion.

4. This leads us to mention the fourth great stumbling-block to Islam in the manifest hostility of Christendom to Moslem interests as a whole. The age of the crusades is past, but the spirit of the crusades apparently still seeks the destruction of Moslem domination or even independence. At least so it seems to the Moslem. In view of certain recent political adjustments, the cynical indifference of European governments to the Moslem point of view or sense of justice, would seem to some of us to confirm the theory that the claims of a common humanity, and of a universal law of equity, are not applied to the conflict of Moslem and Christian interests, as the modern ideal demands that they should be applied to rival Christian interests. All this appearance of hostility to natural human rights embitters the relations of the two religions. The missionary purpose and endeavour are construed as a part of the hostile intention to wipe out Islam. It needs to be made clear that the missionary program includes the conservation of every Islamic right, and the utmost consideration for every conscientious attempt to promote the interests of Islam as a system. The evangelical missionary would replace that system as rapidly as possible by a great awakening of moral and spiritual forces within the Islamic world, an awakening that will gradually lift all its peoples into fulness of life as made known by Jesus Christ. This is not the destruction of Islam, it is rather a transformation of its forces and its career by conferring on its followers the liberty of the sons of God. The evangelization of Islam will not be chiefly or essentially a process of humiliation for its peoples, but will assuredly confer on them new corporate powers and opportunities. No more urgent duty devolves upon the present-day missionary to Islam than to interpret his aim so that it will be seen to be not a hostile propaganda, but rather the enthusiasm of humanity that finds its source in the living Christ.

POINTS OF NATURAL CONTACT BETWEEN THE BETTER ELEMENTS OF CHRISTIANITY AND ISLAM

1. Both systems set a supreme value on faith in God, both are beset by the same foes to religion in the form of scepticism and materialism. These are ancient foes, but they fight with modern weapons, and can be met successfully only by providing a modern equipment for men of religion. A smattering of natural science is bringing thousands of young Moslems to deny the invisible forces of all religion. The great influx of luxury into the social environment is sapping the moral energy of the common people. On every hand earnest Moslems lament the disappearance of religion. Thousands of Christian workers could join hands with such men as brothers of the spirit. The Moslem weapons for the defence of religion are exceedingly old-fashioned. Most tactfully and patiently the Christian defender of religion must enlighten his Moslem brother as to the nature of the battleground and the use of modern arguments. On these fundamental questions it is possible for earnest men to confer with less bigotry than prevails on other lines of religious discussion. They may learn to unite in the service of moral and religious principle without any immediate alteration in the historic position of their respective faiths. Such mutual respect and co-operation is never far from the kingdom of God.

2. Another point of contact between the better elements of Islam and Christianity is to be found in the modern awakening to social aspirations and reform. Everywhere new interests are being aroused in Islam. Men are discussing the aspects of civilization by which society is ennobled. It is becoming a commonplace of Moslem writers to speak of the vast influence of women for good or evil, and to advocate the training of girls for a noble womanhood. This is not infrequently coupled with the demand that the modesty and retirement of the veil be maintained as against the painted and fashionable immodesty of European civilization. The new and the old mingle strangely together in the new awakening, but there is a genuine desire to lift society on to a new level. Here again there is a common ground of aspirations for social reform which can be made use of in the interests of a larger spiritual union, and which will draw together in a new bond many of the social leaders in the two religions.

These two points of contact may now be systematically

developed by the missionary. Some workers still fear that zeal for social reform has no necessary affinity for saving faith. Can that old dualism be successfully maintained in the face of the modern demand for the practical moral renewal of society in the interests of a nobler individual life ?

THE FAVOURABLE INFLUENCE OF ISLAM ON CHRISTIAN THOUGHT

The missionary experience of the Christian Church may be expected not only to renew her energies but to react even on her own inner development. How far may her experience with Islam modify any of her thought processes ? This may seem a startling question for the missionary to put to himself, but it may contain some valuable suggestions as to the best attitude and method to be adopted on the mission field. It is only as mere suggestions that the writer would venture to point out two possible lines of favourable influence by Islam on Christianity.

1. The first is that Christian leaders will come to use a simpler and less confusing spiritual terminology. Only as one has occasion to present to Moslems the average type of devotional literature does one become aware of the extraordinary confusion of thought that is produced in their mind by the mixture of figurative terms with simple matter-of-fact statements. The Moslem often fails to see, just what we are most desirous to prove to him, that Jesus leads us directly to God. An educated Moslem inquirer asked pathetically of a lady missionary in the Sudan, " What is the secret of the great difference between your religion and ours ? " Her reply was, " It is because we have learned to love Jesus Christ." Another missionary, who heard the lady afterwards describing the incident, asked her permission to make a suggestion as to a clearer mode of reply. She generously asked for the criticism, which was this, " That Moslem would have understood your point better had you said ' Jesus Christ has taught us how to love God.' " If any one will look with the eyes of an intelligent and friendly Moslem at much of our hymnology and devotional literature, he will see that we often substitute terms for one another that do not describe values which are precisely equivalent. We may unconsciously misrepresent our Lord's purpose by the fervour of our figurative phraseology. Whatever confuses the Moslem must to a slight degree at least confuse

our own children and pupils. Mission experience among Moslems may clarify and simplify the terms in which the central spiritual values of the Gospel are set forth by the Church.

2. The second line of development in Christian thought that may be promoted by contact with missions to Islam, is the conviction that the rapid extension of the Kingdom among new sections of our race depends upon the degree of moral co-operation that can be attained between Christian leaders and earnest men in other religions. In the providence of God, moral issues are now under discussion in most of the nations of the world. With regard to certain aspects of life a new earnestness of thought is manifested. The Spirit of God is thus calling into being new instrumentalities for the awakening of a higher life in men. Is this not a call to the Church to cultivate a new method of missionary approach to those who have hitherto been regarded as people of an alien faith ? The thought-moulds of their faith may still be the crude and outworn doctrines of a bygone religious movement, but their natures are throbbing under the vital appeal of newly revealed moral and social needs. No immediate purpose is served by discussing with them the religious doctrines to which mainly through force of habit they cling. Let us give our time and strength to developing a sense of co-operation between their newly awakened manhood and all that is Christlike in western men. Then the dead can be left to bury their dead, while the living interests of man are seen to be the direct concern of the kingdom of God and of His Christ. Hopeful moral movements are beginning to take hold of educated minds in Islam. Though many such individuals have small interest in the Christian creed, they long to share the moral uplift of Protestantism. The message for these men is the moral stimulus to be found in taking Christ's point of view. Where even a slight degree of moral co-operation becomes possible, there is born a sympathetic relationship between Moslem and Christian. The changed situation will bring in the dawn of a new era for Islam and the development of a larger comprehension of divine methods by the Church.

ISLAM IN THE WEST AND CENTRAL SUDAN[1]

(See the accompanying map at the end of this article)

By Professor WESTERMANN, Berlin

I. Historical Account of the Spread of Islam, pp. 619–31.
Description of the three peoples who have been the chief agents of its expansion—the Mandingo, Hausa and Fula, pp. 620–2.
The Western Sudan, pp. 622–7.
The conversion and missionary activity of Berber tribes, p. 622.
The influence of the kingdoms of Melle and Songhai (Mohammed Askia), pp. 622–4.
The influence of Morocco (close of the 16th century), p. 624.
The reaction of heathenism under the Bambara, p. 624.
Hadj Omar, pp. 624–5.
The extent of Fula influence (Massina), pp. 625–6.
Timbuktu, p. 626.
The smaller States to the east—Kong, Bonduku, Gonja, pp. 626–7.
The conquests of Samori, p. 627.
The Central Sudan, pp. 627–31.
Bornu and Bagirmi, pp. 627–8.
The Hausa States, pp. 628–9.
The conquests and influence of Othman dan Fodio, pp. 629–31.
The uprising under Rabeh, p. 631.

II. The Local and Numerical Distribution of Islam, pp. 631–5.
The difficulty of obtaining accurate figures, pp. 631–2.
French West Africa, pp. 632–3.
The English Colonies, pp. 633–5.
The German Colonies, p. 635.
Liberia, p. 635.

III. Principal Factors in the Expansion of Islam, pp. 635–43.
Islam a higher stage of social organization than heathenism, pp. 635–6.
Its expansion to a large extent automatic and undesigned, p. 636.
Political Factors, pp. 636–9.
Wars of conquest (resulting in conversions to the new and more powerful religion, but often leading, on the other hand, to a consolidation of heathenism), pp. 636–7.

[1] This article was written in German, and the translation has been revised by the author.—Editor.

Assimilating power of Islam where it established itself in permanent control, p. 638.
The check imposed by European conquest and attempts to shake off the European yoke, pp. 638–9.
Peaceful invasion of heathen districts by Mohammedan tribes, p. 639.
Social Factors, pp. 639–41.
Their far-reaching effect, pp. 639–40.
Intermarriage and household slavery, pp. 640–1.
Islam as the liberator of oppressed classes, p. 641.
Direct religious propaganda, pp. 641–2.
Special opportunities afforded under European rule, pp. 642–3.

IV. Motives Leading to the Adoption of Islam, pp. 643–6.
The chief impulse found in the social advantage resulting from conversion to Islam (in striking contrast with the results of conversion to Christianity), pp. 643–5.
The conviction that the social superiority has its root in religion (together with the readiness of the African to change the object of his worship, pp. 645–6.
A real desire for religious satisfaction which Islam succeeds in meeting, p. 646.

V. The Results of the Spread of Islam, pp. 646–53.
Difficulty of distinguishing results due to the religion from those due to general development though the religious failure of Islam is unmistakable, pp. 646–7.
Islam has not destroyed national individuality, pp. 647–8.
The influence of Islam in the furtherance of civilization, pp. 648–9.
Its general failure to introduce a higher morality, p. 649.
The religious organization of Islam, p. 650.
The religious orders, pp. 650–2.
The influence of Islam on the inner life, pp. 652–3.

I

Geographically the present investigation covers the territory extending from the Sahara and the Coast of Upper Guinea to Kamerun, and thence in a north-easterly line to the western border of Wadai; that is to say, the territory which has received its distinctive character from the political, economic, and religious expansion of the Mandingo and Hausa and the Fula peoples. East of Lake Chad, the Hausa and Fula influence is less marked, but even here the communications towards the west have been so active that it is scarcely possible to separate Bornu and Bagirmi from the states on their western borders.

Islam began to gain ground in the Sudan towards the end of the

tenth century. Its early spread was coincident with a movement of population from North Africa. Light-coloured pastoral tribes inhabiting North Africa and the Sahara advanced southwards, occasionally in political raids, but more often in peaceful penetration. They thus reached the land of the blacks, and having been allowed to settle among them and to intermarry, they soon gained social and political influence through their more highly developed intellectual powers and their state-building capacities. This movement and intermixture of races began long before the Mohammedan era in the Sudan. The kingdoms of Ghana, Melle, and Songhai owed their existence to it.

Three peoples became of decisive importance for the spread of Islam in the West and Central Sudan. These were the Mandingo in the west, the Hausa in the centre, and the Fula throughout the whole territory. The two first are of negro race, and their expansion has been peaceful and economic; the Fula, a light-coloured Hamite race, owe their influence chiefly to warlike action. Mandingo is a general term which includes the great mass of the indigenous population of the interior between the middle Senegal and the upper Volta, consisting of dark-skinned peoples with a partial intermixture of lighter coloured elements, and possessing a certain unity in spite of marked differences in language and cultural development. From early times the Mandingo have been distinguished for their industrial activity; in addition to a well-developed agriculture, such industries as weaving, dyeing, working in leather and in iron, are in a flourishing condition. They began also at an early period to take an energetic share in the commercial and political activities introduced from the north, and thus developed an open-mindedness and intellectual alertness. Along with other elements of the northern civilization, they also adopted its religion. At the present day the great majority of the Mandingo are Mohammedans. They have become the pioneers of Islam largely through obtaining an almost complete monopoly of the petty commerce of the Western Sudan. As merchants they traverse the entire territory from the Atlantic Coast to Northern Togo, Dahome, and Nigeria, and even as far as the oases of the Sahara.

A similar position to that of the Mandingo in the west is occupied in the Central Sudan by the wholly islamized Hausa people. They also are a negro race with some admixture of Hamite blood, which has had a decisive influence upon their language. Like the Mandingo,

the Hausa, on the foundation of agriculture which still forms the occupation of the majority of the population, have developed a variety of industries and a strong commercial instinct. In the political sphere their achievements have been less striking than those of the Mandingo, but on the other hand, their commercial expansion, and consequently their civilizing and religious influence, has been more far-reaching and penetrating. They have the advantage of possessing a common language, admirably adapted to serve as a medium of commerce. It is understood and spoken at the present day far beyond the bounds of the Hausa nation proper, probably by not less than twenty million human beings.

The Hausa and Mandingo, in spite of their higher culture, are in the eyes of the primitive negro peasant a benevolent and religiously tolerant aristocracy belonging to his own race, the benefits of whose civilization are welcomed and appropriated. The feeling towards the Fula is entirely different. Their lighter colour made them from the beginning appear foreigners to the negro, and wherever they obtained political power, their rule was strict and severe. Their energy and sternness, together with religious fanaticism and a certain restlessness which is quite alien to the easy-going negro temperament, made them almost universally hated. At what period they entered the Sudan cannot be settled with certainty. The immigration certainly took place before the close of the tenth century. Their presence in Senegambia at the beginning of the thirteenth century can be proved, and they were already at that time uncompromising Mohammedans. From Senegambia they extended eastwards over the whole Sudan as far as Bagirmi and Wadai, and individual groups penetrated into the Egyptian Sudan and the north-east Congo. The manner of their occupation of foreign territory is described in the literature of the sixteenth century in terms which apply exactly to the process at the present day. As unpretending herdsmen they seek from a heathen chief the favour of pasturing their cattle in his territory. In spite of their racial superiority, of which they are fully conscious, they do not hesitate to enter the service of well-to-do negro households as cowherds. They keep themselves separate, however, from the owners of the land and form a community of their own with their own civil and religious head. They soon find an opportunity of gaining an influence in the political life of their heathen environment, and of making their superior intelligence and will-power felt. They have thus taken a prominent part in the

political development of the whole Sudan from Futa Toro to Adamawa.

The first emissaries of Islam in the Western Sudan of whom there is any record were Berbers. The conversion of this people took place in the period between the eighth and twelfth centuries. From the ninth century onwards we hear of missionary undertakings among the Berber tribes, partly still heathen and partly lax Mohammedans, which overran the Sahara and north-western Sudan. The best-known of these missionaries is the Berber Abdallah ibn Yassin, who worked in this neighbourhood in the first half of the eleventh century, but with little result. With his disciples he founded a monastery on an island in the Senegal, and from this centre extended his missionary efforts. When these proved largely unsuccessful, he attacked the recalcitrant Berbers and compelled them to accept Islam, which became much more acceptable to them as the religion of a powerful general. The process of islamization now extended itself by means of Berber missionaries and conquerors into the Sudan proper, and went on continuously. When in 1076 the Berber tribe of the Senhadja made itself master of Ghana, Islam became the religion of the upper classes, and soon afterwards found an entrance among the common people. Contemporaneously in the eleventh century Arabs, or people with Arab blood in their veins, settled in the Sudan, and no doubt exerted a religious influence on their environment. A connexion between the islamized north and the still heathen southern countries, was also furnished by the active trade in gold, salt, and slaves, which can be shown to have existed from the ninth century.

In the second half of the eleventh century the new religion was so dominant in Gao, the capital of the kingdom of Songhai, that, in accordance with the provision made on the occasion of a particular accession, only a Moslem could be made king. It is probable that here also believers from the west of North Africa began the work of conversion. This does not, of course, exclude early influences from the side of Egypt, to which there was a trade route at that time.

The first Moslem king of Melle (Mali) is mentioned in 1213. Beginning from this time the chronicles contain frequent accounts of the magnificent pilgrimages of the Sudan kings to Mecca. In 1326, Mansa Musa, the most important of the rulers of the kingdom of Melle, undertook the Hadj with a large following, in the course of which he erected mosques in Gao and in Timbuktu.

In the progress of Islam in the Sudan, an important part was played by the kingdom of Songhai, which had its centre of gravity in the bend of the Niger; here the first Mohammedan king reigned as early as the beginning of the eleventh century. The most powerful of these rulers was Mohammed Askia (fourteenth century), whose political energy was equalled by his intellectual culture and religious zeal. His numerous wars, which were intended to spread the true faith and at the same time to establish a great Mohammedan kingdom, were carried on chiefly in an easterly direction. Following the example of his predecessor, Sonni Ali, who in 1429 had undertaken an expedition to Gurma, Mohammed Askia in 1498 made an attack on the then important kingdom of Mossi, and demanded that its king and people should adopt Islam, but without success. After a partial devastation of the country, Askia withdrew without having accomplished anything important. Expeditions against Borgu and Agades were equally without important religious or political results.

The Arabic writers recognize that this negro chief, who called himself *Emir el Mumenin* and *Khalifa el Moslemin*, ruled his subject peoples with justice, increased the prosperity of the country, and furthered the advance of Mohammedan religion and science Like other monarchs he undertook a pilgrimage to Mecca with a large following. There he established a pious foundation for pilgrims from the Sudan, which shows the frequency of pilgrimages from the Western Sudan at that early period.

Although these military and partly religious undertakings of Mohammed Askia and other Sudan kings did not lead immediately to the conversion of large masses to the religion, they were none the less an important means of furthering the advance of Islam. Mohammedanism in this way presented itself to the heathen from the beginning as an imposing political power and a higher culture, and could not fail to impress them. In many instances a part of the Mohammedan army of conquest or some of the camp followers remained behind in the occupied territories as a permanent garrison, and so became a centre for the new religion. Their influence was all the greater since they belonged for the most part to the more highly civilized Mandingo tribes, which were superior to those among whom they settled. It is probable that Mandingo influences contributed to the rise of the kingdoms of Dagomba, Ashanti, and Gurma, situated in the neighbourhood of the Volta

river. In general, the eastward movements of the Mandingo, and especially their trade journeys in this direction from the time of the Songhai kingdom were a constant and important means of spreading the Islamic civilization and religion.

The end of the kingdom of Songhai drew near when, towards the end of the sixteenth century, the rulers of Morocco began to turn their glances towards the countries of the Niger, and attempted to bring them and their valuable trade under their own control. In this endeavour they were successful after a prolonged struggle. In order to strengthen their hold on the new provinces so far separated from the mother-country, they adopted a policy of race assimilation. Mulai Ismail (1672) formed an army of Songhai warriors whom he intermarried with Moroccan women, and colonies of Moroccan soldiers and officials (*Ruma*) were settled in Songhai. These also intermarried with the natives, and naturally gave a fresh impulse to Islam.

A last reaction of heathenism against Islam, which was now gaining the upper hand in the whole of the Western Sudan, found expression in the political uprising of the Bambara, a tribe of the Mandingo which had remained heathen. Continued molestation by their Moslem fellow-tribesmen, the Mande Jula, and the Malinke, drove them at the end of the sixteenth century to combine and found the Bambara kingdom with Segu as its capital. With varying fortunes, in which civil war and pressure from external enemies (such as the Soninke and the Fula, who were gradually gaining strength) played a part, this heathen government, with an almost entirely heathen population, survived till the second half of the nineteenth century.

Among the crowd of political agitators and ambitious adventurers who knew how to clothe their aspirations in a religious dress and thereby gain support among the people, there arose in 1850 a personality of larger mould in Hadj Omar, a born soldier, who with a noble nature and genuine piety combined great energy and courage, tainted, however, by the ferocity characteristic of the Sudan. His ideal, like that of Mohammed Askia, was the foundation of a great Mohammedan theocracy. So far as his continuous wars allowed him leisure, he attempted to introduce a regular government in the conquered territories, to purify Islam and to spread the Mohammedan religion, pursuing the latter object by summary methods and in accordance with the principle *cujus regio ejus religio*. Even the Bambara were compelled by him to adopt Islam.

Omar's upheaval began among the Mandingos of Bambuk and the Tukulor on the Senegal, and with his enthusiastic followers he advanced thence to Futa Jallon, where a holy war was proclaimed in 1861. He reduced Segu, the ancient Bambara capital, and dethroned the king, Mari Jara, making his own son, Ahmadu, sultan in his stead. Hadj Omar next directed his steps in a north-easterly direction against the Fula of Massina, who were also conquered, and compelled to accept his nephew Tijani [1] as their ruler.

Hadj Omar's son Ahmadu of Segu was finally reduced to subjection by the French in the eighties. The latter restored the heathen Bambara king Mari Jara, whereupon a large part of the population who had been forcibly converted to Islam returned to their ancestral religion.

In the earlier political developments of the Western Sudan, the Fula are not very prominent. It is possible, though we have no exact information on the point, that the ruling families of the older kingdoms were partly of Fula origin, since at that time a considerable proportion of the population consisted of Fula, and wherever we come across this race in history we find that it invariably assumed a leading part. In the nineteenth century the Fula succeeded in bringing the Central and a considerable portion of the Western Sudan entirely under their own control. Their most important creation in the west was Massina, in the western part of the bend of the Niger. This kingdom was of special importance for the intellectual development of Islam, and became the centre of an advanced Islamic culture, which was almost wholly the work of the Fula. Massina gained greater political prominence through the rise of Malam Ahmed Lobbo, a Fula, who started in 1816 from Sifaua, near Gando in the east, with a Fula army filled with enthusiasm for religious conquests, and overran Massina, which, at any rate in the principal centres, was already thoroughly islamized. After prolonged conflicts with the Fula colonies which had already been established in this district, as well as with Arabs, Tuareg, and Bambara, he succeeded in erecting a kingdom under strict Moham-

[1] Tijani was eventually (1894) compelled to flee from the French. He is still living in Medina in Arabia and enjoys esteem as a scholar. There may be found in Arabia and Egypt a considerable number of Mohammedans of quality (chiefly Fula) from the Western and Central Sudan, to whom it is an intolerable thought that they should be in subjection to a European, that is to say, a Christian, power. These exiles are largely supported from the revenues of the Khedive.

medan rule.[1] The capital, founded at the beginning of the nineteenth century, was Hamdallahi (" God be praised ").

Another focus of Islamic culture is the once famous trade centre Timbuktu, for the possession of which the Arabs, Tuareg, and Fula long contended, and thereby brought about its decay. The city has for centuries been a home of Islamic science. Famous teachers, chiefly Arabs and Fula, had their schools here and drew students from a wide area. Ibn Batuta, who visited Timbuktu in the middle of the fourteenth century, tells us that " unless one went very early to the mosque on Friday it was impossible to find a place, so crowded was the attendance."

In the small states further east, Islam, as has already been indicated, was introduced through the political and civilizing influences proceeding from the already islamized west and its larger kingdoms. Thus Kong, which has been famous from early times for the production of kola, was colonized from the west in the seventeenth century by Mande Jula. Towards the end of the eighteenth century, they became the rulers of the town of Kong and the surrounding district, which they then converted to Islam by peaceful means, so far as we know ; the adoption of the new civilization led automatically to the acceptance of the new religion. The population of the town of Kong is at the present day wholly Mohammedan ; the language of trade is Mande.

As the centre of a long-continued flourishing trade in gold, salt, kola, and cloth, and as the meeting-place of frequented trade routes, the gold country of Bonduku, lying south-east from Kong, possesses great importance. In the chief town, Kintampo, besides the natives, the Mandingo, the inhabitants of the Gold Coast and the Hausa have their own quarters. A place of equal importance is Salaga, the capital of the kingdom of Gonja, lying on the boundary between Togo and the Gold Coast, the inhabitants of which are also to a large extent Mandingo who immigrated at an early period. It is a meeting-place of traders from the whole of the Central Sudan. Occasional reference has already been made to the states of Dagomba, Mossi, Gurma, and Borgu, lying further east. They all came into existence centuries ago, mainly as the result of influence

[1] Where the Fula gained political preponderance, they frequently showed a tendency to regulate strictly the life of the population according to Mohammedan law. They enforced a regular attendance at the religious services, prohibited tobacco-smoking and alcohol, and even tried to suppress polygamy, and to introduce bigamy instead.

from the west, but they have nevertheless in essentials maintained their distinctive character and heathen religion. The distance between them and the political centres of Mohammedanism was too great for them to be absorbed by the latter. Even the Fula who, at the beginning of the nineteenth century, attempted to occupy Mossi, Borgu, and Gurma from the north, were unsuccessful in obtaining any permanent footing in the country.

The last great political convulsion in the Western Sudan was brought about by Samori, an ambitious and unscrupulous conqueror, who, by murder, fire, and slave-raiding, acquired a large kingdom. His domineering and reckless behaviour enabled him to secure followers wherever he came, but at the same time made him a terror to the peaceful population. Unlike Hadj Omar and Mohammed Askia, he was quite indifferent to Islam, although he occasionally made use of it to further his own ends. From 1874 he gave himself the title *Almami*, gathered a host of freebooters about him, and in a succession of bloodthirsty and cruel raids conquered the country on both sides of the Upper Niger as far as Sierra Leone.

The Central Sudan, that is, the country between the Niger and Lake Chad, received Islam to some extent from the north, but chiefly from Egypt.

According to Barth, the first Mohammedan king of Bornu was Hume (Hami ?), who adopted Islam towards the end of the eleventh century. Both he and his son and successor are said to have died in Egypt, while on the way to Mecca. At any rate this report points to relations with the east at an early period. When and in what way Islam found an entrance among the natives is uncertain. Since we hear of Mohammedan preachers in this neighbourhood at an early period, it may be supposed that they had a considerable share in the work of conversion. Besides this, the increasingly active trade relations with Tripoli and the invasion of Arab tribes must have also contributed to its spread. About the middle of the thirteenth century, according to Arabic sources, " the true faith was sown far and wide in Kanem."

In Bagirmi Islam did not begin to spread before the beginning of the seventeenth century. When the state was founded about the middle of the sixteenth century by a heathen chief, all its inhabitants were heathen. " Bagirmi rose out of the darkness of heathenism some years after the introduction of Islam into Wadai,"

that is, towards the end of the seventeenth century.[1] The nomad Arabs, who moved into the country before the close of the tenth century, and the Fula tribes, who had already settled there at an early period, appear to have exerted equally little influence on the religion of the natives.

When Malo, the eldest son of King Delubirni, ascended the throne in the second half of the seventeenth century, he became involved in a struggle with his younger brother, Abdallah, who claimed the throne on the ground of being a Mohammedan. Abdallah was ultimately victorious, and as king introduced Islam into the country. The fourth ruler in succession to Abdallah, Mohammed el Amin, had already acquired the title of Hadj. In his reign, about the end of the eighteenth century, the majority of his subjects were converted to Islam. About this time the kingdom was at the zenith of its power; before this it had paid tribute to Bornu, and in the nineteenth century it became dependent on Wadai. That Islam was not observed in any very strict fashion is evident from the fact that the successor and son of Mohammed el Amin married his own sister, so that the king of Wadai, Abd el Kerim Sabun, felt himself compelled to invade Bagirmi to punish this blasphemous crime.

It is probable that Islam was introduced into Bagirmi from the countries on its borders, that is, chiefly from Wadai, with which relations existed from early times, and to a lesser extent from Bornu, on which Bagirmi was politically dependent.

It was from Bornu also that Islam reached the Hausa countries. This at least is maintained by Hausa traditions, and there is every ground for supposing that the neighbouring kingdom of Bornu exerted a religious as well as a general civilizing influence on the less developed Hausa territories. The oldest traces of Islam here —in Gobir, Katsina, Kano—lead back to the first half of the fifteenth century. According to the *Tarikh-es-Sudan*, the grandfather of the famous Ahmed Baba, in the reign of Sonni Ali of Songhai (1464–92), on his return journey from Mecca, visited Kano and other towns of the Sudan, and delivered lectures to a large concourse of students. Whether and to what extent this account is based on actual facts, we do not know. An important part in the introduction of Islam was played by Maghili, a native of Algeria, who, about 1500, travelled in the Sudan and preached the faith in various towns, including Katsina and Kano.

[1] Islam had, however, a footing in Wadai since the eleventh century.

The first Mohammedan king of Katsina, Madji, probably reigned about the middle of the sixteenth century.

So far as can be ascertained, Islam found its way into the Hausa countries by peaceful methods; that is, by preachers from the east and north, by trade relations with North Africa, and by political influences emanating from Bornu and in the western province of Kebbi, also from Songhai. Kebbi was under the influence of Songhai from the sixteenth century, and its chiefs appear to have been Mohammedans from that time onwards. It is characteristic of the Hausa peoples, whose interest is centred on outward things, and who are but little susceptible to deep religious impressions, that after the partial success of Mohammedanism there should have been repeated lapses into heathenism. A struggle between the two religions was constantly going on in the majority of the Hausa States. Heathen and Mohammedan rulers appear to alternate until the occupation by the Fula. There are repeated complaints by the Hausa chroniclers that only the lower classes followed Islam, and that the religion was despised by the wealthy. It sometimes even happened that inconvenient preachers were put out of the way at the instigation of the worldly disposed kings.

In the "Hybrid Hausa States," that is, the countries in which the language and civilization of the Hausa have found an entrance, including, e.g. Nupe, Bauchi, and Zanfara, Islam found a footing much later—in Bauchi and Nupe, for example, not till the nineteenth century—and even in the Hausa States proper there are still heathen districts.

A complete political and religious revolution took place in the Hausa country at the beginning of the nineteenth century as the result of the conquests of the Fula Othman dan (i.e. the son of) Fodio. Individual groups of Fula from the east had settled in the Hausa country since the fifteenth and sixteenth centuries, and had spread even as far as Bornu and Bagirmi. They were often active in the propagation of Islam, but their small number and the political strength of those among whom they had settled prevented them from gaining any influence in the public life of their neighbourhood; they were allowed to remain on sufferance. This state of affairs, the ignominy of which was keenly felt by many orthodox Fula, was brought to an end by Othman dan Fodio. To his deeply religious nature, filled with zeal for the purity and supremacy of Islam, and enriched by a literary educa-

tion, the oppressed condition of his countrymen who were devoted adherents of their religion must have been as humiliating as the heathen conduct of the royal court at Gobir was offensive. The movement which arose under his leadership was thus at once national and religious; but the latter influence was probably predominant, for it was not long before many zealous Mohammedans from among the Hausa joined his cause.[1] After the youthful Fodio had completed his studies, he became a zealous preacher of Islam. He denounced the practice of prayers for the dead and the honour paid to departed saints; he also attacked the two prevailing sins of the Sudan, drunkenness and immorality. At the same time he sent letters to the kings of Bornu, Timbuktu, and other places, exhorting them to reform their lives and those of their subjects. As the tutor of a prince of Gobir he had many opportunities of securing rights for his countrymen and fellow-believers, effecting the emancipation of Moslem slaves, and in similar ways furthering the cause. The revolution, which was carefully prepared by an organization in which all the influential Fula sheikhs of neighbouring countries as far as Nupe, Ilorin, and Yoruba were included, began in the early years of the nineteenth century, and was directed, in the first instance, against the king of Gobir. From Gobir Othman turned his attention first towards the west and subdued the province of Kebbi, making its capital, Gando, his residence. Then he pressed forward into the heart of the Hausa country and established his headquarters in Sokoto. From this centre, with the help of his brother Abdallah, and especially of his son Bello, he conquered all the Hausa States and united them to the Sultanate of Sokoto under his own suzerainty. Next, the generals of Othman turned their arms against Fumbina, lying to the south-east, and conquered it under the leadership of the Malam Adama, after whom they named it, Adamawa. The western branch of the Fula starting from Gando poured themselves to the south. While they were unable to maintain themselves in Borgu, Malam Dodo made himself master of Nupe in the second quarter of the nineteenth century. The most southern Fula state in this western district is Ilorin in northern Yoruba, which was conquered as early as the beginning of the century, but was only to a small extent islamized.

[1] On the other hand, he knew no mercy towards those Hausa priests who did not join his party. The *Chronicle* informs us that when Othman found a Malam belonging to the party of the Hausa kings, he had him either executed at the stake or butchered like a sheep.

Othman dan Fodio died in 1817. His successors, among whom the most eminent was his son Bello, who like his father was an educated Moslem zealous for reform, were able, at any rate for a time, to maintain the conquests of their great predecessor, and even in some degree to extend them. But the short period of prosperity was followed by permanent decline. A magnificent court life with all its intrigues and luxury, and a rapid growth of somewhat unprofitable literary tendencies, succeeded the pure religious zeal and the unassuming military temper of the early years.

The conquests of the Fula in what is now Nigeria, and those in Adamawa extending as far as the Congo, marked both locally and historically the end of their political expansion. At the end of the nineteenth and the beginning of the twentieth century, the final occupation of the country by European powers took place, bringing the whole of the mighty Fula kingdom without any very great cost under Christian control.

A final disturbance, which falls only partially within the territory which we are considering, was that caused by Rabeh. Rabeh was an officer of the notorious slave-trader Zubeir, in the Eastern Sudan. He set out for the west with a troop of adventurers, and founded to the south of Wadai a large kingdom, which for a time included Bornu and Bagirmi. He had no interest in religion, but with the object of making his enterprises more acceptable in the eyes of pious Mohammedans, and of securing military support, he repeatedly attempted to establish relations with the Sheikh of the Senussiya, who however declined to have anything to do with him. In the year 1900 Rabeh was decisively beaten by the French, and his capital captured. This was the end of the last Mohammedan state in the Sudan.

II

It is difficult to gain a clear idea of the territorial, and still more of the numerical, distribution of Islam in the Sudan. Exact figures are frequently lacking with regard to the number of the population in general, and naturally in a still greater degree with regard to the adherents of each religion. Besides this there is the difficulty in many instances of determining whether a particular people is to be regarded as Mohammedan or as still heathen. From the convinced and educated Mohammedans of Timbo or Kano to the bush negroes, whose practice of religion consists merely in an effort to assimilate

themselves to the more fashionable religious society in dress and in the repetition of a few prayer forms or by hanging their amulet in a different way, there are numerous intermediate stages of conversion. It may be taken as certain, however, that the future even of these purely external adherents of Islam lies with that religion and not with heathenism.

Owing to the fact that Islam was introduced from the north, it is in its northern half that the Sudan is most completely islamized. The population is Mohammedan, though not exclusively so, as far as the forest belt, and at many places Islam has broken through this belt and reached the coast by commercial expansion. Along the coast from Senegal to Kamerun there is hardly a single town of any importance which does not contain at least one mosque. The same is probably true of every place in the whole Sudan with more than from two to three thousand inhabitants. The purely Mohammedan peoples, in addition to the small number of Arabs, are the Moors, Fula, Tuareg, and Hausa. Accounts of heathen Fula appear from time to time, but they are probably based on defective information.

For French West Africa, reference can be made to official estimates. According to these, there are, in the Province of Senegal, 78,500 Fula and 158,000 Tukulor (Tekrur), a mixed race formed by intermarriage between the Fula and the indigenous tribes. Both have equal pride of race and are equally strict Mohammedans. The largest part of the population is composed of the Wolof or Jolof, who are pure negroes, both physically and intellectually vigorous, and constitute the most valuable element in the colony. The large majority of them are Mohammedans, and heathenism is rapidly vanishing. On the other hand, the 190,000 Serer, formed by an intermixture of Fula and Jolof, have for the most part remained heathen to the present day. The Soninke, again, belonging to the Mandingo group, are entirely Mohammedan, and among the closely related Malinke there are very few heathen remaining. In French Guinea there are besides 670,000 Mohammedan Fula and 492,000 Malinke, who with the exception of an insignificant minority are also Mohammedan, about 385,000 Jallonke. The majority of these are still heathen, but according to the official French reports Islam is making rapid progress among them. The remaining inhabitants of the province, Temne, Mende, Nalu, Toma, Kissi, are predominantly or entirely heathen. The population of the Ivory Coast probably amounts to about two millions. Of these the Mande Jula, numbering

242,000, are Mohammedans. The Senufu, who also belong to the Mandingo, are for the most part heathen, while the remaining inhabitants are still almost untouched by Islam. The conditions in Dahome are equally favourable, where out of a population of 655,000, only 60,000 or 70,000 are Mohammedan. The Dendi, who live on the banks of the Niger, are all strict Mohammedans, and this is true also of the Fula who are settled throughout Barba beside the villages of the natives. Among the really indigenous population, Islam has taken little root. The province of the Upper Senegal and Niger includes the Bambara, who number 477,000, and have remained almost entirely heathen. There are less than 20,000 Mohammedans among them, but this number at the present time, when they have ceased to have a separate political existence, is increasing with considerable rapidity. The same is true of what was formerly the kingdom of Mossi, in which also Islam is likely to be the religion of the future, although the majority of the natives still have a preference for heathen customs. The population of the province of Upper Senegal and Niger amounts to about five or five and a half millions, and perhaps one and a half or two millions of these may be Mohammedans.

Hardly any particulars are available with regard to the number of Mohammedans in the English Colonies, and it is necessary to have recourse to individual expressions of opinion. Sierra Leone has 1,307,000 inhabitants, the great majority of whom are heathen. The few Fula in the north and the greater part of the Mandingo are Mohammedan, but the Temne and Mende are predominantly heathen, although the number of Mohammedans among them is actively increasing. Throughout the coast towns there is a strong Mohammedan population. Port Lokko, for example, was in 1903 almost entirely Mohammedan. In Freetown there are five Mohammedan schools, supported by the Government, with 760 scholars in a population of 34,000. Thus the situation in Sierre Leone is that Islam has penetrated from the interior to the coast, and has practically taken possession of the coast towns, while the village inhabitants near the coast within a narrow strip of territory have maintained their heathen religion. Of the 1,600,000 inhabitants of the Gold Coast, it is estimated that 358,000 live in the Northern Territories and 288,000 in Ashanti. Though still predominantly heathen, these are in great danger of becoming islamized. Almost every place of any importance possessing trade connexions has a mosque, a Mohammedan school, and a

Mohammedan population, which though composed partly of foreign traders is adding to itself in the Northern Territories a steadily increasing number of the resident population. In Tamale, the capital of the Northern Territories, out of a total population of 6000, about 1000 are Mohammedan. In Ashanti, and on the Gold Coast proper, Islam is also making progress, though this is principally due to the immigration of Hausa and Mandingo traders.[1] Mr. Rodger, in the *Journal of the African Society* for 1909, gives the number of Mohammedans on the whole Gold Coast as 100,000 and it would probably not be too high to put it at the present time at 150,000 or 180,000. The number of Mohammedans, especially in the north, is probably under-estimated. Thus Mamprusi, which at one time controlled the whole of Dagomba, is governed by the Imam in Gambaga, from which we may safely conclude that not only a considerable portion of his subjects is Mohammedan, but also that Islam is likely to spread.

In recent years Islam has probably made the most rapid progress in Nigeria, which has a population perhaps of sixteen millions, and especially in Southern Nigeria, which a few decades ago was almost entirely heathen. In Northern Nigeria, the country of the Hausa and the Fula invaders, Islam is throughout the dominant religion. The Hausa, Fula, and Kanuri are wholly Mohammedan, though in a number of places heathen tribes are living among them, for example, the Gwari and Kadara in the Hausa country. So also in the neighbourhood of Yola the population is mainly heathen, while the town itself is Mohammedan. The tribes south of the Niger and Benue and to the north and east of the Niger are predominantly heathen. Of the nine or ten million inhabitants of Northern Nigeria, possibly two or three millions are heathen, though in the face of the overwhelming superiority in numbers and civilization of the Mohammedans living in close contact with them, they are in danger of surrendering their heathenism within the next few decades. In Southern Nigeria, on the other hand, in spite of the fact that Islam has made quite remarkable progress in recent times, there are no exclusively Mohammedan communities. Islam has made its chief conquests in the large towns, and what it would mean if it were to become the dominant spiritual power in these towns is evident from the following figures showing their

[1] In Ashanti there was the nucleus of a Mohammedan population as early as 1750, so that the progress of Islam here during the past century and a half has not been considerable.

population—Ibadan, 342,000, Ilesha, 339,000, Abeokuta, 265,000, Oyo, 217,000, Lagos, 102,000. Each of these towns has its mosques; several of them have more than fifty. In Lagos, which is a centre of Christian missionary activity, about half the population is at the present day Mohammedan. In many of the other towns, including those of the eastern province and on the coast, Mohammedanism is increasing rapidly.

The small colony of Gambia, with a population of 16,000, has about 9,000 Mohammedans—Mandingo, Jolof, Fula.

Of the German Colonies, Togo is almost entirely heathen. With a total population of about one million, the number of native Mohammedans is given in the official report as only 14,000, which seems a rather low estimate. Mohammedans belonging to the indigenous population, with a disposition to proselytize, are to be found especially among the Dagomba and in the extreme north, in Mangu and its neighbourhood; while among the rest of the population, Mohammedans are limited to the immigrant Hausa and Fula.

Kamerun has in Adamawa and German Bornu an exclusively Mohammedan population, although everywhere a sprinkling of heathen is found. Besides the Fula, with their bondsmen and slaves, numbering in all about 320,000, the Kanuri, the Shua Arabs, the Kotoko, the northern Musgu, and a small portion of the Mandara (about 40,000 out of 310,000), are Mohammedans. Altogether from 600,000 to 800,000 of the two or three million inhabitants of Kamerun are probably Mohammedan.

In Liberia, the Kru, the Grebo, the Kpwesi, who inhabit the north-western and central interior, are predominantly heathen, while the Vai and Mandingo are Mohammedan.

III

That Islam represents for the African a higher stage of social organization than heathenism cannot be doubted by any one who has seriously studied the question on the spot. It is not accidental that the more highly endowed and intellectually alert tribes, such as the Hamite peoples of the Sudan, have adopted Mohammedanism, and at the present day all reports agree that it is the more intelligent part of the population which is favourably disposed towards Islam. The advantages of the new religion are so obvious to the negro, and so many factors in the history of the Sudan have smoothed the way for Islam, that one is almost inclined to wonder why the results

achieved in the course of ten centuries are not even greater than they are seen to be at the present day.

What are the means to which Islam owes its successes and its failures ? The first very strong impression which one gets is that the expansion of Islam has taken place in the main automatically and without any direct effort. It seems indeed to be the undesigned and accidental by-product of other movements, whether political, social, or economic. Up to a certain point, however, it is true that the triumphant advance of Islam has been a spiritual and purely religious movement, the ultimate sources of which can hardly be traced, and which has availed itself of external circumstances as its vehicle.

As has been shown in the preceding section, the chief conquerors of the Sudan were Mohammedans. In their political enterprises it is difficult to distinguish between holy wars undertaken for the spread of the religion and those which were carried on for purely temporal ends. In the conquests of Samori, Rabeh, and thousands of their lesser compeers, religious motives played a negligible part. But the result was none the less a gain for Islam. The superior strength of the new religion was made evident to the heathen, and this sufficed to shake their confidence in their pagan divinities. The temptation to adopt Islam was especially great when conversion was sufficient to deliver them from the exactions of their masters, and to admit them as members of the class to which their conquerors belonged. According to Mohammedan law, a believer cannot be sold as a slave. Although in the early period this provision was certainly observed only in exceptional instances, it was nevertheless necessary that some regard should be paid to negro fellow-believers, and this fact was naturally a powerful attraction to the heathen to join the Mohammedan community. In the holy wars, genuine religious zeal, which sought to promote the glory of Allah and the extension of His kingdom, was undoubtedly sometimes an impelling motive. Even at the present day among the ruling races of the Sudan, the holy war, that is, subjugation by force, is regarded as the natural and normal means of conversion, and as more effective than preaching.[1] But

[1] Mungo Park gives us a message sent by the Moslem king of Futa Toro to his pagan neighbour : " With this knife Abd el Qader will condescend to shave the head of Damel if Damel will embrace the Mohammedan faith ; and with this other knife Abd el Qader will cut the throat of Damel if Damel refuses to embrace it." These words find an echo in those with which a young Arab from Bornu addressed Captain Burton, in the palace of the king of Abeokuta : " Give those guns and powder to us, and we will soon islamize these dogs."

even where the holy war aimed at furthering truly religious ends, its missionary results were hardly greater than those of purely political conquests. Both tended to degenerate into extensive slave-raids, and it is difficult to avoid the suspicion that in the interest even of many pious rulers the capture of slaves held a foremost place. Slave-raiding was for both the larger and smaller of the Sudanic states an important source of income, and frequently the sole one. As there was no regular financial administration the trade in human beings was the only available means of supporting the army and defraying other expenses. As soon as any check was imposed on this trade, the state began to decay, and this drying-up of revenue was seldom long in beginning, since the governor of each province attempted to make himself as soon as possible independent of central control, in order that he might turn to his own account the profitable capture of slaves. Even the latest conquests of the Fula had as their object the opening up of new reservoirs of slaves. Under these circumstances, the conqueror could have no object in making the heathen adopt his religion, since this would impose restrictions on his exactions. On the other hand these slave-raids and the atrocities by which they were accompanied awakened among the heathen a profound hatred against Islam and its representatives. Even when they were compelled to accept the religion of their bitter enemies, they remained heathen at heart, and frequently only waited for an opportunity to return to their original faith. In other instances, especially where heathen tribes had developed a strong government, and in connexion with it a form of religion which transcended tribal limitations and found expression in a national system of worship, the violent propaganda of the Mohammedans had the effect of forcing on the heathen state a more closely knit unity and a more determined adherence to its own faith, as for example, in Mossi and Gurma, and among the Bambara.

An apparently opposite policy, which nevertheless was directed to the same end of opening up new sources of revenue, was pursued for a time by the Mohammedan rulers in Bambara. The conquering Tukulor attempted here to develop the exploitation of their subjects in a permanent and systematic way by annually sending out armed bands, including Marabouts, to convert the heathen to Islam, or if that failed, to lay waste their villages. The payment of the tithe was then imposed on the new converts, and in addition to this, an

annual tribute, both of which found their way, as often in the Sudan, into the treasury of the ruler.

Wherever Islam appeared, not in the form of a temporary conquest or of annually repeated slave-raids, but of a permanent occupation and regular government, its intellectual and political superiority and its power of assimilation were so strong that the heathen inhabitants of the kingdom adopted the religion of their masters. This factor was decisive among the early Mandingo population and the inhabitants of Bornu and Bagirmi. If the Sudan had not fallen into the hands of European powers, this process would have been going on at the present day. The Bambara, and the still heathen population of the Sultanate of Sokoto, including Northern and a considerable part of Southern Nigeria and the country extending from Adamawa in a south-westerly direction as far as the forests, would in that case have become Mohammedan in a comparatively short period, whereas at the present day in a large part of this territory Islam is making no very marked progress.

It was only to be expected that the Mohammedan potentates who were dispossessed by the Europeans would not easily adapt themselves to the new order, and that many attempts would be made by them to regain their former influence. All the European colonies in the Sudan, and especially the French, have had experience of rebellions of this kind. These revolts are marked by the following features: (1) The religious motive is prominent; the leader of the revolt professes to have been commissioned by Allah to resist the unbelievers and convert the heathen, and is almost always a Marabout. (2) The movement is restricted within a comparatively small area. (3) Only a small part of the population, whether Mohammedan or heathen, declares itself actively on the side of the rebel leader, and as soon as he suffers a decisive defeat, he is deserted by his followers and his project is at an end. The leaders are frequently inspired by genuine enthusiasm, and the title of Mahdi, which they are fond of adopting, is taken quite seriously; they wish to serve Allah and his cause. In the great majority of cases, however, their motives are greed and ambition, their object being to increase their revenue and reputation, or to restore their political power. It is improbable that a really great Mahdi will ever arise in the Sudan and succeed in creating an effective organization against the European domination. Too many of the natives have come to understand the superior strength and the beneficial results of European government

to allow themselves to be made the instruments of an ambitious claimant, whose prospects of success are doubtful from the beginning and whose rule would bring no advantages to the majority of the inhabitants. Only circumstances of a wholly exceptional kind, moreover, could overcome the national differences, which are as marked among the Mohammedans as among the heathen, and unite the tribes under a single leader against the common enemy.

Among the political factors which have contributed to the spread of Islam may be reckoned also the peaceful invasion of heathen districts by Mohammedan tribes. The first influences towards the islamizing of the Western Sudan were of this nature. Immigrants from the north brought Islam with them and practised it in their new home within their own tribal community, thus making it appear a desirable possession in the eyes of the heathen. In a similar way the Arabs, the Tuareg, and the Fula were later intentionally or unintentionally the pioneers of Islam. The latter especially frequently exerted a direct missionary influence on their environment in the way that has been mentioned. The preponderance of these Mohammedan foreign communities became in many cases so great that it was difficult for a heathen chief to maintain his authority over his alien Mohammedan subjects, who naturally looked down on the Kafirs, and who continually threatened to become a state within a state. The one sure means of escaping this danger and of consolidating his power was for the chieftain to become a convert to Islam. This took place as a rule simultaneously with the conversion of his immediate following and the members of his household, and easily became the occasion of a general movement towards the new religion.

Far more important than political activity was the part played in the spread of Islam by social influences, although they cannot in the same degree as the former be described as direct means of propaganda. The social influence exerted by Islam was, except in a few instances, undesigned, but it was very far-reaching. Always and everywhere the religion of Mohammed presented itself to the negro as a higher civilization. Even from the racial standpoint, the representatives of Islam impressed the heathen negro as belonging to a superior order. They came on the scene as the possessors of large herds of cattle, horses, and camels. They were brave and warrior peoples, the leaders of large armies, the founders of powerful states. Many of them understood the wonderful art of reading and writing, others were far-travelled

merchants who were in direct relation with the countries of the white peoples, whose goods they introduced, and thereby secured for themselves a higher standard of living and prosperity. Their behaviour was that of an educated and self-confident aristocracy. In accordance with the methods of African commerce, the Mandingo and Hausa merchant who carries on trade with the heathen settles down among them. His superior manner of life, his richer clothing, his purer worship, are a daily sermon to the negro on the text, "This foreigner is a greater and nobler being than thyself." The clever trader, and still more the Malam who is able to write, by their knowledge of the world, their education, and their attitude of haughty exclusiveness or condescending patronage as the circumstances may demand, soon make themselves respected and welcome guests with the leading men and at the court of the chief. They know how to become useful and indispensable to heathen rulers, and take advantage of the favoured position which they thus acquire to secure privileges for their fellow-believers. The chief becomes gradually disinclined to practise his own religion in the presence of Mohammedans, and begins to be ashamed of it and to neglect it. It is only a step from this to sympathy with the new faith, and the step is made easier by the fact that the new religion is bound up with the new civilization, with which the heathen are, in the first instance, concerned. In adopting the civilization, it is natural to adopt the religion also. A beginning is made by putting on Mohammedan dress, and this is followed, as convenience may suggest, by the observance of individual precepts of the religion, such as the times of prayer, ablutions, and similar observances.

Where Mohammedans settle in the midst of a heathen population, intermarriage becomes inevitable, especially since the settlers and merchants do not as a rule bring their wives with them, and therefore form unions with heathen women. The requisition of heathen women was made on a large scale by the great Mohammedan princes, who, especially when they settled at a distance from Mohammedan centres, often maintained enormous harems with sometimes as many as two thousand inmates. These women, and above all their children, whether legitimate or illegitimate, become Mohammedans without exception. The system of household slavery and serfdom works in the same direction. In war, every soldier receives his share of the slave booty. A Mohammedan of position requires for the management of his household and farms a considerable

number of slaves, which sometimes amounts to several thousand in the case of leading men. The officers and higher officials in addition to this have a definite number of villages assigned to them by the sovereign, the labour and taxes of the inhabitants of which are entirely at their disposal. As is natural, all those who are thus directly dependent on Mohammedans rapidly adopt the religion of their masters. Passarge estimates that in Adamawa there are, in addition to the 50,000 or 100,000 Fula, 245,000 slaves and serfs of the latter, who have become Mohammedans.

Occasionally, however, Islam makes its appearance also in a benevolent guise, as the liberator of oppressed peoples. The division into the two classes of oppressors and oppressed in the Sudan is not due to Islam, but has existed from time immemorial. Wandering Mohammedan preachers have taken advantage of this condition of affairs, and when their message has been rejected by the upper classes, have turned to the oppressed masses. This was the case especially among the Jolof. Here the mass of the agricultural population was held down and exploited by its aristocratic masters. The Marabout preachers of Islam not only fostered in the name of religion the deep-rooted hatred of the lower classes against their oppressors, but united them in a determined resistance. A complete social revolution thus took place, in which the Marabouts became the leaders of the unprivileged but already islamized masses, who succeeded in extorting one right after another. So long as the heathen chiefs had the upper hand, they made no attempt to conceal their contempt for Islam, which was the religion of the poorer classes. Gradually, however, a change took place, and the influence of the new faith grew to such an extent that heathen potentates, unless they wished to see power slip from their grasp, had no choice but to adopt Islam, however humiliating such a step might be. Similar social effects of Islam are described in the Hausa chronicles, where the chiefs at first did not wish to have anything to do with the new religion, which imposed restrictions on their excesses, and the preachers therefore turned from them and attempted to win the lower classes. Motives of a similar kind also played a part in the revolt of Othman. That Islam, when it attained to power, should later have repudiated its original social connexions and have placed itself at the service of the upper classes can cause no surprise. History furnishes plenty of analogies to such a change of front.

Religious activity in the sense of direct propaganda has been of

far less importance for the islamization of the Sudan than political and social influences. Where it has made its appearance it has always been isolated and entirely unsystematic. It is impossible to speak of an organized missionary activity in the Sudan. As in the earlier centuries, so at the present day it occasionally happens that a pious Moslem becomes a preacher of Islam from purely religious motives, but instances of this are exceptional. Before a Church can carry on regular organized missionary work, it must possess greater moral and religious forces than Islam has at its command. A better opportunity of bearing witness to the faith is found in private conversations, for which the ordinary and intimate intercourse of daily life and the interest of the negro in religious matters always provide occasions. Of course such opportunities for active propaganda are taken advantage of only by a few, and these chiefly Malams (Marabouts). The main points in the Mohammedan teaching on which emphasis is laid in such conversations with a view to winning the heathen, are the unity and omnipotence of God, the condemnation of idolatry, the hope of paradise, and above all, the promised and readily believed efficacy of amulets, which are sanctioned by Allah and His word, and the working of miracles. In these attempts at conversion, a vigorous use is also made of worldly arguments. The higher social position of Mohammedans, their far-reaching influence with the leading men of the country and with Europeans, the alleged superiority of the Mohammedans over the Christians in civilization and in political power, are painted in glowing colours, and when necessary, with the grossest misrepresentation of facts, before the eyes of the unsuspecting negro. Towards heathen customs, the attitude of the Mohammedan is, according to circumstances, one of good-humoured derision or of fanatical opposition, but it is always one of unmistakable contempt and disapproval. It is a modern, and up to the present quite rare, phenomenon for a Mohammedan preacher to come forward as the rival of the Christian missionary and to enter into a discussion with him when he is preaching to the heathen.

The Mohammedan propaganda experienced a remarkably powerful revival through the advent of European colonial enterprise in the Sudan. Although political methods of expansion have been suppressed, the social and religious means of propaganda can now be employed with an effectiveness hitherto unknown. The gulf which formerly existed between the rulers and the ruled, and which was

created chiefly by existing political relations, decreased with the abolition of political independence and the equal treatment of all classes of the population by the European. Its place has been taken by a growing mutual approximation which prepares the way for a peaceful propaganda. Still more advantageous for Islam is the economic activity of the colonial powers. Not only is most of the trade in the hands of Mohammedans, but these also form the more intelligent part of the population and that which is most ready to understand the measures of the Government and to take advantage of the opportunities created by it. They are thus regarded by the Government as the most valuable element of the population, and have all kinds of favours conceded to them. The heathen are of course not slow to mark this preference for Mohammedans, and it is only natural that those who are intellectually most alive should attach themselves by conversion to the favoured class. The heathen are further impressed by the fact that Islam is officially recognized and respected by the colonial Governments as a religious society, while heathenism is completely ignored. This is most marked in two institutions—the native army and the school. In most of the European colonies it is taken for granted that those who join the army thereby become Mohammedans. The majority of the colonial Governments maintain out of public funds schools in which the Mohammedan religion is officially assigned a place in the curriculum. Those who attend these schools, even if they are heathen, receive religious instruction in Islam, and naturally become Mohammedans.

IV

From what has been already said, it is evident that the chief impulse towards the adoption of Islam by the negro comes from social influences. In individual instances there may be associated with the conversion vague hopes of political emancipation and a desire to bring about the unification of the black races, but these do not at the present day play any important part. The dominant consideration is rather the desire through the adoption of Islam to obtain better conditions of life. This hope has always in the Sudan been the chief motive of conversion, and it has gained in strength since European colonization began. The latter has given rise among the inert mass of the negro population to a movement

which expresses itself in a consciousness of inferiority and a recognition of the necessity of learning if it is to maintain its place amid the new forces. One might naturally expect that the negro would seek to attach himself to the race which represents the new movement, that is, to the European. This is actually the case where European influence is active, and where Islam has not found a footing among the indigenous population. In the coast districts of Kamerun, Nigeria, Togo, and the Gold Coast, and to some extent also of Sierra Leone and Gambia, a strong movement towards Christianity is manifest, which has undoubtedly been furthered by the influence of colonial enterprise. In these districts the glory of Mohammedan civilization and religion is beginning to pale before that of the Christian. It is quite otherwise, however, in districts where Islam has already become an imposing power. The favour shown by many government officials towards Islam, and the maintenance of specifically Mohammedan institutions, such as schools, law-courts, and festivals, make the negro feel that Mohammedan civilization and religion are equal to those of the European. And above all, Islam presents itself to the African in an African garb. Even the Arabs in the Sudan, and of course still more the Mohammedan blacks, are immeasurably nearer to the negro in their manner of life than are the Europeans. When the negro adopts Islam, he at once becomes a member of the higher social class. He is admitted without any restrictions into the Mohammedan society.[1] He quickly gains self-confidence and self-respect, and feels that he is a member of a world-encircling organization. He enters into a clearly defined relationship with Europeans. The despised bush negro becomes a Mohammedan of position, whom even the European involuntarily treats with respect. It is quite otherwise when a heathen joins the Christian community. We Europeans remain foreigners to the African, and when he outwardly adopts our civilization, he does not really understand it. We have not yet fully learned, not even the missionaries, to comprehend the negro in his distinctive qualities. We have not taken sufficient trouble to understand his civilization and to ennoble it with the help of our own and of Christianity; instead of this we are destroying his civilization and seeking to substitute our own. We are thus exposed to the danger of turning the negro into a mere caricature of the European,

[1] "At the great Mohammedan festival Emir and slave kneel side by side; master and servant together prostrate themselves in one common act of devotion" (Orr).

while Islam makes him a self-respecting African. Moreover, the Europeanized negro never obtains among the whites that social equality to which Islam admits him readily. There are Europeans who take little pains to conceal the fact that the Christian " nigger " is as contemptible in their eyes as the bush negro, and they not seldom take every opportunity of expressing their preference for Mohammedans. This sufficiently explains the fact that recently even natives who have received a Christian education have become advocates of Islam. Since they need never expect a position of equality among their European fellow-believers, they are disposed to see in Islam the religion of the modern African.

The negro's conviction of the social superiority of Islam rests in the last resort on a religious basis, since he is unable to conceive of any striking exhibition of power as proceeding from other than a religious source. " The Mohammedans know more of God than we do," and " Their God is stronger than ours," are statements which express his deep and deliberate conviction. Now there is nothing strange to the negro in changing the object of his worship. When a village community hears of a powerful divinity belonging to a neighbouring tribe, it transplants by public resolution the new worship into its native village. Similarly whole village districts or individual family groups have not infrequently exchanged the worship of their god for that of Allah, because the latter promised them greater advantages.[1] The heathen is bound to his divinity by no inward attachment. If the god fails to render the services which have been expected, or if he works injury instead of blessing, he is easily given up. Besides this the heathen divinities are attached to particular localities; they have their regular places of worship where alone sacrifices and prayers can be offered to them. As a result of the European occupation, however, there has been a considerable movement of the population; the labourer, the artisan, the merchant, and the official leave their native village for months and years and even for life, and with it they leave their ancestral religious practices. It is hardly likely ever to occur to them that they could worship their ancestral deities in a distant place. But the mental life of the negro is so permeated by religion that, except in the few instances where his religious nature has been atrophied

[1] Childless women, instead of applying to heathen charms as they used to do, now frequently go to the Malam; as a condition of success the obligation is always imposed upon the mothers of bringing up their future children as Mohammedans.

through long intercourse with irreligious Europeans, he cannot live without religion. In adopting a new faith, he is likely, unless he limits himself to the scanty use of a few charms, to attach himself to the religion which predominates in his new environment, and this is far more frequently Islam than Christianity.

One would do the negro an injustice, however, if one were to attribute his inclination towards Islam exclusively to the lower range of religious motives. The African knows a real longing for the living God. To many a thoughtful negro the impressive doctrine of the unity of God, the omnipotent Lord, comes as a revelation. From even the simplest and poorest place of Mohammedan prayer, his mind receives a powerful impression that worship is here being offered to the one invisible God. To this divine unity the whole of the religious outlook of Islam seems to him to correspond. It offers a unified system, comprehending the whole of life in its least as well as in its greatest manifestations, and clearly defined doctrines which give an exhaustive answer to all questions relating both to this life and to the next. These recommend themselves to his simple sense far more than the complicated system of the Europeans, with whom civilization and religion appear to be two quite different and independent entities. The question of the future life in particular plays a large part in the inner life of the negro, and it is dealt with by Islam in a manner that corresponds perfectly to his desires and is in striking contrast to the picture of hopeless terror which his own religion has impressed upon his soul. The conditions of entry into paradise are laid down with exactness, and conformity with them seems by no means a heavy burden, since they leave his favourite habits and his moral ideas and practices untouched.

V

To form an estimate of the effects produced by the spread of Islam is not easy. It is often perplexing to determine whether any particular advance in civilization is really due to religion or is to be regarded as the product of general development. This is especially true in the political sphere. The difference between the hopelessly divided and therefore politically weak heathen tribes and the barbarous kingdoms such as Ashanti and Dahome on the one hand, and the great Islamic States, such as Sokoto, Bornu, Segu, Massina, and Songhai on the other, is very marked.

The latter, judged even by European standards, were important formations comprising a large area of country, and possessing a real political and social organization, a division of the populace into social classes, an ordered central and provincial administration, a system of taxation, written laws, and a developed system of justice. It would be a mistake, however, to attribute these achievements exclusively to Islam. The determining factor was not the religious creed but the difference of race. The founders of the Sudan States were men of the light-coloured stronger peoples of the north. It must, of course, be admitted that the idea of a great Mohammedan theocratically governed state and the desire to win new adherents for the religion frequently gave a powerful impulse to political expansion. It would not be possible to imagine a Sonni Ali, Mohammed Askia, Hadj Omar, or even an Othman dan Fodio as anything but Mohammedan. But in the proper task of religion—in fostering the moral life of the states which had been welded together by bloody conquests, in bringing home to the rulers their responsibilities towards the conquered peoples, and in securing the victory of law and justice—Islam failed altogether It is true that individual rulers manifested good intentions in these directions, and a real sympathy with their subjects, but as a rule in the holy wars the most atrocious cruelties were practised, bloodthirsty slave-raids were carried on, and a free rein was given to murder, burning, and plunder in the name of religion. Too frequently religion was made a cloak for exaction and extortion with the object of increasing political power.

It is sometimes made a charge against Islam that it tends to bring about an undesirable uniformity and to destroy national individuality. That in the creation of large states and as the result of a common religious creed and a common civilization many tribal peculiarities should disappear is inevitable. So far from being a loss, however, this represents rather an advance from tribal divisions to a more developed organization better adapted to the life of a nation and state. Indeed it may be said on the contrary that many peoples owe the preservation of their national character to Islam. The wandering Fula, and in many places the Hausa and Mandingo, would have been much more exposed to the danger of being absorbed by their environment if the difference of religion had not served as a protection. On the other hand, the influence of Islam on the peoples which adopted it has not been strong enough

to crush out their individuality or overcome national peculiarities. The national consciousness of the Sudanese is stronger than their religious attachment. The Hausa and Fula have lived for centuries side by side, but their relations continue to be entirely strained, while the Tuareg are on equally unfriendly terms with both.

Not only the political life but also the social tone and general culture of the Sudan owe a good deal to Islam. This fact will impress itself on any one who passes from a heathen to a Mohammedan district. The consciousness of membership in a world-wide religious society and the relations with North Africa, Egypt, and Arabia, widened the outlook, established trade connexions, and enriched the native civilization in many directions. Trade and industry were certainly not unknown in the Sudan before the advent of Islam ; but under the fettering restraints of animistic ideas and habits of thought, and without the influence of the larger world and richer variety introduced by Islam, they would never have made the advance and reached the higher level which entitles us at the present day to reckon these lands as semi-civilized. The Mohammedan is better dressed than the heathen, has finer houses, is more prosperous, has enjoyed some sort of education, is gentlemanly, dignified, and self-possessed in his manner, and betrays in his intercourse with Europeans not infrequently a noble and generous bearing.

Islam is also entitled to the honour of having introduced the art of reading and writing into the Sudan. Although hardly more than five or ten per cent. of the Mohammedan population are able to read and write, every town and settlement has its teacher, who gathers pupils about him and introduces them to the elements of religious knowledge through the medium of the Arabic language. The method employed is indeed purely mechanical, and the results are therefore correspondingly small. For the few pupils who wish to become familiar with Islamic learning there are high schools in the principal towns. Only a very few become students at the Azhar University in Cairo. Book-learning is the privilege of only a few who require it for the exercise of their profession. Nevertheless there have always been among the native Mohammedans of the Sudan men of comprehensive learning in the Arabic-Islamic sense, who have been active in the production of literature. The Fula especially have a decided inclination and aptitude for intellectual work and independent thinking. It is characteristic that Othman dan Fodio, the great

soldier, should have been at the same time the chief literary man of his nation and the author of eminent theological works, and that his son Bello, also a brave general, should have provided his people with a grammar of their own language. On the other hand it was the Fula who, on their occupation of the country, destroyed the greater part of the ancient Hausa writings on the ground that they contained too much that was heathen.

In the matter of morality, in so far as it finds expression in social institutions, there is little difference between Islam and heathenism. The position of women is no better among Mohammedans than among heathen. Where they are held in higher regard, this is due not to the religion but to national custom, as among the Tuareg and Fula, or to economic reasons, as among the Hausa and Mandingo. The woman is the property of the man to be used for labour or for sexual enjoyment. Only in exceptional cases is she his companion, a state of matters for which polygamy is responsible. Sexual excesses, introduced probably by the Arabs, are far more widespread among Mohammedans than among the heathen with their more natural instincts. The slave trade and system of slavery have degraded labour and labourers and made the possessor of slaves unaccustomed to work, and have thus since the abolition of slavery proved a hindrance to economic progress.

A beneficent effect of Islam, so far as West Africa is concerned, has been the suppression of the use of alcohol. Although complete success has not been everywhere attained, there is a marked difference in this matter between the Mohammedan and the heathen population, a fact of which Islam may justly be proud. Islam has also put an end to several other barbarous heathen customs, such as cannibalism, the putting to death of children and old people, death by means of ordeal, and blood revenge. It must, however, be observed that the prohibition of alcohol rests not on moral but on purely religious grounds. Its use is to be avoided not because it is injurious, but because Allah has forbidden it. The same thing is true with regard to the giving of alms, which is frequently practised on a liberal scale. The charity is bestowed not to help one's neighbour, but to carry out a command of Allah. In general, one may say that the Mohammedan of the Sudan receives from his religion hardly any moral duties, but only religious commands, which exert no influence on his inward disposition, and therefore are incapable of raising the standard of his inner life.

The religious organization created by Islam is simple. There is no such thing as a clergy, in the sense of persons definitely set apart for the discharge of religious functions by ordination or through appointment by a proper authority. The congregation is led by the Imam (*Limami*). The qualifications required for this office are a certain standard of literary education and a knowledge of the Koran. When a new congregation is formed, it chooses from its own members the person who is judged to be fittest for the office of Imam, or it requests the Imam of a neighbouring town to nominate some one. The duty of the Imam is to lead the prayers of the congregation and to deliver the *khutba.* In earlier times it was not infrequent for an Imam to be at the same time the secular ruler of his town or even of a state. There is no organization among the Imams, each being entirely independent of the others. An Imam often gathers pupils around him, and instructs them in the Koran or in the elements of theological science. The Imam—and likewise the Malam—is supported by free-will contributions of the members of the congregation and of his pupils or their parents. In almost every community of Moslems there is to be found besides the Imam a Malam or Marabout (also called *Alfa*, *Tjerno*, or *Karamoko*), that is, a teacher. He establishes a school in which, according to his capacity and fame, reading and writing or the higher Koranic sciences are taught. His chief income, however, and sometimes that of the Imam also, is derived from the writing, sewing together, and selling of Mohammedan amulets—pieces of paper written over with formulas of incantation, cabalistic signs and invocations of the deity, sewn on to leather and worn on the breast. Some Malams limit themselves to wandering through the country giving occasional lectures and living as parasites on the Mohammedan population on the ground of their sanctity. This is still more true of the Hadjs, who through their extremely arrogant behaviour often make themselves a regular pest.

The majority of the Mohammedans in the Sudan belong to one or other of the religious orders, of which three are represented in the country—the Qadiriya, the Tijaniya, and the Senussiya. The Qadiriya spread to the Sudan from Southern Morocco or Tlemçen, probably as early as the fifteenth century. Its adherents are found in the Western Sudan as far as Sokoto ; a large part of the Moors, Songhai, Tuareg, Fula as far as and including Sokoto, and of the population west of Timbuktu, belong to it The Tijaniya traces its origin to the Algerian Sidi Ahmed et Tijani,

who died in 1800. It was spread in the Sudan principally by Hadj Omar, in whose former kingdom the earliest members of the order are to be found. From this centre it spread vigorously to the east and south, to some extent at the cost of the Qadiriya, e.g. in Nigeria and Adamawa. In the whole of the coast territory from Nigeria as far as the Gold Coast, the Tijaniya is completely dominant. The Central and a part of the Eastern Sudan are the province of the Senussiya order. Its foundation, or more strictly its separation from an existing North African order, was due to the jurist Ibn Ali es Senussi, who was born in 1792 in Tlemçen. The headquarters of the order were at first in the oasis Jaghbub, and later at different places further south in Borku. Its adherents are to be found apart from Tripoli, Tunis, Algeria, and Egypt, in Tibesti, Air, Borku, among the Tibu, in Wadai, Kanem, Bagirmi, and Bornu.

The objects sought by the foundation of orders are the revival and deepening of religious life and the spread of the faith. The means employed are preaching, the erection of schools, political conquest, and the establishment of settlements by members of the order. The Senussiya order requires from its members a strict following of the precepts of the Koran. It forbids the offering of prayers to saints and pilgrimages to their graves, all mystical practices, intercourse with Christians and Jews, and the use of coffee and tobacco. The order has founded numerous settlements among both the Mohammedan and the heathen population, which through the industrial and agricultural aptitudes of its members have been a powerful colonizing influence. The achievements of the order in reviving the old Islamic spirit have been remarkable. It is certain also that several still heathen tribes of the Central and Eastern Sudan have received through its activities a decisive impulse towards Islam. The fact that the order possesses a single head (at present Sidi Ahmed esh Sherif), a compact membership to some extent at least in close relation with the administration of the order, and a certain anti-European tendency which finds expression in its programme, has made the order appear a peculiarly dangerous opponent of western penetration. Its influence, however, has probably been exaggerated. No European power has so far come into serious conflict with it, and the French administrators have repeatedly taken occasion to speak highly of its loyal attitude. Attention must also be called to the fact that in its propaganda no use has been made of force.

The Qadiriya owes its great influence on the intellectual life of th Western Sudan principally to its educational work. Most of the schools in the Western and Central Sudan have been founded by members of this order, and from these schools numerous religious leaders, jurists, and scholars have gone forth to settle among heathen and Mohammedans and to win new adherents for their order and religion. So far as we know, the order has never resorted to political methods of propaganda.

The same cannot be said of the Tijaniya. It is characteristic that its chief promoter in the Sudan should have been the conqueror Hadj Omar, and that Samori should also have been one of its members. Members of the Tijaniya have always readily drawn the sword for the spread of the faith and engaged in political intrigues. The majority of the revolts against European powers have sprung from the ranks of the Tijaniya. Its members have not, however, neglected peaceful missionary work, and teachers and preachers have followed the soldiers into conquered territories.

At the present day the Tijaniya and Qadiriya have to a large extent been broken up into a number of sub-divisions, some of which constitute quite independent orders, or even separate sects. In many instances, membership of an order consists merely in the recitation of the *zikr* without any knowledge of the source from which it comes or of the aims of the order. In some places the religious orders have assumed the character of social brotherhoods, which have taken the place of the previous totem unions ; members of the order find a hospitable welcome from their fellow members even in a foreign country. The Qadiriya and Tijaniya gain a special importance from the fact that in several of their associations mysticism is practised. The order thus in many cases takes the place of the former heathen secret societies, and in it the features of heathen mysticism survive and flourish luxuriantly. It is true, however, that some seek in the order real spiritual satisfaction which they have failed to find in orthodox Islam.

How far Islam has on the whole succeeded in influencing the inner life of its adherents is still but little known. The African will not allow a stranger to see into his heart. Very frequently there is hardly any difference between Moslems and heathen. For both, magic is the religion of ordinary life. The benedictions and pilgrimages to the graves of saints, which find so much favour among the Mohammedans of the Sudan, as well as the use of amulets, are

simply a means of obtaining magic powers. Idolatrous practices, such as the invocation of heathen deities and the offering of sacrifices to them, are occasionally, though rarely employed even by Marabouts, especially in times of war, when it is important to find a powerful means of influencing the minds of the people. On the other hand, the Mohammedan is always and essentially distinguished from the heathen by the value which he sets on his religion and his unreserved allegiance to it, and by his self-confidence in religious matters. He has escaped from the narrowness and dissatisfaction of his ancestral religion, which he has seen succumb before the new civilization, and from the uncertainty with regard to a future life and the restlessness of soul which resulted from it. In his allegiance to the almighty Allah, in the possession of His revelation and His holy book, and in the sure expectation of everlasting life, he feels himself equal to all the emergencies of life. He observes the precepts of his religion, and thereafter has nothing further to do except to commit himself to the unalterable will of the All-Merciful. This extremely simple method of reckoning is apt, even with deeper natures, to mean the death of all personal inward life, and to create that self-confidence which proudly closes the door to every other influence.

A JAPANESE STATESMAN'S VIEW OF CHRISTIANITY IN JAPAN

A STATEMENT BY COUNT OKUMA

In Japan as in the West it is an era of inward struggle, of restlessness, of testing the teachings and ideals of the past. But we Japanese for the past generation have been so absorbed in the struggle for existence both individually and nationally that we have hardly had time to attend to the interests of the higher life. We have attempted to master centuries of western development in a few decades. But although we have paid too little attention to the problems of religion, we have not been uninfluenced by religious ideals. For example, although Christianity has enrolled less than 200,000 believers, yet the indirect influence of Christianity has poured into every realm of Japanese life. It has been borne to us on all the currents of European civilization; most of all the English language and literature, so surcharged with Christian ideas, has exerted a wide and deep influence over Japanese thought.

Christianity has affected us not only in such superficial ways as the legal observance of Sunday, but also in our ideals concerning political institutions, the family, and woman's station. Even our lighter literature, such as fiction and the newspapers, betrays the influence of Anglo-Saxon and German literature and personalities. Not a few ideals in Japan which are supposed to have been derived from Chinese literature are in reality due to European literature. The Chinese influence may still supply the forms, but the soul has come from Christianity. Japanese law to-day is more closely related to Europe than to China. This is noticeably true in the case of our revised law codes, for although our social structure still revolves around the family, yet our laws are increasingly recognizing the sacredness and worth of the individual, which is pre-eminently a Christian ideal.

A few years ago anxious souls feared that all religious faith was about to be engulfed by the waves of doubt and criticism. Some

German scholars think that they have killed religion, and that it only awaits burial. Even in England not a few persons consider religion to be very ill, but a diagnosis shows that only the forms, the wrappings of religion, have been broken, while its life and transforming power are unimpaired ; for the religious sentiment, the bond between God and man, is imbedded in human nature beyond the power of criticism to destroy it. Indeed, is it not true in religion as in biology, that the envelope of the germ must be cast off before the life at the centre can burst out and grow and propagate itself ? Despite all the progress of biological research and evolutionary philosophy, men are no nearer understanding the mystery of life itself. So in the universe I believe that the Ultimate, the source of life and power, is greater than man can define or conceive. Is it not what in religion we call God, the heart of all being ?

It is an inspiring thought that the true religious ideals and experience of all races and peoples are bound to persist and to form in time one noble and comprehensive whole. As in biological evolution, so in religion, the law of the survival of the fittest is operating. The true and the good will persist, and the non-essential and false and ephemeral will be left behind. As I read history, it seems to me that all the religious controversies and wars have been about non-essentials. The races are at bottom one, and truth is one. The fact of the power and worth of religion is admitted by all ; it is about the explanation of the fact that men debate so fiercely. There is an interchange of ideas to-day between East and West like the waves of electricity sent forth by the wireless telegraph which no national boundaries can hem in. We can take courage as we approach nearer and nearer to an era of religious concord and of mutual recognition of the truth which each race possesses. When that era fully comes the kingdom of God will be here.

The consciousness of immortality, of our relation to the unseen powers of the spiritual world, is ineradicable and universal. It is as foolish to talk of the religious sense being extirpated as of man's appetite for food being destroyed. Man always has stretched out and always will after the infinite and the eternal. It is our task to purify and elevate the vital and permanent elements in the religious and moral life of all lands. I firmly believe that we shall pierce through the dark doubts and perplexities of to-day and come out into the dawn of a great unification of religions leading to the fraternity of all races and faiths.

If I may presume to speak more directly of Christianity, I would say that not a little of Christ's teaching and of the miraculous in His life ought to be made subordinate and optional. It is unreasonable to expect highly educated modern Orientals to accept the whole body of Christian teaching even in the Gospels. The controversy whether Christ was God or man is to me irrelevant. What I want is to know about his central teachings; to come into contact with his superlative character and to understand his strange power to draw and inspire men. His miracles and his metaphysical nature are by-paths; the main road is his character and his principles of love and service and brotherhood.

It is the same with Shakamuni. His teaching contained peculiar elements which are useless to-day, but his spirit, and his principles of the democracy of all men, of the sacredness of peace and of the supremacy of the spirit over the world and human passions, these are forever valid. In birthplace, time, and race, Shaka differed from Jesus Christ, but the aim of both—the salvation of mankind—was the same. They were both eminent in their common consciousness of union with a supernatural power, but their modes of working out their consciousness were necessarily different.

I am but a child in religious matters and cannot give any detailed suggestions regarding the best methods of carrying on the Christian propaganda in Japan, but by way of caution I would say that all Christian workers should study Japanese history and ethics. For religion in Japan is a complex of old and new. The old faiths are so interwoven and tangled that patience and study are required to understand them and to help believers in them to accept a new faith. Let Christians make an effort to find points of contact with Buddhism and Shinto; to cast aside the non-essentials and to emphasize the points of agreement. The watchword of true religionists should be tolerance and inclusiveness. I firmly believe that it is Japan's mission to make a large contribution toward the blending of the East and the West, and the Christian movement in Japan should conceive its mission in some such spirit.

It may seem presumptuous, but I cannot doubt that Japan is destined to affect all the backward countries of Asia. Rome conquered by the sword, Japan will conquer by ideas. Just as Christianity was expanded and shaped by the thought and organization of the Roman Empire, so it must be affected if it is naturalized in Japan. And just as Christianity influenced northern Europe

by way of Rome, so should Christianity influence Asia by way of Japan. We have already been in a large degree subdued by European ideals, and it is for us to mediate them now to China and other neighbouring countries. Many influences conspired to bring about the Chinese Revolution, but not the least was the influence of European thought mediated to China by Japan through her printing presses and school teachers, and through the thousands of Chinese students who have thronged to Tokyo. In saying these things I am not moved by narrow nationalism, but by a true regard for the welfare of other nations and races. I am only anxious that Japan should do her part well in the great drama now being played.

Japan received Buddhism and Confucianism from India, China, and Korea, and under their influence she declined. But under the impact of western Christianized thought, Japan has revived. China and India also have pined under the old faiths. It is clear that their only hope is to follow the example of Japan and welcome western thought. Despite her loss of independence, Korea is really fortunate in having been swept in by Japan into the fresh stream of western thought and institutions. Japan's salvation from ancient times has been in welcoming and absorbing foreign ideals and faiths. Other Asiatic countries must do likewise.

The future calls us to still greater things. It is a temptation for an old man like me, or for a nation, to keep looking backward. We must strive to forget the past, to put away our pride, and press toward the future. Japan is now in the main current of the world's life. She is bound to become an active factor in it, and at this juncture Christianity must strive to adapt itself to the actual present needs of Japan, must keep pace with the nation's growth, and must help to guide her in this time of stress and transition. I earnestly hope that all branches of Christianity may get into closer co-operation, and may together tackle the great problems before them.

As an educator, I am concerned about the moral education of our youth. Intellectual education by itself has high moral value, but it is not enough. Unfortunately the ethical instruction given according to the direction of the Department of Education is shallow —it urges patriotism and loyalty without giving a reasonable and fundamental motive for them. It is not thorough-going. At the same time it is too abstract. Youth needs practical, concrete morality and inspiration by contact with noble, unselfish teachers. Of course it is impossible to introduce religion formally into the

schools, but outside of school, religion should have free play and be presented earnestly by intelligent exponents, for religion is an indispensable factor in complete manhood.

[This statement of the impression made by Christianity on the mind of one of the most distinguished of Japanese statesmen, who is not himself a Christian, will, we believe, be found instructive by those who have at heart the spread of Christianity in the Far East, however much they differ from Count Okuma's estimate of what is essential and vital in Christianity. The statement has a special interest in view of the recent Conference of Religions in Japan, of which an account was given in the last number of the Review.—EDITOR.]

THE CHRISTIAN CHALLENGE TO THE OTHER FAITHS

By Principal A. E. GARVIE, D.D.

I

1. The foreign mission enterprise of the Christian Church is a challenge to the other religions of mankind, which must be condemned as audacious and insolent unless its justification can be proved on two grounds. On the one hand it must be shown that Christianity is the absolute religion, meeting adequately and finally the necessities and the aspirations of the soul of man; and that therefore its missionary intention is warranted by its universal value for mankind. On the other hand, it needs to be proved that whatever truth and worth there may be in the other religions, yet even at their best they do not fully meet the religious needs to which they bear witness, and are still less capable of evoking and completing that higher development of man as a moral and spiritual personality which is found only where the influence of the Christian gospel has been felt. To disturb and to destroy the religious beliefs, rites, and customs of any people is to make an attack on the sanctuary of the soul, which can be excused only if the man who delivers it has the certainty that what he offers is indeed the pearl of great price, to obtain which the surrender of the most sacred possessions cannot be regarded as too high a price, and the confidence that what he takes away, however good it may be, falls far short of the best.

2. The Christian apostles had that conviction; for them Christ's name was above every other name, for it was the only name in which was salvation. That He, and He alone, could save to the uttermost all who came to God by Him was the conviction which impelled the Gospel from one end to the other of the Roman Empire. At the beginning of the modern missionary era the same certainty was dominant that all men were perishing without Christ, and that

in Him alone there was salvation for every soul; it was this belief which was regarded as the reason for, and the motive of the effort to carry the Gospel to heathen lands. Christianity alone was true, and all other religions false. Historically it is not improbable that without this certainty the same urgency would not have been felt in the missionary call. To us to-day it may seem impossible to hold the same belief. The revelation of God's fatherhood in Christ, as our mind apprehends it and as our heart responds to it, makes it incredible that God should condemn men for not believing in a Saviour of whom they had never heard; and that He should have left Himself so utterly without any witness among the greater part of mankind. Nevertheless we cannot but recognize how compelling must have been such a conviction. Our amazement must rather be, how any indifference to this duty could have been at all possible where this belief was held, that apart from Christ there was for all men only eternal doom.

3. The position to-day is both more perilous and more promising. There can surely be no more vital issue for the foreign mission enterprise than this: have we amid all the intellectual vicissitudes of the modern mind a gospel of the sufficiency and finality of which we are so sure, that, while we study sympathetically and appreciate generously all the other religions of mankind, yet we feel it an urgent obligation to seek by every means to supplant all other faiths by our own? Not only the supporters of the missionary societies at home, but even the missionaries in the field are to-day exposed to the twofold danger of lowering their claim for Christianity as the absolute religion for mankind, and of laying such stress on the good in other religions as to raise the question whether the missionary enterprise is not a mistake or a wrong. It is true that some persons who have yielded to both these tendencies assure us that their zeal is not less than it was; but we have to remember this fact—that our sentiments are more conservative, less liable to change, and slower in changing than our opinions, and that an enthusiasm may survive even when the convictions from which it sprang have perished. The question is not whether here and there an individual, who holds what claims to be the more liberal view, still believes in missions, but whether, if the difference between Christianity and other religions is made to appear less and less, the motive for spreading the Gospel in the world will not become less potent and urgent.

4. It would be unwise and unjust, however, to ignore the advantage which the position to-day offers. While many converts were won from heathenism by the labours of the missionaries who had a rigid and complete system of theology, which as the only truth they opposed to the falsehood of other faiths, yet the result has been a too imitative type of Christianity in the mission Churches, and an absence of independent, original, and spontaneous religious thought and life among the converts. One would not for a moment depreciate the value of the native preachers, teachers, and evangelists, who in sacrifice as well as service have shown the reality of their Christian faith; but one is entitled to call attention to the fact that so far no moral and religious genius of the first order has been won for Christ. A fuller recognition of what is true and good in the beliefs, rites, and customs of other religions, and a greater readiness in every missionary to admit what is temporary and local in our own presentation of the gospel, seem to be necessary conditions of further progress. The Christian gospel has in the history of the Christian Church proved its capacity for adaptation to a changing environment; and, if points of contact are to be found with the souls of men, these must surely be sought in their religious thought and life. It is the general situation of promise as well as of peril that this article seeks to examine more closely.

II

1. Christian theology is passing, if not through an acute crisis, yet through a perilous process of readjustment. Not only are the things that can be shaken being shaken, but to many it seems doubtful which are the things that cannot be shaken, and must remain. First of all there were wild alarms and rash excursions in the conflict of science and religion. Geology and Genesis have not been reconciled; but the need of reconciliation is no longer felt. The theory of evolution has been found by Christian thinkers consistent with the belief in Creation, as it does not affirm the cause, but only describes the process of the world's coming into existence. Darwinism even has lost its terrors for Christian thought, as man's moral and spiritual affinity with God is seen to be unchallenged by any explanation which may be offered of his physical descent. The "higher criticism" is still widely suspected in the Christian Churches; but the new standpoint towards the Bible is slowly

securing acceptance. Questions of date and authorship, literary character, and even historical value (with some exceptions which will be afterwards noted), are now seen to be matters of indifference to Christian faith, so long as the historical reality of a progressive divine revelation culminating in the incarnation of the Son of God, and of a final human redemption in the crucifixion and resurrection of Christ are recognized. The assumption of some of the "higher critics" that the religious history of the Hebrew nation, and the person and work of Christ, can be explained as a natural evolution without any supernatural activity of God, is, and must be regarded as irreconcilable with, and destructive of, Christian faith. But the assumption does not belong necessarily to the method of literary and historical criticism, the claims of which may be recognized where the right of this assumption is challenged. It is a philosophical one, and not a postulate of Biblical scholarship. In view of the more recent philosophical tendencies, as in Eucken and Bergson, it seems likely to prove the fashion of an hour.

2. The "religious historical" method, of which so much is now heard in Germany, perpetuates this assumption. It allies with literary and historical criticism in the treatment of the Christian sources, the principle of evolution, and the further assumption, based on the comparative study of religions, of the uniformity of religious beliefs. By a rigorous criticism of the sources, what is supernatural in Christianity is to be brought within the confines of the natural, and its uniqueness is to be minimized by showing its close affinities with, if not direct dependence on, other religions. It is only gain that historical scholarship should seek to discover, as far as possible, all the antecedents, Jewish and Gentile, of Christian beliefs, rites, or customs, that the comparative study of religions should show us all that Christianity has in common with other faiths; for how could we expect permanence and universality for a religion which had not its roots struck deep in the soil of human history and human nature? It is not the interest of Christian faith to represent the Christian religion as "a bolt from the blue." But what may be objected to is that the evidence of the sources is violently distorted to maintain the assumption that there cannot be anything supernatural or unique in Christianity. The conclusions to which this method, as applied by its advocates, often leads are such as these: Christianity is only one

of many religions, probably better than any other, and even possibly the best. Jesus, if He did exist, was a wise and good teacher, who, bounded by the horizon of the Apocalyptic Jewish literature, hoped for a speedy advent of the kingdom of God, in which He expected to fulfil the functions of the Messiah, who died probably in order to hasten the coming of the Kingdom, and who was believed by His followers to have overcome death. His hope was never fulfilled as He held and cherished it; and so He must be regarded as an enthusiastic visionary. Nevertheless He implanted in humanity the germ of piety, which has developed by successive adaptations to its environment into Christianity as it now is. Setting aside the view that in the story of Jesus we have a myth not even deserving serious discussion, we must frankly and fully recognize that this type of modern thought does present to us such a diminution of the object of Christian faith as would deprive the missionary enterprise of its reason and motive.

3. It is hardly necessary for me to say that I do not accept any such conclusion. If I did I should not think it worth my while to write such an article for the *International Review of Missions*. I have elsewhere[1] fully discussed the religious historical method, and its conclusions as seen, e.g. in Modernism, and my present purpose does not require any repetition of that criticism. But one result of the discussion is so relevant that it may be mentioned. It cannot be denied that the place and importance attached to the eschatological element in the teaching of Jesus has some justification. Liberal Christianity has represented the kingdom of God as a moral and religious development of mankind; and has minimized the miraculous in the life and work of Jesus. A study of the Gospels, however, forces on us the acknowledgment that Jesus did not so conceive the Kingdom exclusively or even predominantly; but that for Him the kingdom of God was a supernatural reality to be manifested by God's action, and not to be actualized merely by man's endeavour. Man's part in the bringing of the Kingdom is faith in, prayer to, God. The faith of Jesus in God was so absolute, that He believed that the Kingdom could, and would come, as soon as men were prepared to receive it. From the mission field itself there comes an arresting presentation of this view in Prof. A. G. Hogg's *Christ's Message of the Kingdom*. Without committing myself to an unqualified acceptance of the details of the argument

[1] *The Christian Certainty amid the Modern Perplexity*, pp. 44–63, 279–321.

there so ably presented, I may nevertheless commend the book as deserving the closest study. The choice seems to me to lie to-day between the extreme negation already described and a consistent and courageous affirmation of the essentially supernatural character of the kingdom of God, as Christ Himself conceived it, and as we must conceive it, if we are to confess ourselves His disciples, and are not to reject Him as an enthusiastic visionary. The attempt to preserve the authority of Jesus as a teacher of moral ideals and religious ideas, and yet to reject His world-view, His faith in, and hope from, God is becoming ever more difficult and futile. A humanitarian and naturalistic Christianity involves such a criticism of the Gospels as imperils the historical reality of Jesus Himself as this theological type represents Him to have been. The Jesus the Gospels present to us, the Christ in whom the apostolic Church found the Saviour and Lord, the object of Christian faith throughout the Christian generations, is supernatural in person, teaching, work, and influence. I may be mistaken in reading the signs of the times, but to me it seems that the winter of negation is yielding to the spring of affirmation. The faith that was too anxiously apologizing for itself and making compromises with unbelief is reviving and reinforcing itself; and we can regard as significant the titles of two recent books, James' *The Coming Age of Faith*, and Roberts' *The Renascence of Faith*.

4. It is certain that it is only such a world-view, based on such a faith in God as we are being forced to acknowledge was Jesus', which can give to the world's evangelization its constraining motive and its commanding message, as well as its conquering method. If we believe only in religious ideas which are to be commended as truer than others, or moral ideals which are to be urged as better than others, we must be prepared for a very slow progress of the Gospel in the world. If even in Christ we are going to offer to mankind only a wiser teacher and a holier example than Gautama, Confucius, or Mohammed, the advance of Christianity is likely to test our endurance to the uttermost. Only if we confess in the historical Jesus and the living Christ the manifestation and communication of the God who is in all, and through all, and over all, to all mankind, to meet fully the spirit's hunger and thirst after God, to deliver surely the soul enslaved to sin, can we have the certainty and confidence which will inspire constancy and courage that the world will be won for Christ; and as speedily as we have

the faith to claim the moral and spiritual resources of God which are put at our disposal in this work of God. The question is not whether we retain this or that theological conception of the past, but whether we have faith, as Christ had, in the Father-God as mighty as He is merciful, faith in Christ as able to save to the uttermost all who come to God by Him, faith in the presence and power of the Spirit of God to convince and convert all men.

5. I so honour my brethren in the foreign field, where I should so gladly have been had not God's providence kept me at home, that I hesitate to mention what might seem depreciation or censure of any of them; but this publication will not serve its purpose unless there be frank discussion of the whole situation. I have had some indications given to me that some of my brethren abroad are being attracted by the liberal Christianity which has just been described; and are being led into what seems to me a twofold error. (i) Their absence for a number of years from their native land, and the impossibility of their keeping, even through their theological reading, in as close living touch with all the movements as is necessary, renders them liable to misconceive the actual situation as regards modern Christian thought. Views which the great majority of Christian scholars reject may, because thrust on their notice, appear to them as the inevitable results of modern methods of historical and literary criticism. The less ostentatious, but more solid reconstruction of Christian theology which is being carried out by scholars and thinkers who do not lift up their voice in the streets, may escape their attention. I should entreat them, if they will allow me, to follow the counsel to make haste slowly, and to make sure, before they begin changing their creed, that they are following the certain, and not the plausible. If such a false step may bring hurt to a minister at home, it is likely to have more serious results for the missionary abroad. I do not believe that the impoverished gospel which the radical criticism leaves us is adequate for any length of time, amid the strain and stress of the foreign field, so much more severe than at home, to sustain the vitality of the faith or the vigour of the service of the missionary. I trust my record as a theological writer can protect me from the suspicion of being obscurantist or reactionary; but I should urge my brethren to ally, as I have ever tried to do, caution and consideration with candour and courage. Theological formulæ are being changed; the range within which Christian faith moves is being narrowed,

as many matters which, because mentioned in the Bible, were regarded as necessary articles of the Christian creed are now seen to be outside of religious thought and life; but it is my conviction that the spiritual, eternal, divine reality which is expressed in the apostolic benediction in its historic manifestation remains, unaltered and unalterable, the object of Christian faith. (ii) Possibly the reason why some of the brethren are attracted by this liberal Christianity is that it seems to offer the line of least resistance in dealing with other faiths. Sympathy with and appreciation of the religious thought and life with which they have been brought into close contact make the exclusiveness of the evangelical type of theology appear intolerance; and it is thought that a Christian theology which got rid of all western dogmatism and took up into itself the truth other faiths contain might cause less offence. Is such a conciliation possible or desirable?

III

1. This question I am approaching from the standpoint not only of a Christian believer, who regards the foreign mission enterprise as an inevitable expression of a living Christian faith, but of a student of the philosophy of religion and theism, and of the history of religions, whose knowledge has been enriched and whose insight has been quickened by taking some part in the inquiry of Commission IV. of the Edinburgh Conference. The questions which from this standpoint I now desire to discuss may be briefly stated thus. What are the general principles which are to guard and guide the personal sentiments of the missionary in his attitude to and judgment of the religions which he is seeking to supplant? And how far should his own faith and gospel be modified by his recognition of truth and worth in other religions? With few exceptions the attitude of the missionaries who supplied the invaluable material for the Report of Commission IV. was sympathetic and appreciative. That is only what one had a right to expect. The recipients of the grace of God must needs be gracious: they who have obtained mercy should be merciful. We want, however, to get beyond sentiment to principle. I want to offer some considerations suggested by my own studies with this end in view. It is now agreed that religion is universal in mankind and necessary to manhood. If no religion can be treated as an invention of

priests and kings, as was the assumption of the unbelief of the eighteenth century, neither can it be regarded as merely a superstition or corruption. What is being established by anthropology and the comparative study of the historical religions is that there is a uniformity in the religious development of mankind. This uniformity is not rigid, as there are climatic differences, racial characteristics, historical conditions, personal influences, which inevitably introduce variety. The religious development has not been exclusively or inevitably progressive; for there has been stagnation or retrogression as well as advance. But when we take so world-wide and age-long a survey of religions it is impossible for us to dismiss scornfully or even angrily as absurd or perverse beliefs, rites, and customs, which at first contact with them may appear to us irrational and even immoral. A mythology which repels the reason and offends the conscience of the Christian may be a survival of a more primitive science or poetry. A morality which is now hurtful may be explicable by superseded physical or tribal conditions. Take polygamy and slavery for example; they are not to be absolutely condemned as due to lust and cruelty; economic and political conditions now outgrown may account for them. Religious beliefs, however crude, are not to be regarded as evidence that men prefer darkness to light, but can be seen to have meaning and worth from the standpoint of a psychology which traces the slow growth of the soul in man. The judgment of the missionary in regard to the religion with which he has to deal should be directed by the knowledge that these studies offer.

2. Coming to the historical religions we must be careful to study both the literature and the life, the ideal and the actual. If the student at home is in danger from the literature to form too favourable a judgment, is not the missionary abroad, unless he is also a student (as to their honour not a few missionaries have been), in danger from the life to form too harsh a judgment? Just as we should resent Christ's being judged by the sins which are found in Christendom, so we must avoid condemning Confucius for all the evils found in China, or charging Mohammed with all the defects of Islam. We should judge a faith by its intention as well as its result, but we may justly examine the end to discover whether it carries with it the means of its attainment. A moral ideal that carries no moral dynamic may be regarded as an admirable futility. In estimating the moral value of a religion, we should

be most careful in distinguishing the moral evils for which it can be held responsible from those which exist in spite of it, and we must even distinguish the more and the less direct responsibility. There are moral evils which are bound up with the religion itself; there are moral evils which it lacks the moral insight to condemn; there are moral evils, which condemning, it lacks the moral power to suppress. Lust and cruelty are always found in the worship of some of the popular sects of Hinduism. But even while we condemn this alliance, we must recognize that this is not merely a moral aberration of the religion, but springs out of its very conception of deity. There has been a tendency in many religions to deify the mysterious process of reproduction, and the moral abomination that now so offends us did not at first appear to the worshipper of a deity associated with this process as immoral. This is no excuse for the religion, but proof rather that it has no moral right of survival when a higher stage of thought and life has been reached. So the cruelty characteristic of some deities reflects the savagery of tribes in constant conflict with their foes; and their worship in a society which enjoys peace, law, and order is an anachronism which can be condemned, and need not be tolerated. We must not cast all the blame of polygamy and slavery in Islam on Mohammed. It might be shown that the regulations he established were a moral advance on previous conditions. But we can justly insist that it is the defect of Islam that the authority assigned to all the founder's practical precepts in the Koran incorporates these institutions permanently and universally in the Mohammedan community. The close connection which can be shown to exist between morality and religion on the one hand, and social and political conditions as well as intellectual processes on the other, must often modify our judgment, but at the same time it deprives many beliefs, rites, and customs of any right to continuance when a more advanced stage of civilization and culture has been reached. The question that must be pressed home is this, is the religion adapted or capable of adapting itself to new conditions, is it a help or a hindrance to the general progress of the society?

3. This method of dealing with the problem of the value of any religion at once exposes the fallacy involved in the assertion, which some persons regard as the last word of wisdom, that every race has the religion best adapted to it. For on the one hand there

are conceptions, emotions, and actions which are common to all men in their religion, and on the other the differences can be shown to be due to conditions which are temporary and local. Change the conditions, and the adaptation of the religion to the race ceases; the permanent and universal factors of religion will need new forms. When we send our science, industry, social ideals, and political ideas to India, China, or Japan we are assailing Hinduism, Confucianism, and Shintoism no less than when we send the Gospel. There is much in all these religions that must sooner or later prove itself an anachronism to be ended, a maladjustment to be removed. While there are some survivals so offensive to reason and conscience that the missionary may be entitled unreservedly to condemn them, there may be other beliefs, rites, or customs which are not so injurious, and may be treated with tolerance until in the general progress they find their inevitable extinction. The problem of the future, which is already knocking at our door, is this: as the solidarity of humanity becomes more and more an actuality, as East and West meet, for meet they must, as civilization and culture spread among the savage peoples, the necessity of a world-religion will become imperative. Will Christianity, as we know it, be that religion? Will it be Christianity modified by the influence of other faiths? Shall we have an amalgam of many religions?

IV

1. In answering that question we may recall some of the principles on which the religions of the world have been classified.

(i) Religions have been distinguished as natural and ethical, as they were primarily concerned with natural goods and the ethical good. The religions in which prayers and sacrifices are offered to the gods to secure the supply of bodily needs are admitted to belong to a lower stage of religious development than those in which men seek the divine for pardon of sin, purity of heart, peace of soul. Now Christianity is assuredly an ethical religion. "Seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." This utterance declares the subordination of natural goods to the ethical good. The whole passage reads like a criticism of natural from the standpoint of ethical religion. Test any of the other religions of the world by this principle, and does not Christianity remain in solitary supremacy?

(ii) Again, religions have been distinguished as spontaneous and as founded. There are many religions which are rooted in, and grow out of, the thought and life of the tribe or nation without any trace of an historical beginning and a personal founder. Such religions smell of the soil from which they have sprung, and will not bear transplanting. Only a few religions are there which have owed their origin to the life and work of a religious genius, and bear his sign-manual on their doctrines and ordinances. These are not in the same degree bound up with the society amid which they have sprung up. Just as the founder was able within the society to which he belonged to form a religious community distinct from, and independent of it, so the community itself can be extended beyond the bounds of that society. When we are told that we must not carry our English religion to India or China, we may recall the fact that Christianity is not a spontaneous, but a founded religion. It is not the native religion of England, or indeed of any European land. Even though it grew up on Semitic soil, it cannot be treated as a natural product of the Semitic soul; for the Hebrew religion, to which it is historically attached, was more in contrast to, than in continuity with the other Semitic religions, its "ethical monotheism" was a new departure, inexplicable by racial antecedents, and Jesus Himself cannot be treated as the historical result of this Hebrew religion. As the futile attempts made to find for Jesus another than a merely Semitic descent at least suggest, He is in His personality no more Semitic than Aryan. The religion He founded cannot be relegated on account of its origin to a merely local range of influence.

(iii) A third distinction is that between national and universal religions. Confucianism is a founded religion, yet Confucius was so desirous of conserving the past, which he regarded as better than the present, that, although Confucian ethics have in Japan supplanted the ethics of Shintoism, yet Confucianism as a whole is so bound up with the structure of Chinese society that it can lay no claim to universality either in capacity or in intention. A religion which regards all strangers as "foreign devils" condemns itself as narrowly national. In Judaism too we have a religion inseparable from a race. Buddhism and Islam are missionary in effort because they believe themselves universal in character. As has already been indicated in an illustration from this religion used in a previous section, the Koran binds the faith of Islam so

closely to the customs and institutions of Arab society, that unless Islam abandons its Koran, its universality is in name and not in fact. The political status of the Mohammedan states to-day is surely the judgment of history on its incapacity. How ill-adapted Buddhism in its early historical form was for propagation beyond India, with the pessimistic philosophy with which it is inextricably bound up, is surely shown by the transformation it has undergone in Thibet, China, and Japan. The Hinayana combines a doctrine and a community which can make no universal appeal. The Mahayana, in the measure in which it seeks to meet wider religious needs, cuts itself off from the doctrine and intention of the founder of the religion. Enterprising and progressive nations cannot find in Buddhism a moral or religious guide. Can any comparison be made between Mohammed and Jesus as regards personal worth? And even the Buddha, attractive as his personality is, falls far short in purity and beneficence of the Christ, while he offers only man's pity, not God's grace.

2. Possibly it may be conceded that Christianity alone can be the religion of mankind, yet it may be contended that it must be a Christianity detached from the accretions which belong to it in the West, and adapted to the genius and ethos of each race. As against any attempt to transplant our ecclesiasticisms and sectarianisms to other nations and other continents such a contention is sound. The Westminster Confession or the Thirty-nine Articles, or even the Nicene or the Athanasian creed do not assuredly give us the form in which Christianity is to be taught throughout the world. I at least cannot imagine that a sacramental priesthood or an historic episcopate is essential to a universal gospel. We must learn that no creed, or sect, or polity, fashioned in the conditions, conflicts, and controversies of the European Churches can be imposed on all races as alone valid and absolutely authoritative. But while sectarian ecclesiastics contend for their own "shibboleths," is there not a growing agreement among Christian scholars as to what is the original and essential Christianity,—the faith in God as Father, through Christ as Saviour, in the Spirit as renewer of man? Literary and historical criticism as applied to the New Testament and to the records of the Christian Church is an ally of the foreign mission enterprise in that it is surely, if slowly, separating the kernel from the husk, the gospel of the kingdom of God from all local and temporary forms, in which it has too often been

buried rather than embodied. Scholarship is showing that forms which are claimed as "catholic," and thus as permanently and universally valid, were never so actually. The decisions of a majority can be called "catholic" only if we are prepared to deny the Christian name to the minority. The œcumenical creeds did not unite, but divided Christendom. There is to-day a movement towards unity among the Christian Churches; of that movement the foreign mission enterprise is a potent factor, as in the presence of the heathenism to be overcome ecclesiastical differences assume their proper proportions; but the world-wide conquest of the Gospel must be retarded by division, and can be hastened only by unity, a unity of common faith, hope, love, rather than a uniformity of creed, code, or polity. While it is imperative that every missionary should for himself separate kernel and husk, and avail himself in so doing, lest the personal equation affect the result injuriously, of all the help that Christian scholarship and the records of Christian piety can afford him, yet it is only from a united Christendom at home that we can hope to get finally and satisfactorily that universal gospel which may be expected to win the world. Even if some of the husk clings to the kernel which the missionary presents to his converts, we can trust that the life which is in the kernel will by its inward power cast off what remains of the husk. What is to be avoided is premature, individual simplifications of Christianity, which may rob the Gospel of some of its living power. I am myself convinced that many Christians have already reached such a personal faith as has in its character the warrant of its universality.

3. Christian scholarship can, it seems to me, save the missionary enterprise from another danger. Biological analogies are in a good deal of the thought of to-day used as final arguments; it is said, for instance, that an organism must adapt itself to its environment, but it is forgotten that the limits of adaptation are fixed by the organic type. There is an adaptation of Christianity in China and India that might be a deformation. What was the aim of the Reformation? It was surely to recover Christianity from adaptations to environment which had proved destructive. Modern theology is seeking to free the doctrine of the Person of Christ from the Greek metaphysics, to which in the creeds it is adapted. Has Hindu metaphysics a higher claim than Greek? When an Indian writer rejects the occidental Christ of the European missionary,

and claims that India shall be left free to shape its oriental Christ, we must try to save India from the mistake western Christendom has made of localizing the universal, of temporalizing the eternal. Adaptation within limits there must be, but let the missionary beware lest he be too accommodating, and so once more bury rather than embody the Gospel in temporary and local forms. When this demand for adaptation is pressed, we may ask, What will India, China, Islam contribute to Christianity which is not already in Christ and His gospel? Is not India's spirituality met in the Son's communion with the Father, and the Christian's fellowship with the living Christ, or life in the Spirit, without the perilous pantheism with which that is allied? Does the family life of China transcend the ideal of the Christian home as presented in the New Testament? Does not Christianity assert monotheism even as Islam does, and is not its conception of God as Father, Son, and Spirit morally purer and religiously more inspiring than Islam's idea of Allah? It is easy to indulge in generalities; but we should like to be told what religious idea or moral ideal these religions can contribute which Christianity lacks. Actual Christendom in Europe may gain much from the type of Christianity which may develop in other lands and races; but the question is, Does the gospel of Jesus the Christ need to be supplemented and corrected? I have not yet discovered the reason for an affirmative answer.

4. The Gospel is not religious idea or moral ideal merely; it is the channel of spiritual power, a power of God that saves and perfects man. We must avoid a merely theological or a merely ethical view of any religion. It is essentially contact and communion with God, and the change in man thereby produced. We shall not discover the secret of the Gospel by comparing ideas and ideals, although even here Christianity need not fear the comparison; but only by comparing the power of cleansing, enlightening, and renewing the soul which resides in Christ as Saviour and Lord with the influence of any other teacher or master. Can Confucius, Gautama, or Mohammed do what Christ has done, and is doing, to save and bless man? Is the kingdom of God a supernatural reality present and potent in human history?

THE SHARE OF WOMEN IN THE ADMINISTRATION OF MISSIONS

By MINNA C. GOLLOCK

The prudent silence of the Edinburgh Conference as to the share of women in the administrative work of missions was an unexpressed challenge to the Church to do its own thinking. It stimulated consideration of a subject which had been latent in many minds. In the collective and individual survey of the Church's resources for the evangelization of the world which resulted from the Edinburgh Conference, the share of women was bound to receive a new definition. The subject was taken up by the Conference of Missionary Societies in Great Britain and Ireland, and was placed on the programme for the meeting in June of the present year. A special Committee, consisting of six men and four women, was appointed some months before the Conference to make investigation, to receive evidence, and to present a memorandum to the Conference on " co-operation between men and women in missionary administration at home and abroad." Information was gathered from over thirty missionary organizations ; the Committee held ten sessions covering a period of six months ; and the memorandum developed into a Report [1] containing sixty-eight pages of closely printed matter. The Conference devoted a session to the consideration of the subject, and in the discussion which arose it was recognized that ecclesiastical questions would need ample consideration when the principles in the Report began to be translated into action.

The Report deals exclusively with the conditions of women's work in Great Britain. Since the Conference was a national and not an international one, no evidence other than that supplied by the general history and literature of the Church was sought outside

[1] This Report is included in the general *Report of the Conference of Missionary Societies in Great Britain and Ireland*, price 1s. net. (1s. 3d. post free). To be had from the offices of the British Missionary Societies.

the British Isles. No doubt both in the American continent and the continent of Europe the discussion will be further developed.

In Great Britain there are three main forms of women's work for missions: the separate women's society, raising and administering funds for women's work; the women's auxiliary, attached to a general society, raising and administering funds for the women's work of that society; and the united work of men and women, in one society, for men and women on the field. This must be regarded only as a general classification, for in many respects the particular practices are modified by circumstances which have counterbalanced theory. And only in a few instances can these practices be regarded as deliberately established by choice; they have rather been evolved in the course of general missionary expansion, some the work in the first instance of one woman with a call, others the resultant of pressure from abroad which necessitated the casual adoption of aid of all kinds. In brief, the domain of policy has been in most instances usurped by practice, and that for obvious and practical reasons.

The Report leaves us in no uncertainty as to the meaning it attaches to the word "co-operation"; this is indeed essential to its whole argument. Co-operation of a kind there has always been, and the generally friendly and mutually dependent work of men and women for missions is in no way ignored. But in the Report co-operation stands for more than the method by which two sets of workers or two societies help one another by taking two independent tasks, and working at them separately by mutual consent, because the result of one will be a helpful addition to the work of another; and for more than the method by which two sets of workers, or a society and an auxiliary, carry on two related works, with a joint aim and co-ordinated methods but separately managed. The word "co-operation" in the Report "stands for the fellow-working of men and women at the same task by means of the same organization."

The conclusion at which the Committee arrived concerning co-operation is thus stated:—"We are strongly persuaded of the desirability in general of all possible co-operation, in the fullest sense of the word, between men and women in the administration of missions at home and abroad." This is frank and far-reaching, yet at the same time it is modest, inasmuch as the Report refuses to suggest courses which might be followed by particular societies, recognizes differences of ecclesiastical constitution, and only pleads

for a " new study " of the whole subject in order that administrative methods may be raised to their highest value. It is easy to write or to read these words, yet their meaning is extraordinarily significant, for they are calculated to disturb the traditional repose of many of the present methods of administration, and to suggest explicitly that a new age in missions asks for a fuller agency than has yet been generally recognized. The Report boldly says that " co-operation justifies itself when fairly tried," and adds the pregnant statement that in all the evidence before the Committee none pointed to any return to previous conditions when joint administration had been adopted.

In estimating the value of this conclusion, it must be remembered that the men and women forming the Committee, though not appointed officially to represent their boards, were those of mature experience in missionary service and administration at home and abroad, that their experience was gained within the societies, and that they fulfilled their trust conscious of the practical effect which their conclusion might have as it touched the various parts of missionary polity.

A conclusion such as the foregoing needs to be well sustained, for if we mistake not it goes to the heart of the problem of missionary administration and expansion in almost every missionary society in Great Britain. It in effect suggests that the separate women's missionary society works in unsuspected isolation at a time when fresh light from God is streaming on the essential unity of humanity, which can no longer be segregated by race or class or sex : that the women's auxiliary, in reality part of a whole, cannot find its fullness till the partition—largely a matter of organization not of life—is broken down : that the general missionary society cannot claim to do a general work for men and women abroad unless men and women are working side by side in administration at home and abroad. Each of these is a great thing to suggest and needs substantiation. The Report does not analyse its work in this way, but no one who reads it and desires to get at its meaning can fail to see what is implied, and the question naturally arises, What can be found in support of such conclusions as these ? If they were all mere matters of organization or system who would be concerned ? But we are here touching vital issues of the world's salvation and the Church's life.

I. There are unused resources in the Church for missionary service.—Women have a distinctive contribution to bring

to the counsels of missions, even if it be only the quickness of their intuition or their genius for detail. But it is on the negative side that the emphasis falls, for beyond doubt the ablest women of the day are not—with some notable exceptions—giving their lives in the direct service of the Church, and however valuable their service is to the nation, the loss of it to the Church is serious to contemplate. Women of ability deliberately turn to spheres in which they can serve with all the mind as well as all the heart. Women can serve on Royal Commissions, on University Senates, in Departments of State, on Boards of Education, and express there the result of their knowledge and experience, finding the value of their opinion estimated apart from all question of sex. It is strange that in the Church's work as exemplified by her missionary boards such an opportunity, except in rare instances, is denied. The Report is singularly careful not to be misunderstood in this respect; it eliminates altogether the question of the status of women in the Church, it only deals with the share given to women in what Bishop Ryle has recently defined as "the activities of the Church."

On this point the Report holds no brief for women but it does for the Church, and maintains that the expression of what women have to give definitely affects efficiency.

> "The Church for her own sake, for her members' sake, and for the sake of those who through them might believe in God, should give every woman an opportunity of exercising all her gifts. No woman with her heart on fire to serve her generation according to the will of God should find her sphere more readily outside the Church than inside. The Church should even forestall the way of all her ablest women to any other calling than that of her own direct service by offering to them that which can alone satisfy the truest instincts of a woman—the opportunity to give."

II. Co-operation would tend towards simplification, and lessen the danger of over-organization.—There are no thoughtful workers for missions to-day who are not agreed that simplification is essential; the way to its attainment is not yet clear, but it is being searched out and it must be found. The claims made are so numerous that they almost tend to exclude the Claim, and the era which has (rightly) inaugurated specialized and sectional treatment of missions must not pass without inaugurating the balancing ideas of unification and simplification. The exponents of missions are not so much alive to this necessity, perhaps, as are the contributors to missions, but the writer ventures to believe, from long experience,

that however patient the contributing portion of the Church has been till now, there is a slowly increasing volume of honest opinion which must find expression before long that, in the words of the Report, "unification should be carried all lengths short of loss of efficiency." Probably no part of the Church's work at home offers so ripe a field for unification as the women's share, and the means for attaining this is not by extinction by but inclusion.

That the bulk of the work of missions as done at home is in the hands of women goes without saying; they are in the majority as members of unions and study circles; they raise the myriad small sums which form the general funds of societies; they largely predominate among local voluntary office-holders; and their activities increase. While the responsibility for over-organization does not lie at the door of active women any more than at the door of active men as classes of persons, yet the existence of it—happily mitigated so far by the pervading power of Christian fellowship—comes to the front when considering our subject. There are two ways of dealing with it in the case of women's work. One is unthinkable, and yet it is still sometimes proposed even in quarters where one would little expect it. The suggestion is made that women's work should be curtailed till it is proportionate to men's. The proposal is futile, for, in the words of the Report, women's work has cut out its own channels, and it cannot be stayed. The other way of dealing with over-organization is to cause the same organization to serve for women as for men, saving and excepting in those particular regions, ecclesiastical or otherwise, which distinctively belong to either, and in which provision for separate working must always be maintained. We must not unduly emphasize the danger of over-organization, but we must recognize it as imminent and be prepared to avert it. "We believe the danger, such as it is, lies in the direction of separateness; safety in the path of co-operation."

III. Co-operation would provide needed reinforcement for missionary committees.—We here pass to a peculiarly interesting aspect of the Report. Just tribute is paid to the labours of missionary committees, but it is explicitly said that they have not yet reached the highest level of administration. Much of the most practised, ardent thought of the day, thought which emerges from personal contact with the objects of mission administration, is outside the doors of board-rooms. Recent missionary effort at home has produced a body of missionary opinion which is only

parallel to and not really unified with the opinion of board-rooms. Fusion would be advantageous, and if half of this material has been accumulated by women "at least half will be shut out where women may not come." These last words must not be taken to mean that the Report formulates any proposal for an equal number of men and women on committees; numerical equality may be an empty thing, and cannot be an end in itself.

The emphasis of this part of the Report falls on committees at headquarters, and those who know best the mass of detail as well as of high administration which falls on them, and is so heroically borne year after year, realize best that their decisions for the race are arrived at without recourse to one of its most important constituent elements. "They do not understand" is the comment accepted by women for many years as an adequate explanation for numerous decisions, relatively unimportant it may be, but nevertheless needful for the harmony of missionary service. Somehow this comment does not now satisfy: facts are pressing in which demand attention in a new way. It is not with the committees as such that the Report deals, but with the existing opinion which is tacitly satisfied with them, and which has not yet demanded a changed ideal for changed conditions. Very cogently it is pointed out that when a committee has opportunity to select its members from among the best men and the best women, its average quality of membership will be higher in devotion and intelligence than if selected from among men alone. For it is to be remembered that those who are real students of missionary problems are limited yet in numbers, and it is scarcely open to question that in recent years women have applied themselves to the study of these problems more assiduously than men. Also it is pointed out that in this respect combination means far more than addition, and here we really touch the bed-rock of the position taken up throughout the Report. No theory of method is advanced, no paper reconstruction of administration is proposed, but a change which by combining two complementary resources—each inadequate to attain its highest usefulness without the other—will result in a completeness of human service which at the present time is lacking. Fullness and completeness of service at home are necessary to meet the new insistent needs of mission fields, and the pressure towards this comes from within the mission ranks and not from without. It is a sense of need which cannot be stifled that leads the Report to its "deep conviction" on this point. It has been

urged that congestion would arise if men and women attempted in one committee to do work which men and women have hitherto done in separate committees, but it is pointed out in reply that geographical areas or methods of work offer a more natural division than the separation of sex from sex; they obviate congestion and command co-operation. The opinion of the Committee is thus summarized in one sentence:—"It is not too much to say that if co-operation is good in the field for missions and for the Church, if it is good at home in approaching the Church, *a fortiori*, it is good in the headquarters management of the societies."

IV. MANY-SIDED PROBLEMS CALL FOR ALL AVAILABLE INSIGHT, BOTH OF MEN AND OF WOMEN.—There is a strong reason on practical grounds for all that has been advanced, and it is summed up in this heading. It is a truism now to say that missions have entered on a new stage. The individual work of the past, still ever to be perpetuated, has produced conditions which demand a new scale of conception and treatment. Where once women missionaries went to bring to their sisters the message of the Saviour's love, to redeem with Christian tenderness their lives from pain and bondage, now men and women in the field are constrained in addition to face the problems which arise in the growth of the work. In the onward movement of missions, problems that once were individual have now become social, they affect the Church and also spread out into the nation. If they could ever rightly have been regarded as attached to women's work only, they can be so regarded no longer; they belong to the body politic, their administrative treatment must be in the hands of men and women combined.

The subject is of equal urgency whether it concerns the influence of non-Christian women in a household and their effective check upon the inquiries of men and boys, or the influence of Christian women, with the up-bringing of Christian boys and girls in their hands and all the ideals of Christian family life to attain. Men and women missionaries tell us of their sense of incompleteness in work when, because of the social limitations still prevalent in mission fields, they are unable to see for themselves the principles of Christian faith in operation in daily life among persons of the other sex. If in addition to this they be to a large extent separated in council, where can the consistently adequate treatment of the problem be attained? It seems to us requisite, within the limits already suggested, that in the mission field women should be associated with

men in considering the general problems of men's work, and that men should be associated with women in considering the general problems of women's work ; to some the members have seemed more important than the body ; the balance needs to be readjusted.

But it is not problems of evangelization which arise only ; foreign social and political influences are now at work in areas where previously the missionary was the chief foreign influence. Few will have failed to notice the significance of telegrams which recently appeared in *The Times*, addressed by women in Teheran and Peking to women in England asking for aid towards emancipation ; few can be ignorant of the appeals of theosophy to women of India reaching out after culture and a greater freedom ; and all must view with concern certain modern social practices among women in Japan and China, which, whether they be due to inevitable reaction or not, constitute to Christian minds a great peril to both nations. These and other cognate problems come home from the mission field to the council rooms of the societies, and we are obliged to ask in the words of the Report, " Are the committees as they now exist not only equal to their present responsibilities, but able to rise to the new ones that are to be expected ? "

Not least among the considerations put forward in this connection in the Report is the effect of the relations of foreign men and women upon the people among whom they live. In two directions this will be felt. The idea of the Christian freedom of women will raise in the minds of native women questions of equality in authority and responsibility ; there will also be an awakening in the minds of native men to the responsible place of women in " the Church's organized activities." For the peoples of the earth to whom we are commissioned, and who are for themselves now inquiring into these matters, safety lies in the true presentation of the Christian ideal of mutual helpfulness and mutual dependence.

V. Co-operation offers a means towards proportionate development in the work abroad.—The relation of co-operation in administration at home and on the field to proportionate development of men's and women's work engaged the attention of the Committee, and was ultimately securely established. We read :—

> " We have made out a case for co-operation. United wisdom and mutual consideration between men and women can alone adequately plan for proportionate advance. When it comes, it should come not as the chance result of some eager spirits pushing forward men's work, and

> others independently pushing forward women's work. It is the concern of all, and even if there were no other ground for urging co-operation we could point to this pressing matter of proportion."

Generally speaking, women's work to-day needs the same great impetus which men's work received some fifty years ago. This is especially notable in women's education, and now special effort must be made to recover lost ground and secure some sort of proportionate advance of education among men and women. The inference is—and indeed it was strongly urged by missionaries of experience—that had men and women missionaries been engaged in common administration more generally, there need not now be lost ground to recover; conditions need not have arisen which now need effort to redress. Assuredly they must not continue to arise. There is no desire to press the fact that in lack of co-operation it is women's work only which has suffered in loss of proportionate advance. The same is true also of men's work, though perhaps in a lesser degree. In one week the writer personally received communications from two women, missionaries in far different fields in Asia, urging the need of reinforcements of men, and showing the injury done to the common propaganda by the undue proportion of women's work. Men missionaries are also to be found who will advocate with great urgency the development of women's work; for the moment the stress of the argument lies here. Regarded as parts of the Church or the nation, men educated in Christian colleges and schools need wives of equivalent attainment; thus will be provided Christian fellowship in the family, which is the unit of Church life. The Report points out with telling effect that though now for the most part the power to educate the boys has passed from the hands of the inefficiently equipped Christian missions to the hands of the national authorities, it is still within the power of Christian missions in some lands to provide a religious education for the girls. An adequate proportion and adjustment of women's work are essential.

VI. Absence of co-operation is not satisfactory to women missionaries.—The force of this statement must not be weakened by the qualification it is necessary to make. Women missionaries who are working separately under auxiliaries or women's societies, and who experience a certain kind of practical and friendly partial co-operation are satisfied, but possibly for reasons which cannot be regarded as finally satisfactory. There are disadvantages in being the whole of a part instead of a part of the whole. Women mis-

sionaries placed in this position feel that they can at least administer their own work and develop it without interference along their own lines, and to ask them to exchange this realm of influence for a somewhat uncertain place in joint administration is an unwelcome thing. But granted that true administrative co-operation could be established, there are probably few women missionaries, or women committee members at home, who would not regard it as the fulfilment of their highest ideals for the evangelization of the world. In regard to the bulk of the women's work of British missionary societies the value of the principle of co-operation is being increasingly recognized, and the women missionaries have at last, and quite unsought, found an impartial body to express it for them. In the words of the Report touching this section of its work we read :—

> "The urgency should not be measured by the small amount of agitation on the subject, for it is only natural that every one concerned should be trying to make the best of existing circumstances rather than agitate for changes. It is when inquiry is made that the need will more clearly disclose itself."

This is true. It is unthinkable that Christian women should "agitate" on such a subject, but few will ever know what it has cost them to see, for instance, their own best hopes and plans pass on a sheet of paper into a men's board-room, to return altered and excised by those who have not first-hand knowledge, and who frequently do not call first-hand evidence to guide them in their adjudication. Various expedients are in vogue to obviate the defects of such a system, but when tested by the standard of adequacy or efficiency they fall short of what is required. All alternatives to frank and full joint administration—though possibly needful as temporary measures in some circumstances—are unsatisfactory. They cannot be more than opinion expressed when factors are missing. If by any careful system individual or even corporate opinion is expressed in one sphere and then transferred to another for decision, something is apt to be lost—and something may be added—in the transmission. If the transmission be perfect, the play of mind upon mind in discussion will be lost, and no decision can be safely arrived at on the Church's behalf which is not enriched by the Church's maturest thought. It is really difficult to understand (apart from possible ecclesiastical questions) what justification there is for a policy of divided and subordinated administration. It is traditional no doubt, but tradition is not invariably synonymous

with truth. Also the capacity for administrative work has not been credited to women within the Church, but the results of modern education in women during the last fifty years afford evidence waiting to be examined that not a few successors to St. Hilda can be found at the present day. We quote once more:—

> "It seems only good that the natives should see the Christian women missionaries not segregated, not treated as if they must by reason of sex be kept out of authority and responsibility, always subordinate, even the wisest and ablest, to the most callow and tactless young man; but treated by fellow-missionaries as honoured and trusted fellow-workers, fellow-thinkers—able to serve with self-control and with a sacred sense of responsibility which comes not from the commands of man, but the consecration of the Christian to the service of the Master. The women cannot give their best, either in example or precept, till this opportunity is afforded them."

Though reference is not made to it in this particular part of the Report, the fact is also to be recognized that the "strong woman" in the mission field has been known to "hold up" work outside her legitimate sphere just as effectively as the youthful man; the remedy for the difficulty arising from either source lies in co-ordinated work and joint administration.

VII. Co-operation will aid the Church of the future to face its problems.—There is no reason why mistakes of the home Church should be projected into the mission field Church; it need not labour through various phases; it should be enabled to adopt and adapt what has been proved best elsewhere. In respect of the subject before us, the Report affirms that "in allowing things at home to come to the present situation the Church of Christ must have lost a great deal already"; and also that "it is our plain duty to try to serve our fellow-Christians abroad in their untried development from making over again the mistakes which we regret. The women in these younger churches should find no other spheres opening out with claims that seem nobler for them or better adapted to them, than those which the Churches offer." Is there no echo of apprehension in our thoughts as we read these words, and think of the educated women of India to-day and the place which Christian missions offer them? We are told in the Report that Asiatic ideas of the place of women will not be subverted to the injury of those holding them as much as is frequently thought if men and women serve together in administrative work. Indeed we are naively reminded that many of those ideas stand in grave need of subversion! A case is quoted

in which in a well-established mission in India a few Indian women have been given seats on a Mission Council; a similar practice is recognized among theosophists. But the main burden of the Report at this stage is this: If the call is now urgent that the ranks of the old Church should be closed up as the new problems are faced, if in the opinion of that Church now the work to be done among the men and women of the world be one, and therefore its constituent parts should not be treated separately, then the young Church is capable of acting on this attained position, and need not pass through the devious processes which the Western Church has known.

> "While there are undoubted initial dangers in carrying into the mission field the best of Christian freedom and responsibility for women, yet it has to be done as a duty, and it is a splendid part of the Church's opportunity to be the best exponent of what women's life should be."

It will be gathered from the preceding pages that the estimate of women's work formed by the Committee is high; we have now to ask whether it is unduly so. The opportunity of proving the truth of that estimate is so far slight within the Church, for there it is that the administrative work of women has had the smallest scope in modern times. Yet some evidence is to hand. More than one of the British missionary organizations has deliberately adopted a policy of joint administration with complete success. An able witness, in giving evidence before the Committee, failed to find anything that was not "quite obvious" in the position taken in the Report, from her experience of the co-operation of men and women in one of these societies, and on the senate of a university. In certain instances on the mission field, the governing bodies in the missions have gone ahead of their home boards and have instituted some form of practical but unofficial co-operation which they would not relinquish now. The Pan-Anglican Congress of 1908 worked through joint committees throughout, and had women members on the body which allocated its thank-offering fund. The Commissions which prepared the Reports for the Edinburgh Conference had a membership of men and women; the Continuation Committee and the committees instituted by it perpetuate the practice. It is a matter of common knowledge among the British missionary societies that chairmanship of the highest order—courteous, businesslike, and scrupulously fair—can be expected from women as from men. In the Report before us, statements as to the unrealized value of women's work to the Church—statements at least as strong as any uttered by the

Committee—are quoted from the Archbishop of Canterbury and from Bishop Ryle. It is even possible that the Report itself may be held to furnish some evidence of the good results of the co-operative work of men and women.

For a final answer we fall back on the main contention of the Report. The question is not really whether women can work as well as men even in their own respective spheres, or whether their work, individual or collective, is deserving of a higher estimate than has been given to it, but whether the united work of men and women for general missionary purposes will not produce at this stage of mission development a richer fruitage than their separate work. Women, though many are still, speaking generally, behind men in mental training and in breadth of view, have in recent years been developing themselves carefully in matters of administration; they have benefited to the full by the frank criticism of admitted weaknesses; they have heard that committee confidences will not be kept by them; that personalities mar their work, and that their susceptibilities will weaken their influence. And they have pondered these things. In the privilege of doing joint committee work, some of them have learned first with surprise, then with growing interest, that notwithstanding the advantage of the public-school education and all the disciplined vigour of the playing fields, the faults which reputedly mar their work are not unknown among men. Then it is that the conclusion is reached that we are alike human beings after all, with common failings to be surmounted, and common forces to be contributed to a common cause.

"Reform not revolution" is the summary of the findings of the Report, but the suggestion is strong that recognition in practice of partial co-operation will not be sufficient to ascertain its total value. Those who can say, "We do this thing already," have need to test their practice lest what they find to be good in itself when partially applied may not be the enemy of what is better. Some will say that this proposed "reform" is in reality "revolution," but does not the difference in the two things lie in the spirit in which they are approached, discussed, and applied? Others who have looked on long will say it is "orderly evolution." But in any case it is common consent which turns revolution into reform, or prevents reform from becoming revolution, and it is to the thought of common consent that we apply ourselves in conclusion.

The difficulty of touching a subject such as this is that in order

to do so differentiation becomes temporarily necessary, and the risk is that the emphasis is apt to fall and to remain on this rather than on the essential unity. This must not be allowed. Common humanity is the dominant truth, and the differentiation of men and women is only permissible to redress a lost balance. The whole Church needs in these days to consider freshly the inspired words—quoted more frequently in other connections than in this—" neither male nor female—all one in Christ Jesus."

The atmosphere in which the missionary co-operation of men and women is viewed, the attitude of mind and spirit adopted towards it, are as important as the arguments which can be adduced in support of it. Many surrounding causes, political and social, might at the present time make co-operation a vexed personal question; this would be to the Church's lasting loss, and, to those most intimately connected with the subject, a really repugnant thing. Is it too much to anticipate that both thought and speech shall, in respect of it, be as just and as gentle as the subject demands? It is easy in all " vexed questions " for the root of bitterness to spring up near the sun-dial in the heart of the garden, and to grow into a disfiguring weed obscuring the time-shadow.

The permanent basis for all relationships is respect, and the adequate co-operation of men and women must start from this point also. On both sides there may be much to learn and to unlearn, to win and to concede, and these are steps towards common consent; but the generosity that is expected must also be conceded, and it may be necessary for light and truth to work their way to the bottom of many hearts and minds before the fundamental basis of respect is laid. What is it that is urging women on in these directions? A fuller ideal of moral beauty in all its proportion; a fuller ideal of discipline applied to awaking forces; a fuller ideal of service in all the possibilities of new contribution; and a clearer belief that the Lord Jesus Christ is asking more of them than in other days, but not more than His own attitude towards them and His own expectation from them indicated from the first.

No reorganization will suffice, no resolutions on paper will be enough. The whole purport of this Report must be taken and wrought out in prayer and thought by humble hearts; then, though inevitably with cost and pain, will a common consent be reached, and a fresh united onward move to ordered victory be made for Christ in the world.

THE GROWTH OF THE CHURCH IN THE MISSION FIELD

IV. THE TELUGU MISSION OF THE AMERICAN BAPTIST FOREIGN MISSION SOCIETY

By W. L. FERGUSON, D.D.

Among the many nations and tribes of South India no people has yielded such ready obedience to the gospel of Christ as the Telugu, the southern boundary of whose country is about twenty-five miles north of the city of Madras. This line of demarcation is gradually fading, for an ever-increasing number of Telugus are finding their way to the city and its vicinity. But the Telugu country proper really begins here, and extends in a north-westerly direction almost to the centre of the native state of Hyderabad and thence eastward to the Bay of Bengal. This area is nearly 74,000 square miles in extent, with a Telugu population of nearly 22,000,000, for whose welfare fifteen missionary societies are now labouring. To the London Missionary Society belongs the honour of establishing at Vizagapatam in 1805 the first Protestant work among this people. American Baptists did not enter the field till March 1836, when the Rev. Samuel S. Day arrived in Vizagapatam, where he spent a few months in consultation and fraternal co-operation with the London missionaries and in making preliminary plans.

I. THE PERIOD OF PATIENT ENDURANCE

From Vizagapatam Mr. Day removed to Chicacole, a place some seventy miles further north, and there began work while studying the language. A few months' residence convinced him that this location did not furnish the opening for which he was looking. Accordingly the Mission was transferred to Madras in 1837, and Mr. Day spent the next three years in preaching and

exploring both in the city and the country. He discovered that in all the region between Madras and Vizagapatam, nearly four hundred miles, there was not one missionary for the Telugus. His work for Europeans in the city had been somewhat fruitful in results, but efforts for Telugus had failed to yield a single baptism. He resolved to move once more, this time to Nellore, a district town a little more than one hundred miles to the north of Madras, and well within the Telugu country. Here he arrived with his family in February 1840, and immediately set about the establishment of a permanent mission.

The first convert, Venkappa, was baptized on 27th September, 1841; but he did not belong to Nellore. He was from a village a hundred or more miles to the north, beyond Ongole. The first Telugu Baptist church was organized in Nellore on 12th October 1844, with eight constituent members. In 1846, after ten years of pioneering, Mr. Day was compelled to return to America owing to broken health. He returned three years later, bringing with him as reinforcements the Rev. Lyman Jewett and wife, upon whom subsequently the full burden of holding the mission fell, for Mr. Day's health again failed and in 1853 he bade final farewell to India. In 1850, owing to a change in policy by the home board of the Society, the schools had to be closed and the 270 pupils in them dismissed. Only a small boarding-school seems to have been retained. From this there came forth, in 1852, Julia, the first pupil convert, who later married Canakiah, the first ordained preacher and pastor. Both have given years of faithful service to the cause of Christ, and both remain as venerable members of the Nellore church. In 1857 work was temporarily interrupted owing to the Sepoy mutiny: but in 1858 thirteen converts were baptized, the largest number so far in the history of the Mission. Slowly a native staff was being gathered and the region round about traversed by evangelists. Several tours were made as far as Ongole and beyond, and signs were not wanting that a harvest would come. In 1862, much worn with his thirteen years of continuous labour, Mr. Jewett took furlough, leaving the Mission in the care of Mr. Douglass, who had been on the field since 1855, and who held the work well in hand till 1865, touring, preaching, and gathering occasional converts, when failing health compelled his relinquishment of the task. Within a few months of Mr. Douglass' departure from India Mr. Jewett returned to Nellore,

accompanied by the Rev. John Everett Clough and his wife. Work was resumed with fresh heart and vigour, and the Mission began to show signs of new life. Mr. Jewett had met the home board of the Society, had made his plea for the Mission, had received reinforcements, and had returned to the field assured that the Mission would not be abandoned by the board or the home churches, a course which had been earnestly advocated by some who thought the Mission a profitless one. The matter was discussed at three different annual meetings of the Society, in 1848, in 1853, and again in 1862. In the latter instance nothing but the determination of Mr. Jewett to return to the field, whatever the verdict of the denomination or the Society might be, saved the day.

II. THE PERIOD OF PHENOMENAL HARVESTS

The missionaries were greatly cheered by recent conversions in the boarding-school and by the baptism of a number of other converts. The little struggling church at Nellore was filled with new hope and courage. The missionaries began to plan for enlargement—the opening of a chain of stations from Nellore to Ongole—and they sent home a plea for more men. In March 1866 occurred a notable event, the baptism of Yerraguntala Perayya, at Ongole. He had heard the Gospel from the lips of Mr. Alexander of the Church Missionary Society at Ellore, far to the north. He had believed, had returned to his home, and had won over his wife to the new faith. Together they were baptized, the first-fruits from the great Madiga tribe from which have come the vast majority of the tens of thousands since baptized in this Mission. Preachers returning to Nellore after a tour to Perayya's village, some two months later, reported believers thereabouts to the number of two hundred, and found Perayya eager for evangelistic work in all that region. Mr. Clough removed to Ongole in the autumn of 1866, and in January 1867 he baptized twenty-eight persons in Perayya's village. By the close of the year the Gospel had been preached in more than 800 villages and the Ongole church numbered seventy-five members. Four years later the membership stood at 1658, and after two years more at 2843. Thus rapidly grew the word of God. Meanwhile Ramapatnam was opened as a station, and a church of nearly 200 members was gathered. School and out-station work flourished, and still larger ingatherings seemed imminent.

Then came the great famine of 1876–7, during which baptisms ceased and the missionaries devoted themselves to the work of relief, co-operating with Government in large measure. When all was over in 1878, the work of ingathering, particularly on the Ongole field, once more began. On 3rd July, 2222 were baptized in the Gundlakamma river, and on the two succeeding days enough more to swell the total to 3536. In a single year nearly 11,000 were added to the churches of the Mission. By the close of 1882 the number of communicants on the Ongole field was 20,865. The Ramapatnam church had also gathered in many hundreds, but the Nellore church scarcely felt the movement. The reason doubtless is to be found very largely in a difference of race-fibre in the Mala and the Madiga, and in a strong antipathy which has existed between the two tribes from time immemorial; the one constitutionally refrains from taking part in that which interests or powerfully affects the other. The Madigas had come by the thousands: the Malas generally had held aloof: and the four great castes, Brahmans, Kshattriyas, Vaisyas, and Sudras, had to all appearances remained untouched. These have later yielded their ones and twos, an occasional household, and in the last year or two their scores and hundreds; but from the middle "sixties" to the present the outcasts—Malas increasingly, but Madigas predominantly—have responded to the call of Christ with great readiness.

Other great ingatherings occurred in 1890 and 1891 when accessions on the Ongole and Cumbum fields numbered more than 7500. The impulse of these movements has never been lost. It is the normal thing for the Mission to have anywhere from 1500 to 3500 baptisms annually. The year 1911 was an average one; it recorded 2606. The present statistics are:—Organized churches, 163; places for regular meetings, 730; church members, 61,687; Sunday schools, 475; Sunday school pupils, 14,236; elementary and higher schools of all grades, 644; pupils under instruction, 15,936; total contributions through the churches, Rs. 24,942.

III. PERIOD OF PROBLEMS AND ORGANIZATION

The people had come in like a flood and in their coming had brought many problems—problems in some cases requiring years for solution, problems sufficient to tax to the utmost the wisdom, patience, strength, and financial resources of the Mission, problems

all the greater because the Mission was largely unprepared to care for masses of leaderless and illiterate converts, whose only means of growth in grace and knowledge was experience, the hearing of the ear and the understanding of the heart. These problems are all related in such a way that the totality of them presents one problem, one task; but for the sake of convenience they will be grouped here under three heads:—problems for the mission; problems for the churches; problems for the individual Christian.

Problems for the Mission.—To shepherd the flock was the first pressing necessity. How to do this was not entirely clear, for out of the smaller numbers of converts of previous years there had not come an over-supply of capable workers. However, as a beginning, the missionaries decided to ordain a considerable number of the most experienced and able men. In addition to the seven already set apart and at work on the Ongole field, twenty-four others, after due examination, were formally ordained by a council which consisted of both Telugu and missionary representatives. This was in the year 1880. Ordinations occurred from time to time on other fields, but not in such numbers. In many respects these ordinations were experiments, upon the success or failure of which the future policy of the Mission would largely depend. Whatever may be said of the desirability of ordination under normal conditions, the Mission, if judged by subsequent history, seems to have concluded that these ordinations were premature or unwise, for the practice of ordaining, notwithstanding the steady growth of the Mission, has declined. All missionaries might not agree with the editor of the *Baptist Missionary Review* in the words which follow, but many do. He says (May 1912):—

> "Ordination of the Indian ministry is an unsolved problem in the American Baptist Telugu Mission, and perhaps in other missions. Separate figures are no longer reported, but among 140 churches and 920 male workers, of whom 381 are reported as preachers, there are probably not more than forty ordained men, and the ordinations for the last ten years will not amount to one a year. Ordination of the very few has worked harm to some, their selection from so many unordained workers giving an exaggerated idea of self-importance. This with other causes has rendered missionaries reluctant to encourage ordinations. Does this plan of ordaining the few imply that we think the many have not a divine call to preach Christ? Does not the selection of the very few, and chiefly those of superior education, tend to unscriptural orders in the ministry? Do not evangelists and religious teachers require to be set

aside for religious work on behalf of the Church as much as do pastors? . . . In the ordination of this generation of Indian ministers we advocate the dropping of two customs observed in America, neither of which involves an essential. Let ordination be regarded not as permanent, but as for the one work to which the person is set aside, to be repeated, or at least definitely reaffirmed, when his gifts are to be exercised on behalf of a different church. This is wise in view of the Christian immaturity of churches and individuals. The second custom to be dropped is the calling of ordained men 'reverend.' However appropriate the title may seem to some, it has no scripture foundation nor basal connexion with ordination. Since in India it is widely regarded as a special religious degree conferred once for all by the fact of ordination, it may well be dispensed with."

But though the matter of ordination is so full of perplexities the Mission is a unit regarding the necessity of having a trained ministry. As early as 1872 a theological school was established at Ramapatnam from which large numbers of faithful men and women have gone out to the various fields. Most of the pastors and evangelists of the Mission, and many teachers, have been trained here. Following the great ingatherings large numbers of students have been enrolled. So great has been the demand for helpers, that every available man of promise has been encouraged to take the four years' course and to qualify for mission service. At one time as many as 300 students were in attendance; but now the average annual attendance is not far from eighty. In the earlier days men came with very scant preparation, some being able only to read but not to write; a majority were of the fourth standard and below, and only an occasional one of secondary or high school training. Now the grades are much higher throughout and the curriculum is more exacting. High school men are becoming numerous; but as yet few have appeared from college. There still continues a considerable body of men whose qualifications are of the fourth standard or a little above it. Two problems present themselves here—How to train capable ministers, and how to train acceptable ministers. By capable is meant men of strong character, deep piety, sound learning, and reliable judgment, men fit to be leaders of the people: by acceptable is meant men whom the Telugus and the Mission will receive. The difficulties are closely related to the question of self-support. The men of meagre or moderate training are not so apt to develop qualities of strong leadership as are the better educated ones, but those with

lesser training are generally closer to the people, and find it less hard to go back to village life and to living upon a scale not far removed from the average. If the village congregations cannot entirely support these men, they can manage a large portion of their salary, especially if teaching is combined with preaching. Quite a body of unordained teacher-pastors are now doing good service.

It has been the policy of the Mission not to pay high salaries to men engaged in evangelistic and pastoral work, the desire being to set a scale of remuneration not too far above the ability or the hope of the churches themselves to pay. It may be, and it doubtless is, true to some extent that this policy has tended to keep men of the highest scholastic attainments from entering the ministry. Many have doubtless heard the call of God to enter this service, but few have responded fully to it. Considerable numbers compromise by becoming trained and certificated teachers, for in school-work wages are paid according to government rates or above them, and there is a great demand for qualified Christian masters, the remuneration being from two to five times as great as the larger and more advanced of the churches offer to their pastors. These men are usually active church workers and often are found preaching. Education has developed in them higher standards of living, they have new tastes, they have adopted new customs, and they live on a plane far above the rank and file of church members. One cannot help coveting some of these able men for the pastorate, inasmuch as there is an increasing demand for just such leadership as they could give. The insurmountable barrier, so far as the ministry is concerned, between this type of well-educated man and the Mission on the one hand, and the churches—not those in villages, but those in mission centres—on the other, is largely one of salary. Their objection to being in the same classes in the Seminary with men of less training than themselves is being removed by the establishment of higher courses and separate classes to fit their needs. Whether the Mission will come to the point of paying the same scale of salaries for the ministry—and the Mission would have to pay from four-fifths to the whole of it—as is paid for teaching or purely secular pursuits is a question of importance. Upon its settlement one way or the other momentous issues hang.

This policy regarding salaries differs considerably from that of many neighbouring bodies, who are much more liberal in their scale of remuneration. The Telugu Baptist Mission has believed it a sound

practice to keep the expenditure of foreign funds at a minimum. Other bodies doubtless have believed the same, but there has been wide difference of opinion concerning what that minimum really is. They have, therefore, set it considerably higher than this Mission has. The result has been that the Mission has suffered for many years the loss of large numbers of workers—men who have received their training in the elementary, secondary, high and normal schools of the Mission and in the theological seminary, men the entire cost of whose training the Mission has borne, but whose services others have commanded by a higher scale of pay than the Telugu Baptist Mission feels justified in offering. Here is a very practical question of mission comity. If the Mission were allowed to carry out its policy, unhindered by these outside influences, it could make much more rapid progress toward adequately instructing the churches and bringing them on in the way of self-support. In so far as the Mission feels compelled to match the scale of neighbouring bodies, in that degree does it seem to be moving away from, and not towards, the ability of the native churches.

Both for the sake of better shepherding, and for working more effectually the fields in which converts were found, the Mission has from time to time subdivided and redistributed its areas. In 1882 the original Ongole field was divided, four new stations being erected, each under the care of a resident missionary; and again in 1893 Ongole similarly gave off four more stations. Nellore, Palmur, Secunderabad, Kurnool, and Nalgonda have in like manner given off a station or two each. In every case there has been an intensifying of work in the parent field and station, and in almost every case there has been in the daughter station a marked development in evangelism, education, and Christian upbuilding. The breaking up of the original large fields into smaller ones has fostered attempts towards church organization, a system of village schools, the formation of associations among the churches, and the maintenance of a more thorough discipline.

In common with other parts of India the Telugu country is frequently visited with famine or great scarcity, owing to failure of the monsoon rains or to prolonged drought. In such times famine relief is a necessity. How to give it so as not to injure the aided people is the problem. Experience has taught the Mission that gratuitous help should be given only to the aged, the infirm, and the helpless, and that work at living wages should be provided for the multitudes.

The tasks undertaken are usually of a public or semi-public nature, such as constructing roads, canals, tanks, railways, wells, reservoirs, hospital buildings, schoolhouses, etc. By taking government contracts on public works a number of missionaries at different times have tided the people over months of scarcity, want, and real distress. There are undoubted dangers in this sort of work. In a country where begging is honourable it is often difficult to say who is needy and who is not. Willingness to work is a good test when applied to some castes, but it fails when applied to others. There is apt to be a seeking of the missionary for the loaves and fishes instead of for the food that does not perish. Some are doubtless tempted to make a profession of faith thinking that thereby increased help may be gained. It is therefore an understood thing that during famine relief and famine conditions baptisms cease; but after the people have returned to their villages, and have grown a crop and harvested it, if they still manifest a desire to become Christians, and if their behaviour in the meantime has been satisfactory, they are received for baptism. There is no doubt that the administration of help at such times has had much to do with influencing the people in favour of Christianity; after such periods of distress large numbers have usually found fellowship in the churches. But while this is true of some localities, it does not hold good in regard to others where distress has been equally acute and where relief operations have also been carried on. In judging the genuineness of such ingatherings, inquiry must be made concerning the steadfastness of the converts. Not all are genuine; there are lapses and exclusions for reversion to idolatry and heathen practices here and there; but experience has shown that the great majority of those baptized stand fast.

Following each famine is much permanent distress. Many who have escaped immediate death have had their constitutions so undermined that death follows as a result in a year or two. In order to care for orphans, half-orphans, and destitute children whose parents have deserted them or died during the famine or subsequently, orphanages have been opened or special provision has been made in boarding-schools. Support has come almost wholly from abroad. In addition to caring for the physical needs of these waifs, attention is given to their mental and spiritual development, and efforts have been made to teach various handicrafts.

The deep poverty of most of the people, together with the

recurring periods of famine and scarcity, have ever been matters of concern to the missionaries. During late years numerous experiments have been made to discover some form of industry, some improvement in native tools or methods, by which the people, the villagers especially, can be brought to a higher wage-earning capacity or to greater productivity as agriculturists. If it were a question of the Mission engaging in some enterprise by which employment would be given and wages paid to the labourers, the matter could be handled with comparative ease. This plan would ensure relief and comfort to the few who could be employed, but it would bring no aid to the many. Those employed would be dependents on the Mission; they would be employees, and not independent workmen or owners of shops. The capital and the management, the risk and the marketing of the products would pertain to the Mission. Various trades have been tried, such as the manufacture of shoes, aluminium ware, fibre goods, coarse cottons, etc. For the past three or four years somewhat extensive experiments have been made in agriculture, a missionary devoting his whole time to these things. Thus far no positive results of permanent value have accrued. Negative results have been many. What not to do has been demonstrated many times. The aim is to find something which will help the people to help themselves; to discover something which will keep them from migrating from their villages, something which will enable them to support themselves where they are, to sustain their schools and churches; something which will enable them to survive even the shock of famine or scarcity, and still continue their life, their schools, and their churches without serious loss or break-up. Other missions are working at the industrial problem in one way or another, but none seems to have adopted just the view or the aim of the American Baptist Telugu Mission. Government is now making extensive experiments in agricultural methods, but finds it most difficult to get new ways introduced among the people. So far as one can foresee, it does not appear that to the people, 85 per cent. of whom are dependent upon agriculture for subsistence, speedy relief from poverty is to come. It would seem that improved agriculture would furnish the best solution of the present economic difficulties, but the problem is so vast and intricate that even Government with all its resources is unable adequately to cope with it. Yet hope seems to lie in this direction.

The collection of fees for tuition, board of pupils, and hospital service presents many difficulties. These grow in part out of the poverty of the people, but part are due to a failure to comprehend the benefits of education, to the prevailing idea that religious people should serve freely in order to lay up for themselves vast stores of merit, and to a notion that the Mission is rich and should pay for everything. In the early days of the Mission, when education was at a discount, the custom of giving parents the equivalent of what the child could earn in the field was inaugurated. It was deemed no more than fair that parents should not lose the earnings of a child who was in school, at least until the parents saw the value of education and were willing to sacrifice that their children might have it. This practice of subsidizing was abolished decades ago, but tradition dies hard in India, and there are some even now who think that they lose and that the Mission gains by their children being in the day or the boarding-school. They fail to see why they should pay for that which does not bring them direct and immediate returns. This view is gradually dying out; education is becoming more and more popular and there is manifest an increasing willingness, especially in the older fields, to pay fees; but as yet the amounts collected are seldom high enough to cover the cost of the service which the Mission renders. The record for hospitals is somewhat better, the actual cost of medicine being recovered in many instances. Thankofferings, and fees from the wealthy, seem to be on the increase, and hospital work generally is much in favour with the people.

The production and circulation of a healthful Christian literature has not been found easy. In many districts it is difficult to make sales even when goods are offered at a fraction of their cost. Vast quantities can be given away and most of the matter will be read, but both in the large towns and in the country people are unwilling to buy. The reasons for this are much the same as those given above regarding fees. One of the great tasks of the Mission is to create an appetite, a real desire and demand for information, and then to set about satisfying it. Translators, writers, and colporteurs are the chief arms of the service. Telugu prose authors have not been many, but Christian hymns abound, some of them of a very high order, and histories of Old and New Testament worthies in verse are quite numerous. These are sung or chanted to the accompaniment of musical instruments, and find much

favour with the people, epecially in the villages. Tracts, pamphlets, Sunday-school lessons, text-books of various kinds, hymn books, a monthly journal, Scripture portions, and an independent version of the New Testament have been published by the Mission. Co-operation with the Religious Book and Tract Society, the Christian Literature Society, and the British and Foreign Bible Society has in later years reduced the necessity once felt for more prolific production. Still, with hundreds of schools in operation, and with a constituency growing in numbers, intelligence, and ability to appreciate and value knowledge, there is need for strong effort to supply a literature commensurate with the needs, even though the demand for it has to be created. Constant urging of students to buy books has a good effect ; pastors and evangelists in increasing numbers buy devotional and other literature or subscribe for a journal, and not a few of the younger men are gathering considerable collections of tracts, books, and pamphlets on various subjects, enough to be dignified by the name of a small library. But the problem of how to get more literature sold and into circulation still remains. The great publishing societies whose names have been mentioned above are as keenly aware of it as are the missionaries.

Problems for the Churches.—These are also mission problems in so far as the Mission undertakes to form and to guide the organized life of the churches. What is a church ? This was one of the earliest questions to which attention had to be paid where believers in considerable numbers appeared in any given locality. Discussion of the matter has not yet ceased either among the Indian brethren or the missionaries, but a somewhat general and widely accepted reply has been found. In practice it amounts to this :—A church is a company of baptized believers in the Lord Jesus Christ, who meet together regularly in His name for worship, instruction, fellowship, and the observance of the Lord's Supper. Such a company may or may not have a meeting-house, an ordained minister, a stated pastor or preacher, or a set of officers other than elders and deacons ; and may or may not be self-governing and independent. For the conduct of worship, and the administration of the ordinances of baptism and the Lord's Supper, such a company may make its own provision either by calling some one from outside its own number to minister to it, as a teacher-pastor or ordained minister, or else by choosing from among its own number such individual or individuals as from time to time it wishes to have

act on its behalf. It is not believed that the validity of the ordinances in any wise depends upon the ordination of the individual who administers them. For village congregations, especially, the greatest simplicity and economy are essential. Any member who can take the lead in singing, in prayer, in exhortation, in reading the Scriptures and in commenting intelligently upon them is pressed into service; and any one who is conspicuous for his consistent Christian life and qualities of leadership may be delegated by the church to administer the ordinances. At one time there was a notion current among converts that the elements used in the Lord's Supper must be bread made from white flour—European bread—and that the wine must be of the imported kind. These ideas probably originated from seeing the elements used at the churches located in the mission stations, where the missionaries provided the supplies for the Lord's Table. However desirable in some respects these foreign elements might be, experience soon showed that the village congregations found the use of them expensive and impracticable, since the supplies could be had only from large towns, and at the expense of much money and a long journey each time the ordinance was to be observed. The tendency was to neglect the observance of the ordinance altogether on the ground that there were no supplies at hand. The difficulty was surmounted by resorting to the coarse country bread, made of meal and baked in small thin wafers, and to wine made from dried raisins which can be procured in any country village bazaar. In the older churches, located in such centres as Nellore, Ongole, Madras, Ramapatnam or Secunderabad, the white bread is still used, but with scarcely an exception the raisin wine is adopted both in cities and in villages.

In the reception of members and in the exercise of discipline the churches have large liberty. There is no uniform qualification for admission into church membership other than the evidence of a changed life. The applicant for baptism is not expected to repeat a set creed, nor given passages of Scripture or particular prayers, except in the case of pupils coming from day and boarding-schools and of converts from among other literates. But the applicant is expected to testify to an experience of the grace of God in the forgiveness of sins, and to signify his purpose to live the Christian life, forsaking idolatry and all its entanglements and following on in the way of Christ as instructed. The churches have had to

battle against many heathen customs, such as child marriage, feasts for the dead, polygamy, carrion eating, the beating of tom-toms at Hindu temples, contributions for heathen feasts and for special heathen sacrifices in times of epidemics, when cholera, small-pox, famine or cattle disease was rife, caste and its observances, the wearing of the *juttu*—the tuft of hair which male Hindus wear on the crown of the head—and many other common practices. Two of the most troublesome questions are the making of mixed marriages, a Christian uniting with a non-Christian, a thing which is unlawful in British India, and the failure in many places to observe Sunday as a day for rest and worship. In attempts to purge themselves from the old life, Christians have had to endure much persecution, ostracism, and loss of common rights in their families and villages, and loss of work with their caste masters. There is much less of this now than formerly. In many communities employers have changed their attitude toward Christian labourers, and instead of speaking ill of them and shamefully abusing them now speak in terms of appreciation of their sober lives and faithfulness to duty.

Self-government and independence in church life are not conditioned by the financial ability of the membership. If a church is able to conduct its own affairs in an orderly and worthy fashion it is encouraged to do so, whether it is able to get on without financial aid or not. Missionaries, particularly in the older and larger churches, act merely as advisers, giving their opinions when asked but generally holding aloof from attempts at management. The missionaries do not vote in church meetings; the voice of the members determines each issue. As rapidly as congregations can assume the support of their teachers and pastors they are encouraged to do so. The tendency always is to maintain relations with the Mission and usually to desire some financial connexion with it. But some churches are now meeting all their current expenses for pastor's salary, aid to the poor, and burial of the dead. Most if not all of these congregations, however, are still worshipping in buildings which were constructed in whole or in part by mission funds. A real pride is becoming manifest in congregations which are thus self-sustaining, the pride of being able to bear their own burdens and to point the way to others. In cities and towns cash payments are made to the pastors, but in the country villages produce is largely employed. Harvest festivals in some places

yield good returns. The effort to institute systematic and proportionate giving meets with many obstacles, but progress is being made. Many salaried persons faithfully give a tenth of their income. One church went so far as to exclude a salaried member who refused to give a tenth after having promised to do so. Where the Mission aids a congregation in the support of its pastor, the better plan seems to be to pay the amount of aid into the hands of the church treasurer, or to a committee of the church, rather than for the missionary to pay it directly to the pastor. Missionaries as a rule contribute moderately in small personal gifts to the churches whose services they attend, but not in such sums as to make a large deficit in income should their gifts at any time cease. This practice is followed in the interest of cultivating real indigenous self-support. The churches, besides contributing for local expenses, make offerings for many outside objects, such as the Bible Society, the Tract Society, the Telugu Publication Society, the Home and Foreign Mission Society, the Ramapatnam Theological Seminary, and the India Young People's Society of Christian Endeavour. The aggregate of gifts seems small and the average inadequate; but these are conditions which time, patience, and instruction, together with more thorough organization, will gradually overcome. In the matter of self-propagation the churches are yet waiting for a mighty uprising of a multitude of men and women, the young, the strong, the able, fired with a passion and an enthusiasm for Christian conquest. Faithful evangelists, pastors, teachers, and lay workers have not been wanting at any time. Whatever success the Mission has achieved in soul winning is very largely due to these; but the great rank and file of the membership has not been seized with an unquenchable desire to make Christ known everywhere. One of the most cheering signs that a new order is coming is found in the Telugu Baptist Home and Foreign Mission Society, which is now about a dozen years old. It began as a society for sending the Gospel to certain hill tribes in Southern India, but has been led providentially to undertake work as well in Natal, South Africa, where it now has two devoted missionaries labouring among the Telugu emigrants engaged as coolies on the coffee plantations and large estates. As the result of eight years of labour in Natal there are now five organized churches, each with its own house of worship, Sunday schools, day schools, an embryo theological seminary, and nine other congregations on the way

to becoming churches. Behind this home and foreign work is the Telugu Baptist Convention, a general body made up of delegates from the churches, with missionaries as members but more in an advisory capacity than otherwise. The high day of each convention meeting is when the missionary society reports, and missionaries (Telugus) appear on the platform to give account of their work. As in nothing else, apparently, the Telugu brethren feel that this is an enterprise distinctly their own. They love it, pray for it, give to it more heartily than to anything else.

Problems for the Individual Christian.—These pertain chiefly to the ordering of personal habits and of family life, and relate to such things as food, drink, and wearing apparel—whether there shall be a distinctive dress for Christians as there is for Mohammedans and Hindus, what ornaments may be worn, what customs observed at weddings, what grief displayed at funerals; whether it is Christian and becoming to use *betel* or tobacco; whether a Christian may attend circuses, theatres, and other spectacular entertainments; and whether Christians should contribute to Hindu mendicants, the holy men who go from door to door begging. Two great questions are ever present in the life of the individual and of the churches, those of personal purity and of temperance—temperance in the sense of total abstinence from the sale and use of intoxicating liquors as a beverage. With violations of the first the churches generally deal strongly, but concerning the second more difficulty is found because of various excuses pleaded in extenuation, such as illness, and also because it is well known in many places that some missionaries in other missions do not practise total abstinence themselves nor enjoin it upon their converts. The mission or local church which fights alone contends against tremendous odds. Nevertheless, whether singly or unitedly, the contest must be waged if spirituality and faithful witness-bearing are to be preserved in the churches.

From the foregoing pages it will appear that the Mission from the very beginning of its history has been strongly evangelistic, using education as an auxiliary force for leavening and upbuilding; that success sufficient to cause great gratitude has been achieved; that problems many and intricate are being worked out; that progress and not attainment is claimed; and that the future is bright with prospects of larger and better things.

IMPRESSIONS OF HAMPTON INSTITUTE

By Principal A. G. FRASER

After a two months' visit to the United States, made with the hopes of raising money and resulting in pockets little heavier than when I started, many have expressed their sympathy and felt how deeply disappointed I must be with my American experience. When all things are considered, I am not. I would not be without the experience of that visit for a great deal. It is not the memory of the many kindnesses received, or the glorious hospitality, and the inspiring individuals alone. These, it is true, would enrich any life and memory. Neither is it the glimpse into the engrossing interest and mighty problems of American life that makes up for two months spent away from work in the East. All these may mean little directly for the better equipment of a Ceylon missionary. But the privilege of staying at Hampton Institute in Virginia, of being allowed into close personal touch with its Principal, and of learning its problems and aims and methods under his direction, would make any visit at any time more than worth while to any educational missionary. I am supremely grateful as a missionary for the opportunity given me in my visit to America, and that because it took me to Hampton.

The Hampton Normal and Agricultural Institute was founded in 1868 by General Armstrong. He was the son of Hawaiian missionaries, and had been familiar with negro plantation workers from childhood At the outbreak of the war between North and South he had just graduated. At the end of it he was a general in the army of the U.S.A. His career was meteoric. Handsome, gallant, brave to a fault, generous, unselfish, able and devoted, he was the Chevalier Bayard of the war. Throughout he fought for the negro. He understood him, enlisted a negro regiment, drilled it, trained it, and made it a most efficient body of troops. After

the war he was appointed mediator between the blacks and whites by the United States Government, and surely no wiser choice was ever made. A man of profound sympathy, absolutely fearless and extraordinarily judicious, he understood the point of view of both peoples, and worked for the then far-off goal of mutual good-will and co-operation between those who so recently had been slave and master.

It is worth while trying to realize a little of Armstrong's story if one is to study Hampton at all. His gallant spirit still captivates the imagination of those he worked for, and dominates the scene of his labours. Let me give the message enclosed with his will, written three years before his death. It shows the simplicity and directness of the man. Remember it came from a man distinguished for heroism amongst the many heroes of the North, a man gay, handsome, approachable, playful, sympathetic, a man who knew his pupils individually as well as collectively, and was as much at home in the negro log cabin as in the councils of his nation.

MEMORANDA

Now, when all is bright, the family together, and there is nothing to alarm and very much to be thankful for, it is well to look ahead and, perhaps, to say the things that I should wish known should I suddenly die.

I wish to be buried in the school graveyard, among the students, where one of them would have been put had he died next. I wish no monument or fuss whatever over my grave; only a simple headstone—no text or sentiment inscribed, only my name and date. I wish the simplest funeral service, without sermon or attempt at oratory—a soldier's funeral.

I hope there will be enough friends to see that the work of the school shall continue. Unless some shall make sacrifice for it, it cannot go on.

A work that requires no sacrifice does not count for much in fulfilling God's plans. But what is commonly called sacrifice is the best, happiest use of one's self and one's resources—the best investment of time, strength, and means. He who makes no such sacrifice is most to be pitied. He is a heathen, because he knows nothing of God.

In the school, the great thing is not to quarrel; to pull all together; to refrain from hasty, unwise words and actions; to unselfishly and wisely seek the best good of all; and to get rid of workers whose temperaments are unfortunate—whose heads are not level, no matter how much knowledge or culture they may have. Cantankerousness is worse than heterodoxy.

I wish no effort at a biography of myself made. Good friends might get up a pretty good story, but it would not be the whole truth. The truth of a life usually lies deep down—we hardly know ourselves—God only does. I

trust His mercy. The shorter one's creed the better. "Simply to Thy cross I cling" is enough for me.

I am most thankful for my parents, my Hawaiian home, for war experiences, for college days at Williams, and for life and work at Hampton. Hampton has blessed me in so many ways; along with it have come the choicest people of this country for my friends and helpers, and then such a grand chance to do something directly for those set free by war, and indirectly for those who were conquered; and Indian work has been another great privilege.

Few men have had the chance that I have had. I never gave up or sacrificed anything in my life—have been, seemingly, guided in everything.

Prayer is the greatest thing in the world. It keeps us near to God. My own prayer has been most weak, wavering, inconstant; yet it has been the best thing I have ever done. I think this is a universal truth; what comfort is there in any but the broadest truth?

I am most curious to get a glimpse of the next world. How will it seem? Perfectly fair and perfectly natural, no doubt. We ought not to fear death. It is friendly. The only pain that comes at the thought of it is for my true, faithful wife, and blessed, dear children. But they will be brave above it all, and, in the end, stronger. They are my greatest comfort.

Hampton must not go down. See to it, you who are true to the black and red children of the land, and to just ideas of education.

The loyalty of my old soldiers, and of my students, has been an unspeakable comfort.

It pays to follow one's best light—to put God and country first; ourselves afterwards.

Taps has just sounded.

S. C. Armstrong.

Hampton, Va. New Year's Eve, 1890.

There was nothing so much needed amongst a slave people as an attractive, inspiring and uniting personality. God gave them General Armstrong, and as such he is an important factor in the consideration of Hampton. Hampton frankly goes in for hero-worship in the best sense, and Hampton is right.

We are proud of the traditions of our great English public schools. We recognize their immense educational and inspirational value. I doubt if any public school has as great a tradition or inspiration as that bequeathed to the disjointed, depressed, and despairing negroes of the South in the time of their greatest need by General Armstrong, and not to them only, but to the often sadly wronged Indian tribes, whom he also took under his wonderful care.

In 1868 Armstrong found the negroes turned adrift from the ruined plantations, huddled together in filth, moral and physical, and

with neither the opportunity nor the intelligence required to earn their daily bread. Mentally, physically, and morally they were, as a rule, unfit to obtain any employment requiring any degree of skill or responsibility. "To meet this situation, and avert the tragedy of a race that must live and yet could not earn its bread was the tremendous task General Armstrong set himself." He established, with the aid of the American Missionary Association, an industrial school on the site of the present Institute, with two assistants and fifteen pupils. There he laboured for twenty-five years, to be succeeded in 1893 by Dr. Frissell, the present principal. Of him I can say nothing here, but the prophet's mantle did not fall on less worthy shoulders. To-day there are over 1000 students, negro and Red Indian, of whom 875 are boarders. The staff consists of 200 teachers.

To describe the work in detail, giving time-tables, syllabus and so forth would only be to estimate a speech of Demosthenes by analysing the sentences and parsing the irregular verbs. The atmosphere would be lacking, the fire and the inspiration. But Hampton stands for training national leaders for nations which have almost lost their sense or pride in national or race existence. Hampton is full of hope in the future of the negro, and of pride in the great qualities God has given him. And it has the right to be. Not once but often, I have heard leading and thoughtful Americans, men thoroughly cognizant of the facts, say that the race question in the States is solved, and that Hampton and its offspring Tuskegee have found the solution. It is now only a question of time, and the solution will be applied to the whole area of the problem. But the menace is now lost in hope, and the negro is become an asset to the nation, and not a thing of fear. How true this is can be seen by considering the monies given to Dr. Booker Washington, a negro trained at Hampton. For his similar work at Tuskegee he receives over £60,000 per annum, and his needs and the subscriptions to meet them are rising. Hampton, limiting its work to the training of leaders, does not extend its borders as rapidly as Tuskegee; but requires and raises about £52,000 per annum. And these Institutes are no longer alone. Others exist for both negro and Red Indian. Again inspired by and imitating the work of Hampton many are being founded for the similar education of the whites. One educational board distributes in this way the interest on a subscribed capital of £11,000,000 sterling. President Taft is only giving voice to the obvious approval of thinking and patriotic Americans when

he says, "There is nothing that offers such an opportunity for the wealthy man of this country as the cause of negro industrial education in the South. Hampton is the solution of the negro problem."

Hampton claims to have proved, in the words of Dr. Frisseil, that "the daily round and common task can be made a means of grace and a source of culture and intellectual development." When the pupils, negroes or Indians, enter it, they start on a course of four years' unremitting toil. But the toil is lightened by endless variety and by all that genius and careful attention to every detail can suggest. Thirteen trades are taught, over and above the scholastic education given. The two greatest departments are the Normal and the Agricultural. Both of these are full of suggestion for any educationist, but especially for those whose work lies amongst a people whose environment and social and economic conditions are rapidly changing. Hampton has shown a remarkable genius in adapting the best of the highest American knowledge and civilization to the needs and understandings of its varying pupils.

At 5.30 the students rise. Breakfast is at six. Till midday they work in schools and industries. Then when the midday bell rings they have ten minutes in which to change from working clothes into uniform. Then they form up on the parade ground, are inspected, salute the flags of the U.S.A. and of the Institute, and to the music of their band march to the dining-hall. The whole parade is simple, dignified, and impressive, and admirably calculated to develop a sense of the unity and dignity of the whole body, and of their part in the national life. Before sitting down to dinner all stand in their places to sing the Hampton grace. The negro love of melody and genius for it is nobly employed and developed in the whole life of the place, in the services, in folk-songs, and wherever reasonable opportunity offers. At one o'clock all return to the classrooms, or the workshops or farm, and the evening meal is at six. After that come prayers and later evening classes from seven to nine for those who have been at their trades all day.

Of course there are recreations—football, baseball, and other games, for those who have indoor and sedentary work. The physical well-being of the students is very carefully considered. Defective eyes, for instance, are invariably noted and treated. Sickness is almost unknown. In 1911 there was only one case of enteric, and that developed in a student who had been less than a week at the Institute, and there were no cases of contagious diseases and no

THE

INTERNATIONAL REVIEW OF MISSIONS

Editor—J. H. OLDHAM, M.A.

The *International Review of Missions* with the October number completes its first year. Hearty thanks are due to missionary workers all over the world and to the press in Europe and America for the reception given. The success already attained has made it possible to introduce a number of improvements in the new year. In particular, the articles in the Review will be printed in the fine enlarged type in which this paragraph is set, and sixteen additional pages will be added to each number. The experience gained will be used to make the contents of the Review still more valuable and attractive, as the announcements on the following pages show. As the organ of the Continuation Committee, the Review is related to the varied activities that have arisen out of the Edinburgh Conference or have been stimulated by it. The investigations of the Special Committees which have been appointed by the Continuation Committee will increasingly furnish articles of the highest value. As an organ in which the best thought and experience of different nationalities and different mission fields can find expression, the Review, as has been acknowledged in numerous press notices, is already indispensable to missionary workers at home and abroad.

CONTENTS FOR JANUARY, 1913

The following articles, amongst others, have been arranged for the January number of the Review:—

A Survey of Missionary Progress in 1912. The Editor.
This will extend to fifty or sixty pages in the Review, and is being prepared with the co-operation of missionary leaders in all countries.

The Word and the World. Professor J. H. Moulton, D.D.

The Growth of the Church in the Mission Field.—V. The Russian Mission in Japan. Rev. C. F. Sweet.

The Vital Forces of Christianity and Islam.—V. Professor Siraj-ud-din.

Industrial Missionary Work in India—

I. **The Basel Mission. Missionssekretär J. Müller.**
II. **The S.P.G. School at Nazareth. Rev. Canon Weston.**
III. **The Agricultural Work of the American Presbyterian Church at Allahabad. S. Higginbottom, B.S.A.**
IV. **The Manual Training School at Pasumalai. Rev. W. M. Zumbro.**

The Women's Movement in Europe and America, in its Bearing upon Missionary Work. Miss Ruth Rouse.

The Meeting of the Continuation Committee at Lake Mohonk.

Book Reviews. International Bibliography.

CONTENTS OF LATER ISSUES

Dr. Mott's Tour in Asia.
In the course of his tour in Asia, Dr. Mott will hold Conferences with leading missionary workers in India, China, Korea, and Japan. He will contribute to the Review two or more articles giving his impressions of his tour.

Christianity and non-Christian Religions.
Arrangements are in process of completion for important series on **Christianity and Hinduism,** and on **The Presentation of the Gospel to Primitive Peoples.**

The History of Early and Medieval Missions.
A series of distinctive articles, partly biographical, will be begun as soon as plans have matured.

Christian Education.
The subject will be given the same attention as during the past year.

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Articles on the following subjects, amongst others, have been promised by able contributors:—

The Science of Missions.—Missions and the Working Classes.—Foreign Missions in Schools.—The Moral Problems of the Life of a Missionary.—The Missionary Value of the Doctrine of the Resurrection.—Psychological Aspects of Conversion.—Linguistic Training of Missionaries.—The Differences between Anglo-Saxon and German Missions.—The Native Church and Marriage Customs.—Problems of Racial Contact.—A Survey of Current Thought in the Japanese Press.—Christian Literature.—Problems of Medical Missionary Work.

The present series of articles will be continued:—

The Growth of the Church in the Mission Field.
The Vital Forces of Christianity and Islam.
The Ideal of Womanhood as a Factor in Missionary Work.

The **Book Review** department, the **Notes on Periodicals**, and the **International Bibliography** (three features widely welcomed by students of missions) will be continued and developed.

CONTRIBUTORS TO THE REVIEW

Among those who have already contributed to the pages of the Review, or have promised contributions which will appear shortly, are:—

Missionsinspektor Axenfeld.
Professor Harlan P. Beach.
Rev. W. Nelson Bitton.
Rev. A. M. Brouwer, Dr. Theol.
Rt. Hon. James Bryce, D.C.L.
Rev. Professor D. S. Cairns, D.D.
Rev. Ch'eng Ching-Yi.
Thomas Cochrane, M.B., C.M.
Rev. Prof. J. Stewart Crawford.
J. N. Farquhar.
Rev. W. L. Ferguson, D.D.
Sir A. H. L. Fraser, K.C.S.I., LL.D.
Principal A. G. Fraser.
Rev. W. H. T. Gairdner.
Rev. Principal A. E. Garvie, D.D.
Rev. Professor A. S. Geden, D.D.
Miss M. C. Gollock.
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President Tasuku Harada, LL.D.
Dr. Henry T. Hodgkin.
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Ven. Archdeacon F. Melville Jones.
Rev. Prof. H. A. A. Kennedy, D.D.
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Rev. P. J. Maclagan, Ph.D.
Rev. J. H. Maclean.
Rev. G. Currie Martin.
Professor Carl Meinhof, LL.D.
John R. Mott, LL.D.
Rev. Prof. J. Hope Moulton, D.D.
Count Okuma.
Rt. Rev. The Bishop of Oxford.
Rev. Cornelius H. Patton, D.D.
Rev. J. du Plessis.
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Dr. Julius Richter.
Miss Ruth Rouse.
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deaths. The careful airing and lighting of all the rooms, and the perfect sanitation, account largely for this. But the value of it lies chiefly in the fact that the students themselves are trained to understand and to be responsible for the maintenance of these conditions, and when they leave Hampton they are capable apostles of better sanitation and cleaner living.

Of the students about 40 per cent. are female, and 60 per cent. male, and about 10 per cent. are Indian, 90 per cent. being negroes. Nothing but good can be said by those in authority at Hampton on the results of their sex and race co-education. The tone of the whole place seems to the observer high, pure, manly, and straightforward. Two quotations from the memorial addressed in April 1912 by the Hampton Indian students to Congress are of interest here.

"Day by day we have learned at Hampton the real value of time and money. In the Government schools we did our detail work without being taught to know and care about the whole task. We accepted food, clothing, and shelter that were given us without knowing their value. At Hampton we have learned to keep account of the supplies which we have received from the Government, and we have also learned how to use our time to the best advantage."

"At Hampton we live in the atmosphere of Christian service, and we thoroughly appreciate what we receive and have been receiving from highly educated men and women who are interested in us as individuals and are not merely teaching Indians for money."

There is a self-reliance in a place where the students build all the buildings, make their own clothes, do their own research work, and choose their own reading for their essays, cook their own food, and always and ever look out over the wide field of their whole race to study how now they may best learn to help wisely in the years to come.

Hampton has a splendid *esprit de corps*. I have never seen greater. But it differs in kind from any that I have seen elsewhere. Its centre is not in the walls or grounds of Hampton, but in its deeds of service past and its hopes of service to come. The note of service is in the very breath the students breathe. No one who has attended Dr. Frissell's Bible-class with his senior students on Sunday can wonder that it should be there, and prominently there. But that it should be where it is must mean a long, consistent, and steady growth. To quote Dr. Frissell, "The most important factor in the education of the students who come to Hampton is the body of traditions which they find here, and into the inheritance of which they enter . . .

Each year sees some 250 new students enter Hampton from all parts of the South ready to conform to the standards they find. They are met on their arrival by some 600 old students who have been here from one to four years, and the newcomers are moulded with that ease and effectiveness which always characterize the unconscious influence of young people on young people."

The result of this education on the race feeling of the negro may be gathered from an address delivered to the negroes of Tuskegee, by a Hampton graduate and teacher, himself a negro.

"Whatever question there may be about the white man's part in this situation there is no doubt about ours. Don't let us fool ourselves but keep in mind the fact that the man who owns his home and cultivates his land and lives a decent, self-respecting, useful, and helpful life is no problem anywhere. . . . I thank God for the excellent chance to work that my race has in this Southern country; the negro in America has a real good, healthy job, and I hope he may always keep it. . . . Let no one of us ever be ashamed or humiliated when we are called workmen; let us be proud of the distinction. Remember always that building a house is quite as important as building a poem; . . . that whether we labour with muscle or brain, both need divine inspiration. Let us consecrate our brain and muscle to the highest and noblest service, to God and humanity. . . . I am not unmindful of the conditions under which we live. It is very easy for a race to accept the valuation which others set upon it; to conclude that it is after all 'good for nothing but to be cast out and trodden under foot of man,' but there is no excuse for your going through the world with a sort of self-depreciatory demeanour as if you owed the rest of mankind an apology for existing. Remember that you are creatures of God's most perfect handiwork and that any lack of appreciation on your part is a reflection on the God who made you. Remember also that though a negro, and black, and though belonging to a backward and somewhat undeveloped race, God meant you should be as honest, as industrious, as law-abiding, as intelligent, as cultivated, as polite, as pure, as Christ-like, and as godly as any human being that walks on the face of God's green earth. . . . You are soon to join the ranks of the great army of graduates, who have gone out from this Institution. They have set the standard very high; they have rendered excellent service for their people, their country, their God. Not a white boy or girl in all America has such a chance to mould, to fashion, to help, to lead his people as is given to you."

Such is Hampton's outlook. It is no cheap acceptance of things as they are with a view to making the best of them. But it accepts present conditions as a valuable training towards manhood and God, and as a discipline to the better day that shall come

through faithfulness in the present. A weak, disorganized, slave race has again been marching through the desert towards the promised land, and the prophet need not be bold to-day, as he was in 1868, who declares that through this race shall come a blessing and an enriching of the nations.

Let me turn to the work outside Hampton, done or inspired by Hampton, a work which draws the eyes of all Hampton students during their college course, and is one of the most educative factors in it. It is of infinite value to the training of the Hampton student that Dr. Frissell and others of their leaders are not only leaders in Hampton but in the finest social work and service in the South. As I have said the *esprit de corps* of Hampton is centred without it.

To begin with its *alumni*: Hampton educated and gave its founder and leader to Tuskegee, in Dr. Booker Washington. In all it has furnished Tuskegee with over a hundred teachers. The Rev. W. Shepherd who exposed the Belgian atrocities on the Congo, faced the wrath of its officials and was put on his trial, was another of its negro graduates. Throughout every Southern State these old pupils are to be found making the desert blossom, teaching nobler aspirations, cleaner and healthier living, better sanitation, self-respect, and the love of God in Christ Jesus to their fellow-men. One, for instance, started improved methods on his little farm. The neighbouring farmers thought him a fool and said so. But he doubled the yield of corn. He then cultivated plots belonging to different farmers in different centres round about his district. These learnt his lesson, and the conditions of life have improved in that county. But he is only one of many. Of all the graduates of Hampton only two have ever been convicted of crime.

In their various districts graduates have organized poultry clubs, corn clubs, clubs for women, boys, or girls. The village and district schools have been revolutionized over wide areas. Hampton has sent school inspectors and supervisors into eighteen counties of Virginia, and not only have they improved the schools, but they have influenced the children to apply in their homes the lessons in cooking, sewing, and hygiene which they have learnt in the class. They have taught the boys how to grow corn also, and how to improve immensely their fathers' fields; and the girls have been trained in canning. The economic gain to the negro through the Hampton type of education has been so immense that schools for whites are being run on similar lines, and Dr. Frissell has a great

voice in these also. Dr. Ogden, the chairman of Hampton's governing body, is also the great leader in the work for whites.

Last year a staff of thirty-four agricultural demonstrators were employed in the state of Virginia alone. In the course of their work they travelled over 140,000 miles in the year and had 1845 demonstrations and 2600 co-operators and 1635 corn club boys under them. It is not hard to understand why farm land in Virginia should have gone up 96·7 per cent. in the last decade, whilst stock and buildings have improved 93·2 per cent. Of the 183,943 farmers in Virginia, 48,039 are negroes, a change indeed since the days of 1868 when General Armstrong found them huddled under the walls of Fort Monro. Over 66 per cent. of these negro farmers are to-day proprietors. It is good to know that year by year they are increasingly subscribing to their old school.

Every year Hampton holds a Conference for farmers also. Again there is an annual conference for teachers. The one held in 1911 had 311 members, 144 being from Virginia and 167 from eighteen other States. Numerous social duties have been undertaken, e.g. homes are found for neglected children, and investigations have been made into many evils with a view to their removal.

Take another question which directly affects us all in the East, that of hookworm. Hookworm infection affects practically all countries between parallel 36° north and 30° south. In some countries the infection is very widespread. It predisposes to dysentery, typhoid, and any anaemic disease. It renders its anaemic victim incapable of anything like full work, various authorities stating the handicap to be anything from 60 to 30 per cent. off the full man's work. Evil sanitation is the chief cause of the spread of the disease. Throughout the Southern States the infection is generally very heavy, and Hampton is placing all its force behind the effort to crush out this evil. With its large force of demonstrators, inspectors, and normal teachers always going forth it will assuredly succeed, though the battle may be long.

But I have mentioned only a few of Hampton's interests. Her students are missionaries in Africa and there is no African question in which they are not interested. Hampton is looking out more and more towards Africa with a view to planting her life out there again. Her students in their missionary meetings hear of the spread of the kingdom of God in all lands. Dr. Frissell gives his mind and thought to all, and in his full life finds time to work for all.

The spirit of service has produced at Hampton a spirit of fine culture. Men are alive intellectually for they are interested in all that interests men, and their intellectual interest is high in quality and pure, for it is begotten of sympathy and of love of the highest. After all there is no classical learning so truly human and cultured as the Bible, and no learning so gentle as that which Christ and His Spirit give.

The publications of Hampton, including its monthly magazine, *The Southern Workman*, deserve more than passing note. All are of interest to educationists, and the magazine is quite first-rate.[1]

Hampton has had one great advantage over the average foreign missionary institution—it has been beside its home base. This has made its financial support possible, of course. But it has done more. It has given Hampton a picked body of two hundred workers, or at least one to every seven students. Thus the personal touch with the students is quite remarkable. Moreover Hampton has a harmonious staff; they work in peace. Largely this is due, no doubt, to the personalities of its two great leaders. But it has also been made possible by the fact that they could deliberately choose their helpers, and also could fearlessly act on Armstrong's dictum that no workers, however able or cultured, should be retained at the cost of friction and dispeace. The close personal touch between the governing body and the staff has also been of immense value.

A visit to Hampton is to the missionary worth more in education than a dozen conferences. It is a missionary institution under ideal conditions, taken full advantage of by great Christian men. It gives a warm welcome to all working for the extension of that Kingdom for which its energies are employed. It puts all it has of experience and knowledge at their disposal with cordial generosity. It is not a place of strained men bearing Atlas burdens. But it is a place where in obedient faith men have appropriated the promises of their Lord, and in His name are bringing in with gladness the kingdom of God.

[1] Special attention may be called to a paper by Robert E. Park, read at the International Conference on the Negro, and published in the *Southern Workman* for June 1912, in which the writer discusses the essential features of the scheme of education represented by Tuskegee and Hampton.

NOTES ON CONTRIBUTORS

The Rev. J. Du Plessis, B.D., of the Dutch Reformed Church of South Africa is the author of the important *History of Christian Missions in South Africa,* which was reviewed in our January issue. He was Convener of the Executive Committee of the recent Missionary Conference at Capetown, and Chairman of the preparatory Commission on Survey and Occupation.

The Rev. F. L. H. Hawks Pott, D.D., has been since 1888 the President of St. John's University in Shanghai, and is the President of the Missionary Educational Association of China.

The Rev. J. Stewart Crawford is a Professor in the Syrian Protestant College. He states his experience of work among Moslems at the beginning of his article.

Professor Westermann went to Togo as a missionary of the Basel Society in the year 1900. In 1908 he was made a Professor in the *Seminar für Orientalische Sprachen* in Berlin. He is one of the first authorities on the languages of the Sudan. The article which he contributes to this number has been written in connection with the investigations of the Special Committee of the Continuation Committee on Work among Moslems. At the request of the Lucknow Conference of 1911 and on behalf of the Continuation Committee, this Special Committee is undertaking a thorough inquiry into the advance of Islam in Africa. The article by Professor Westermann presents the information at present available with regard to its progress in the West and Central Sudan. Copies of the paper will be sent to a carefully selected number of missionaries, government officials, and others who have first-hand knowledge of the facts, and they will be invited to supplement the statements made in the paper and indicate how far these correspond

with the conditions in the particular area with which they are acquainted.

Count Shigenobu Okuma was one of the founders of new Japan. He was successively Finance Minister, Foreign Minister, and Minister of Agriculture and Commerce, and became Prime Minister of Japan in 1898. He has taken a prominent part in the development of education and founded Waseda University. While he has not made any profession of definite religious belief, he is a warm supporter of many social reforms and of the philanthropic and benevolent activities of the Christian Church. The Statement which is published in this number was obtained in an interview by Mr. Galen M. Fisher, secretary of the Young Men's Christian Association, and in its written form was revised by Count Okuma.

The Rev. A. E. Garvie, D.D., is the Principal of New College, Hampstead. He is the author of a number of important theological works, and was an active member of the Commission of the Edinburgh Conference on the Missionary Message.

Miss Minna C. Gollock is an assistant secretary of the Church Missionary Society, and has been in charge of its Women's Department for some years. She was a member of the Committee which reported to the Conference of British Missionary Societies in June, and with the work of which her article deals.

The Rev. W. L. Ferguson, D.D., has been a missionary among the Telugus for seventeen years under the American Baptist Foreign Mission Society. For a number of years he was connected with the Ramapatnam Theological Seminary, and latterly has been in charge of the work in Madras. He has visited Japan, Korea, China, the Philippine Islands, Siam, the Congo, and Nigeria, and studied missionary work in these countries.

Mr. A. G. Fraser is a son of Sir Andrew Fraser, who contributed an article to the last number of the Review. He is a missionary of the Church Missionary Society and the Principal of Trinity College, Kandy, in Ceylon. Before going to Ceylon Mr. Fraser was for a short time a missionary in Uganda.

REVIEWS OF BOOKS

RELIGION IN CHINA

Studies in Chinese Religion. By E. H. Parker, M.A. London: Chapman & Hall. 10s. 6d. net. 1910.

The Analects of Confucius. By William E. Soothill. A new translation. Edinburgh: Oliphant, Anderson & Ferrier. 15s. net. 1911.

The Religion of the Chinese. By J. J. M. De Groot, Ph.D. New York: Macmillan Co. 5s. 6d. net. 1910.

The New Testament of Higher Buddhism. By Timothy Richard, D.D. Edinburgh: T. & T. Clark. 6s. net. New York: Scribner's Sons. $2.00. 1910.

Any one who reads these books will have before him a fair outline of the religious problem of China. Mr. Parker's volume, which is the widest in its scope, may be heartily recommended to the general reader interested in things Chinese as well as to the student of Chinese religions. The original religion of China, Taoism, Confucianism, Buddhism, Mohammedanism, Nestorian Christianity—on all these subjects Mr. Parker has valuable information to give, and does so in a lively and unconventional style.

Since it has been disputed as to whether Confucianism is a religion, Mr. Soothill's book might seem hardly to fall within the scope of this article. The student of Chinese religion, however, would make a great mistake if he failed to make himself acquainted with Confucius. Chinese religion is the religion of the Chinese and to know the Chinese one must study Confucius. In doing this Mr. Soothill's book will be found of much use. In addition to his own translation of the *Analects* he gives extracts from the translations of others, many of which are interesting, though perhaps those that are synonymous with Mr. Soothill's own translation might be omitted without loss. The introduction is good. One or two small points (e.g. a curious use of the word "adumbration") should be altered in a second edition. Of special value are the definitions given in § viii., and the quotations from Chinese commentators. One is glad to have one's attention directed anew to Confucius. If, as Mr. Parker says, we "fail to discover in him any reason for the unlimited admiration of the Chinese," does this arise from imperfect sympathy, or a different ethical valuation? Underlying his long reign over the Chinese mind, is there any element of permanent worth? Will the new learning depose him or the new patriotism uphold him? In any case,

he who presents the Christian religion to the Chinese should understand him whom they deem their highest. It is only so that he can prove that their highest is not so high as they deem, and that they themselves fall short of what through their highest they acknowledge. While, more positively, in an age which over-values the material, the Christian preacher may find a use for the apophthegms of a teacher who though lacking in spiritual aspiration yet stood for righteousness as he knew it against the seductions of sense.

For a popular introduction to the study of Chinese religious questions there is probably no better book in English than Professor De Groot's lectures. His view may be summarized thus: The underlying basis of Chinese religion is "universalistic animism." By this is meant that the universe is regarded as an animated being pervaded by two souls or breaths, called Yang and Yin. To Yang belong light, warmth, spirits: to Yin belong darkness, cold, demons. The orderly rotation of these two in the vicissitudes of their operations, e.g. in the alternation of day and night, is Tao, and this Tao is the basis of Chinese religion. It never deviates, and is just in its dealings with all men. Hence human felicity is only to be found in conformity to this Tao. On the one hand, religiously, as everything has its share in Yang and Yin everything is a possible object of religious regard, as a spiritual power whose favour is to be entreated or as a demoniacal power whose malice is to be placated. Hence result a potentially unlimited polytheism and an equally unlimited polydemonism; and it may be said that the proper religion of China is the Taoist religion, which purports to muzzle the demons and stimulate the gods by an elaborately developed ritualism and magic. Even in the most ancient times the subdivisions of the universe (e.g. heaven and earth, the hills, etc.) were the gods of China. Among these heaven as the focus of Yang was supreme. If Confucianism and (the later) Taoism here bifurcate, it is only because Taoism has allowed the multiplication of objects of worship beyond those mentioned in the ancient books.

As religiously these two teachings spring from the same root, so ethically also each starts from the idea of Tao. Ancient man, musing on the orderly operation of Yang and Yin, was led not only to the use of ritual and magic but to ethical discipline. For man's nature being produced by Tao is necessarily good, and the way of happiness, therefore, is to develop this natural goodness in the cardinal virtues which spring from it. This is the common ethical basis of Confucianism and Taoism. Further, the ancients were acquainted with Tao, and embodied their views in their books. Hence the authority of these books as classics and their efficacy as charms. Hence also the obligation to extirpate all departure from their teaching. Again, every man because of his share in Yang is, like everything else, a possible object of worship even in his lifetime. In particular the Emperor is worshipful, since in him as Son of Heaven Yang is abundant. Worship of the dead is the natural continuation of this worship of the living. It is the most natural form of soul worship, and may have been the kernel of the

nation's oldest religion, the ancestors being the first gods before other *shên* were invented.

A theory so comprehensive commands respect; and the emphasis laid on the animistic element in Chinese religion, even by Professor De Groot's repetitions, is probably not excessive. At any rate in some other expositions of the subject it has been unduly overlooked. But De Groot's theory is not free from objection. One has some difficulty in believing that the religion of the primitive Chinese took its rise from anything so abstract as the conceptions of Yang and Yin. And if the logical Chinese mind cannot see why the *shên* in man should necessarily increase after his death, how has the worship of the dead come to be so very much more prevalent than worship of the living? And, to pass over other points, is justice done by this theory to the idea of Shang-ti? Did what has been called the monotheism of the Chinese really rise from the conception of heaven as the principal focus of Yang? On this point the student may refer to Dr. Legge's *Religions of China*. We are indebted to Mr. Parker's volume for the information that Moslem apologetic strives to prove that the ancient monotheism of China was identical with Mohammed's conception of Islam, and that Shang-ti, which only later became T'ien, was the Moslem Allah.

Another point on which possibly Professor De Groot rides his theory too hard is that of intolerance. He makes out that logically the Chinese is committed to absolute intolerance. But evidently the Chinese can be illogical on occasions. Parker quotes an emperor as replying to a memorial on the Moslem question: "We don't care whether the people are old or new, whether Moslems or ordinary Chinese, so long as they are good subjects" (Parker, p. 259). There are several other points of interest in De Groot's volume, e.g. his uncompromising verdict on the idolatry of ancestral worship and of worship of the emperor (but Parker takes the other side, pp. 28 and 221), and his allusion to the extensive practice among the poor of infanticide. His reference to widows renouncing all thought of matrimony is expressed far too strongly. The sentence in which he sums up his estimate of Chinese religion deserves quotation: "If it is the will of God that man shall have a religion in order to be happy, the Chinese religion is certainly no religion from God."

We have not touched on Professor De Groot's treatment of Buddhism. According to him it owes its vitality in China partly to its making room for and adorning ancestral worship, partly to its recognition of the other teachings as ways of salvation, and partly to the fact that it supplied, as Confucianism and Taoism did not, scope for religious aspiration. So, too, Parker notes that since the introduction of Buddhist books from India (A.D. 65) "the notion of spiritual equality, self-sacrifice for humanity's sake, divine retribution, charity, prayer, control over the passions, and, in a word, religion proper, in our European sense, has been distinctly perceived and conceived by the Chinese mind." In the Buddhist sects, in particular, religious feeling has found expression, and De Groot suggests that these sects may be the

precursors of Christianity in China. A reference to the records of the Shanghai Missionary Conferences will show that this matter has not escaped the notice of missionaries.

The whole question of the relation of Christianity to the higher elements in Buddhism is raised by Dr. T. Richard's *The New Testament of Higher Buddhism.* Thanks are due to Dr. Richard for his labour in making accessible to the English reader the documents he has here translated. No one can read the volume without sympathy: many probably will read it without complete satisfaction. A suspicion arises, as we read, that Dr. Richard is inclined to see resemblances between Buddhist teaching and Christianity where no resemblance exists. The section of the introduction entitled "Kwanyin, the so-called Goddess of Mercy, or a Far Eastern version of the Holy Spirit" hardly bears out the promise of the title, nor is the case strengthened by ascribing to the Holy Spirit the office of hearer of prayer, an ascription which is not warranted by the references to Scripture or to Bonar's hymn, here wrongly attributed to Faber (p. 239). These references are given in one of the notes to the *Essence of the Lotus Scripture,* many of which notes must, we are afraid, be dismissed as irrelevant and even puerile. Nor of the *Essence* itself is it possible to form so high an opinion as Dr. Richard does, or to fail to feel that it suffers from his suggested comparison with the Gospel of St. John. Dr. Richard's literary judgments are puzzling. It probably has not occurred to many to class Job and Kant together as instances of sublime productions of the human mind. Nor do Dr. Richard's theological judgments command assent. To say of the theology of the Mahāyāna school that it is Christian in almost everything but its nomenclature (p. 27) is to ignore fundamental differences in the estimates of the world and of human life. Some readers may wish that Dr. Richard would make clearer to them, if not to himself, what he believes the relation between Christianity and Buddhism to be. If in one place he looks forward to the time when the kingdoms of the world shall become the kingdom of the Lord Jesus Christ, and there shall be one faith, from other places it would seem that this one faith is at least not to be Christianity as we know it now. This no doubt may be said by one who still holds that Christianity is the absolute religion. But when Dr. Richard suggests that the faith is common to East and West, and that if we find East and West idealizing the same virtues and condemning the same vices we have a great common working basis for the upbuilding of character, and that the varying forms of worship may easily be tolerated (p. 141), he has given his readers an excuse for thinking that the faith to which Dr. Richard looks forward is to be, as we have heard it pithily expressed, a "mingle-mangle" of all religions.

If in the statement of the theological relation of Buddhism and Christianity a little more clarity is desirable, so in the discussion of their historical relation some greater definiteness seems called for. There can be no doubt of an intercourse between Buddhism and Christianity in the early Christian

centuries. But one would wish more proof than is given of the common origin of the new Buddhism and Christianity in Babylonia (p. 49). One might feel that the sentence in the *Essence*, "All evil thoughts come from the tongue," hardly warrants the suggestion of the appended note, "The connection with St. James's Epistle is clear. He was the brother of the Lord Jesus Christ." We notice that Mr. Parker, too, thinks that the ideas "of Messiah, of salvation, of good works, and so on" may reasonably have suggested themselves to the Nazarenes through the efforts of Buddhist monks, and he is afraid that Christians may have dogmatic objections to this view. The objection is of another kind. The Nazarenes had for all that they believed a nearer source of suggestion in the Old Testament, and in the life and death and resurrection of Jesus. For, after all, Christian faith sprang from facts, and it is to facts that the Christian preacher bears witness. It is not sound to say, as Dr. Richard does, that "it matters little whether Kwanyin as an individual existed, the important point is that infinite love and compassion is raised to an ideal that inspires the life of all good men and women." This quotation is from Dr. Richard's introduction to the *Essence*, which he compares to the Gospel of St. John. But is not the core of St. John's Gospel found in a sentence of very different meaning, "The Word became flesh"?

SOME FRENCH AND GERMAN CONTRIBUTIONS TO THE STUDY OF CHINESE RELIGIONS

KUNG-FU-TSE, GESPRÄCHE (LUN YÜ). Aus dem Chinesischen verdeutscht und erläutert. Von R. WILHELM. Jena: E. Diederichs. M. 5; geb. M. 6.20. 1911.

LAO-TSE, TAO-TE-KING: DAS BUCH DES ALTEN VOM SINN UND LEBEN. Von R. WILHELM. Jena: E. Diederichs. M. 3; geb. M. 4. 1911.

LAO-TSE'S BUCH VOM HÖCHSTEN WESEN UND VOM HÖCHSTEN GUT (TAO-TE-KING). Von Prof. JULIUS GRILL. Tübingen: J. C. B. Mohr. M. 4.50; geb. M. 6. 1911.

TAOÏSME. Tome I. Le Canon Taoïste. Par le P. L. WIEGER, S.J. Paris: E. Guilmoto. 12 fr. 1911.

THE world of Chinese thought is acquiring continually increasing importance for modern Europe. Signs are not wanting that German scholarship, which for a long time lagged behind the sinological work of other nations, has become conscious of the disadvantages attaching to this deficiency. While forty years ago Victor von Strauss could still express his astonishment at the scant attention which was given, in almost every quarter, not only to the political history of China and the development of its civilization but above all to the history of its philosophy, we have in recent years had quite a number of solid contributions by German scholars to the study of Chinese thought. It is only necessary to refer to the works of Grube, Forke, and

Franke. To these must now be added the books of Dr. Richard Wilhelm of Tsingtao and Professor Dr. Julius Grill of Tübingen, now under review.

A complete translation of the *Analects* (*Lun Yü*) of Confucius into German by W. Schott has been available since 1826. Dr. Wilhelm, however, has set himself the task of publishing the *Analects* as part of a larger monumental undertaking, which aims at a complete and unified presentation of the varied tendencies of Chinese thought, such as Confucianism, Taoism, ethical pessimism, ethical indeterminism, sceptical mysticism, and the secret sects. The whole work will include ten volumes. The first four volumes are to be devoted to the classical philosophy, the fifth and sixth to the later developments of Confucianism, and volumes seven to ten to Taoism and the sects. The *Analects* form the second volume of the first division. The translation is an attempt to make the hidden treasures of the original available for modern readers, and since an exact and concise rendering is seldom pleasing, Dr. Wilhelm has in most instances supplemented the literal translation by a free paraphrase in modern language. He does not claim, however, always to give in his paraphrase the actual sense of the original, and is quite aware that it represents only his own interpretation of the meaning of the text. This double translation, which is intended to do justice to everybody, is preceded by a very valuable introduction, in which for the first time an attempt is made to solve the problem of the personality of Confucius as a factor in the evolution of the human race. For the solution of this problem the principal questions that need an answer are, What did Confucius find already in existence? What did he seek to accomplish? What did he actually achieve? These questions are answered in a most suggestive manner, and one that does justice to a personality which is still much misunderstood. The introduction concludes with an appreciation of the elements of permanent value in the contribution of Confucius to the spiritual possessions of the human race. Dr. Wilhelm reaches conclusions which are in some respects quite different from those of his great predecessor in the study of Confucius, the English sinologue, Dr. James Legge. While the latter doubted whether one would be justified in regarding Confucius as a "great man" and refused to admit that he was in any respect in advance of his age, Dr. Wilhelm finds in the life and teaching of Confucius things which "raise him above his time and indeed above all temporal limitations, and make his example a living force." It must be remembered, however, that Dr. Legge subsequently qualified his judgment and recognized that Confucius was "a very great man," and that even Christians might learn many important lessons from his teaching.

Das Buch des Alten vom Sinn und Leben is a translation of the *Tao-te-king*, an obscure and profound treatise which is attributed to the ancient philosopher Lao-tse. It forms the seventh volume in the great collection which Dr. Wilhelm has undertaken to publish. The present volume consists of a preface, introduction, translation, and critical explanatory notes. It is not only sinologues possessing an expert knowledge of the subject who will be

grateful to Dr. Wilhelm for having had the courage to issue a new translation of this small treatise. He has given us a thoroughly readable rendering which faithfully preserves the meaning of the original, and which need not fear comparison with any other translation. One may be disposed to differ from Dr. Wilhelm with regard to the rendering of the words *Tao, Te,* and *Wu-Wei,* on the right interpretation of which the whole understanding of the *Tao-te-king* depends. But we have none the less found in his work much stimulus and instruction, and feel sure that this will be the experience of others who undertake with its aid a thorough study of Lao-tse's teaching.

The same thing must be said of Professor Grill's work on the same subject. It is indeed a most encouraging sign of the dawning of a new day for Germany, so far as the appreciation of Chinese thought is concerned, that two German scholars should in the same year not only attempt to fathom the secrets of this strange book, but endeavour to induce other readers to do the same. Professor Grill's translation, in which we have discovered little to which exception can be taken, is sufficiently literal, and at the same time exceedingly pleasant to read. That it does not relieve one of the necessity of independent thinking could hardly be otherwise with a thinker such as Lao-tse. Jean Paul said with regard to the style of another great thinker that his clauses often consisted of planetary systems, and his periods of solar systems, while his individual words were entire sentences. This applies also to the Chinese philosopher. In a translation, therefore, the danger is doubly great of failing, whatever pains may be taken, to reproduce the real meaning of the text, and of giving merely the translator's own interpretation of the original. But where we have, as in Professor Grill, a temperament thoroughly congenial to that of the author and a sagacity of no mean order, the qualities are present which are required for the understanding of a theosophical and mystical work such as that of Lao-tse. The present volume is an exceedingly careful arrangement of the available material. After an interesting preface, we have a scholarly introduction, with numerous footnotes, extending to seventy pages. This is followed by a translation of the eighty-one chapters of the treatise (pp. 75–120), while the rest of the book is occupied by explanatory notes arranged in the order of the chapters (pp. 123–202). The notes are especially valuable for the light which they shed on many obscure passages of the text. The book is provided with a list of Biblical parallels to the *Tao-te-king,* and an index of names.

Pater Leo Wieger of Alsace, who in his earlier days was a medical man, is perhaps the most distinguished of living Roman Catholic sinologues, and a worthy successor of the Jesuit missionaries of earlier times at the court of Peking. Science and missions are already indebted to him for a number of valuable works, among which may be mentioned:—*Grammaire, Phraseologie, Tours et locutions, Dialogues* (2 volumes, 20 fr.); *Narrations populaires* (15 fr.); *Morale et usages* (10 fr.); *Étude des caractères : Leçons etymologiques et triple lexique* (25 fr.); *Textes historiques : Sommaire de l'histoire chinoise depuis les origines jusqu'a nos jours* (35 fr.); *Textes philosophiques : Sommaire des*

notions chinoises depuis l'origine jusqu'aux Sóng (10 fr.). He hopes to crown and complete his life-work by a general history of Chinese literature including an exhaustive bibliography. Through his visits to the most famous libraries and archives of the East, especially those of Peking and Tokyo, he has come into the possession of a mass of material such as has scarcely ever been in the hands of any Chinese scholar. This material is so complete and comprehensive that he ventures to claim that he now possesses "all the keys and all necessary texts even for the solution of the most complicated and interesting question of Chinese systems and religions, including their origin, development, and varied transformations." It is natural, therefore, to look forward with keen expectation to the appearance of the general history of Chinese literature with a complete bibliography promised by the learned Jesuit. Having already dealt with Buddhism, the author has now undertaken the presentation of Taoism, and the book before us is the first volume on the subject, consisting of the Taoist canon (patrology). It falls into three main divisions, each with twelve sub-divisions. No less than 1464 Taoist works are dealt with in this catalogue (canon), the notices frequently being quite brief, but all the more pointed and admirable on that account. The whole is preceded by a valuable introduction, which falls into two parts. Sixteen pages are given to an exposition of the development of Taoist doctrine (*Evolution doctrinale du Taoïsme*), which is followed by a short account of the historical evolution of Taoism (*Evolution historique du Taoïsme*), occupying three pages. As an appendix to the catalogue there is an *Essai de Classification*, which is intended to facilitate the finding of the works contained in the patrology. The book also contains a *Table alphabétique* of the canon and *Les Index officiels et privés* (ten in number, from different dynasties and also from Japanese and other sources). Finally we have a list of Taoist authors arranged in two groups according to their names and pseudonyms. The work is a magnificent achievement, of which Roman Catholic missions may well be proud, and which demonstrates afresh the close relationship that exists even at the present day between missionary work and science, and the benefits which each can render to the other.

THE RELATION OF HINDUISM TO CHRISTIANITY

CHRIST FOR INDIA: Being a Presentation of the Christian Message to the Religious Thought of India. By BERNARD LUCAS. London: Macmillan & Co. 4s. 6d. net. 1910.

AN INTERPRETATION OF INDIA'S RELIGIOUS HISTORY. By ROBERT A. HUME, D.D. New York and London: Revell. $1.25. 3s. 6d. net. 1911.

THE CONVERSION OF INDIA: or Reconciliation between Christianity and Hinduism. By EMIL P. BERG. London: A. H. Stockwell. 3s. net. 1911.

THESE three volumes seek to meet the need—at present felt vaguely or vividly by every one interested in the Christianization of India—of expressing in clear

terms how Hinduism stands related to Christianity. At first, missionaries condemned Hinduism in the most uncompromising terms, declaring the whole to be a creation of the devil, tricked out with good points to draw souls to their ruin. Nor was it strange at that time that men should so think and speak. The slaughter, the oppression, the cruelty, and the chaos of two centuries of unbroken civil war in almost every part of the peninsula had gone far to brutalize the people. The worst features of Hinduism walked the streets unashamed, and the better elements were well-nigh forgotten. Learning had fled to a few quiet places; spiritual religion had almost disappeared. Servants of God could only denounce a system which consisted almost entirely of idolatry, immorality, and cruelty. But as education began to tell on the upper classes, and Christian criticism and Christian teaching awakened the conscience, things began to improve. The scholars of Europe made the literature of Hinduism known to the world, and its glories astonished the Hindus themselves. The British Government put down the worst abuses of the religion, *satī*, infanticide, human sacrifice, cruel rites, the torture of animals in sacrifice and the grossest forms of obscenity. Hindus began to put their house in order. The study of the sacred books revived. The Brāhma Samāj and other reforming bodies appeared. Meanwhile the rise of the science of religions began to tell on the theological education and the thought of missionaries. Consequently a new attitude was adopted. Men confessed that there were good things in Hinduism; but they continued to urge that they were greatly outweighed by the bad elements and that the system itself was hopeless. Perhaps the bulk of missionaries are still disinclined to go beyond this position.

But there can be no question that a further change has passed over India, and that a restatement of the Christian position has become not only necessary but urgent. When the National Movement arose, it showed itself first of all in political agitation; but during the last few years we have seen a complete rebirth of the Indian consciousness. Primary education, economics, agriculture, industry, and modern business all claim the interest and attention of the educated Indian. He also feels himself the heir of all the ages of Hindu thought, religion, culture, and life. To preserve this ancient heritage from wrong is now his highest aim. So the Hindu stands at bay, a patriot defending all that is Hindu, conscious to his finger-tips of its power over himself and his fellow-countrymen, believing in its high spiritual value, and determined that it shall not be overwhelmed by a European avalanche. European architecture, sculpture, furniture, literature, manners, dress, and speech are all dangerous in the same way as the Government is dangerous; and are therefore to be guarded against. But the arch-enemy is the missionary; for he wishes to substitute his own religion for the ancient faith of the Rishis, saints and ascetics. Christianity is condemned not as being untrue but as being anti-national and destructive of the Hindu spirit. In face of this tremendous phenomenon, then, the missionary must restate his position. He must show

that Christianity is not anti-national, nay, that it is needed for the creation of the Indian nation.

But there is an inner necessity as well. It is quite true that Hinduism as a system is hopeless, gross, pagan, detestable. Yet within this appalling system there is a large amount of material, which, whatever its final practical value may be, is of very high quality when looked at from certain points of view. It is on these things that the theosophist and the Hindu revivalist seize. Now most missionaries are ready to acknowledge the presence of these good things in the religion. But it is impossible to stop at that point; for the question inevitably arises, How did these good things get into the religion? How are they related to the final truth? How are they related to the source of all good? What account are we to give of the origin of Hinduism, if it contains these spiritual treasures? Many men are still unwilling to acknowledge the necessity; but it is becoming daily more clear that a theory must be found to express the relationship of this most amazing system to the religion of the Cross.

Mr. Lucas's book takes for granted the necessity of relating Christianity to India. He therefore sets out "to present the Christian message in such a way that the Hindu mind may at least regard it as not necessarily foreign." The writer has clearly a number of the qualities necessary for the task he has undertaken. He has great sympathy with India and the Indians, considerable insight into Hindu ways of thinking, a wide acquaintance with the best Christian theology, considerable philosophic acumen, and a rather remarkable literary style. The book is the result of a great deal of severe and sincere thinking. It contains many suggestive lines of thought as to how Christianity and modern science stand related to pantheistic monism. Every one who is trying to think his way through Vedantism will find Mr. Lucas's chapters most helpful. Yet to one reader at least the book has proved a disappointment. In spite of its remarkable capacity and the brilliant work it contains, one cannot help wondering whether the book will be of serious value to the thinking Hindu to-day. There are two reasons for this doubt. First, Mr. Lucas's knowledge of Hinduism is scarcely sufficient for the task. The only section of the religion of which he shows accurate knowledge is the pantheistic Vedānta. To that philosophy he devotes considerable sections of the volume. It would be difficult to exaggerate the part the Vedānta has played in the philosophical and theological evolution of the religion; but, on the other hand, it would be difficult to make too little of its present power as a religious system in India. The Hindu whom we have to meet to-day is a cross between a polytheist and a theist. Hence the book stands in no close relation to the practical problems of the time. One misses the atmosphere of both the temple-religion and of the Neo-Hinduism of the educated man. Then where an attempt is made to set forth anything other than the Vedānta, the result is disastrous. In the chapter on incarnation, for example, Vishnuite theology is most seriously misrepresented. Secondly, far more thought and energy are

expended in attempting to restate Christianity as the author conceives it must be restated, in order to satisfy modern thought, than in relating Christianity to Hinduism. The inevitable result on the mind of the Hindu reader must be to make him believe that Christianity is in at least as bad a case as Hinduism. Every one recognizes that certain elements of our religion need restatement; but if there is not a large mass of Christian truth which without restatement may be placed alongside the great affirmations of Hinduism, how can we expect to persuade Hindus of the great superiority of Christianity? The book will doubtless be of large service to many Christians who are disturbed by modern thought, and it may help missionaries to understand pantheistic Vedantism better, but it makes no serious contribution to the great problem before us.

Dr. Hume's book is a much slighter work. It attempts less. It was clearly written for western readers, yet one can feel throughout the author's desire to help the Hindu as well as the Christian. We believe the book will be useful to missionaries and that it will help many in England and in America to think reasonably of India and her religion. Yet we think the author himself would readily confess that the extreme sketchiness of the first two chapters—just half the volume—will prevent the book from being of much practical service to Hindus. The last chapter is the freshest and most original part of the work, for it contains a number of helpful suggestions as to how Christian truth may be related to Hindu thought. The tone of the whole book is all that one could desire. We have noted a number of places containing errors or slightly misleading language which we trust will be corrected in the next edition.

Mr. Berg's book seeks to reconcile Christianity and Hinduism by inviting them to meet in a colourless Unitarianism. Surely the history of the Brāhma Samāj is all the answer such a book requires.

MISSIONARY METHODS—ST. PAUL'S OR OURS

Missionary Methods—St. Paul's or Ours. By the Rev. Roland Allen. London: Robert Scott. 5s. net. 1912.

No people know better the reality of the results of their work than the missionaries themselves. No one can appreciate more than they the difficulties against which these results have been won and the measure of real character in the new Christians and of real life and independence in the new Churches. And no one can be less content than they. Their stake is greater than that of any irresponsible critic can be. If the work is hollow and its fruitage dead, their lives have been thrown away. If it can be better done and its influence be made more powerful and pervasive, their lives are lifted to richer significance. Whoever knows missionaries, accordingly, knows them to be the most

candid and unsparing critics of their own undertaking and its methods and result. Mr. Allen's book is such a criticism, and what he deplores missionaries everywhere deplore with him,—the want of vitality and independence in native Churches, the dependence of mission work upon foreign funds, the lack of native leadership, the legalism and imitativeness of the type of Christian life developed, the need of living unity, the absence of the glow, the daring, the impact of apostolic religion. Mr. Allen thus laments the enervating dominance of the foreigner: "If the first converts are taught to depend upon the missionary, if all work, evangelistic, educational, social, is concentrated in his hands, the infant community learns to rest passively upon the man from whom they receive their first insight into the Gospel. Their faith having no sphere for its growth and development lies dormant. A tradition very rapidly grows up that nothing can be done without the authority and guidance of the missionary, the people wait for him to move, and the longer they do so, the more incapable they become of any independent action." This is the indisputable fact. Mr. Allen is not alone in his discouragement and frank self-examination.

With the whole range of mission policy where it seems to him to be wrong or unfruitful Mr. Allen deals not with plain criticism only, but with the earnest constructive effort to learn from St. Paul and his methods a better way. His contention is that between the conditions under which St. Paul did his work and the conditions under which we do ours, there is no difference which justifies us in holding that he had an easier task or dealt with more favourable materials; and yet when he contrasts St. Paul's results with ours he thinks that St. Paul, in improving communities, in reaching individuals, in developing leaders, in building churches, made a great success where we have failed.

A strong case could be made out in direct reply to Mr. Allen by showing that he has exaggerated the success of St. Paul's work on the one hand and the failure of ours on the other. We have mission enterprises to-day in the large and in detail as successful as St. Paul's. More could be said than Mr. Allen allows as to real differences in conditions between St. Paul's situation and that of the modern foreign missionary. St. Paul was not a foreign missionary at all. He did all his work within his own empire. He had to cross no such social chasm, no such barrier of race and language and politics as must be crossed to-day. Many features of the world situation as described, e.g., in Harnack's *Expansion of Christianity* and Orr's *Neglected Factors in the Study of the Early Progress of Christianity* were peculiar. St. Paul did not have behind him, both to help and to hinder his enterprise, a Christendom which called itself Christian and yet was not Christian. The list of separating characteristics between his problem and ours might be greatly extended.

Nevertheless, we agree with Mr. Allen that to all this it could be replied that our success has been won where we have worked by the same principles

as St. Paul's. We will not say, however, that St. Paul's methods need to be ours. A method is nothing but a manner of working. It may be taken up or laid aside. The principles which lie behind the methods are the vital things, and where we have succeeded best there we have worked with St. Paul. But these principles involve to-day methods which St. Paul did not use and could not use—the establishment of educational agencies, the wide use of literature and the press, and the display of Christian philanthropy, especially in medical missions. It is here that Mr. Allen wavers in the straightforward application of his doctrine. We are to follow St. Paul literally in his methods, but not in his miracles. But why not here too? The whole argument forbids our excusing ourselves from the use of any agency which St. Paul used. All his secrets, Mr. Allen holds, are open to us. All his results are within our reach. Why not then actually demonstrate that this is so by experiment?

We feel that the whole problem is far more complex and intricate than the book allows. There are certainly exercises of the divine Sovereignty which lie beyond our power to analyze and life is still too deep for us. We go with Mr. Allen all the way, and yet we are sure that this is not the bottom of it. We have seen St. Paul's methods tried without result. St. Paul occasionally tried them without result. We have seen St. Paul's successes won by methods which he never used, though we think the principles are the same as his. We would not say, as Mr. Allen appears to suggest, that to-day where St. Paul's methods do not yield at once the results which they yielded for him in Corinth or Philippi, we should abandon the unresponsive field and pass on. Some of the most fruitful fields in the world, Korea for example, and China, might have been abandoned on this principle of action. We have also, as Mr. Allen doubtless has, a wider view of the operation of the Divine Spirit in the world to-day than would allow us to think of the missionary enterprise, even if made purely Pauline, as the only approved method of God in forwarding the Kingdom or even in evangelizing the world.

Mr. Allen's book is one of the most useful of modern missionary books. It is sure to stimulate constructive re-examination of our modern missionary methods, and it leads our thought to the very fountains. It need only be added that it is as free as any one book probably could be from a narrow national or denominational view. Some other missionary organizations have been much less timid in promoting independence in the native Churches, and much more independent themselves of ecclesiastical encumbrance than those with which Mr. Allen is most familiar. But fidelity to his own has not made Mr. Allen thoughtless of others, and his book should be read and discussed in every mission station in the world.

ST. PAUL IN HIS MISSION FIELDS

Paulus. Von Prof. Adolf Deissmann. Tübingen: J. C. B. Mohr. M. 6; geb. M. 7.80. 1911.

Die Missionsmethode des Weltapostels Paulus auf seinen Reisen. Von P. A. Freytag, S.V.D. *Zeitschrift für Missionswissenschaft.* II. 2. pp. 114–28. 1912.

It is becoming impossible to keep abreast of the rapidly growing literature on St. Paul. And yet there is still ample room for a thoroughly scientific treatment of his missionary plans and methods in the light of recent research. That Mediterranean world in which he laboured is being slowly reconstructed for us. New light comes to illumine his thoughts and experiences from the most unexpected quarters. It will require a many-sided and sympathetic mind to blend the colours into a well-balanced picture.

Perhaps no man is better equipped than Professor Deissmann for attempting a broad and just estimate of the Apostle. He possesses, as every one knows, the necessary theological learning. But what is far more important, he has genuine sympathy with Paul's religious experience, and is thus able to brush aside many of the pedantic theories which are fathered on the Apostle as the result of inadequate comprehension. In the present work, however, which consists of eight lectures given at the University of Upsala in 1910, he limits himself to one particular aim, that of reproducing the local colour of the world in which Paul was reared and in which he carried out his wonderful missionary enterprise, and of portraying the man in the special *milieu* to which he belonged. He has been inspired for his task by two recent journeys through the mission fields of Paul. We must here restrict ourselves to what is specially suggestive for the appreciation of Paul as a missionary.

The vivid description of Tarsus and the Cilician Plain is noteworthy from our standpoint because of the emphasis laid upon its situation as the meeting-place of two worlds, the Semitic and the Hellenistic-Roman. Paul's home was a sort of microcosm of the great Mediterranean civilization, which, at least so far as the coast-lands were concerned, had a unity of its own. And the world of the Apostle is chiefly to be found "where the sea-wind blows" (p. 25). This is the Aegaean region, even in prehistoric times the seat of a highly developed culture. "The world of the olive-tree," Deissmann calls it, the zone of whose cultivation is almost co-extensive with the Jewish Diaspora of the Imperial epoch. The magnificent map which the author has prepared is the most instructive comment on these topographical hints. By its help we can visualize at a glance the range of the Diaspora, the centres of pre-Pauline Christianity, the Pauline foundations, and the subsequent developments in Paul's sphere of influence down to the time of Trajan. The Apostle's journeys, whether certainly known or matters of conjecture, are marked with a minuteness not hitherto attempted. And the map gains immensely in interest by recording the existing railway and steam routes, which have naturally been determined by commercial considerations, but which

are almost invariably found to connect the centres of Paul's missionary operations (see p. 134). This is not accidental. Paul's outlook is that of the city. It has often been indicated how his letters reflect city life. And while we must not exaggerate the influence of detailed plans (in the light of Gal. ii. 2; Acts xvi. 6, 7, 9), it is obvious that cities were the pivotal points of his labours. Deissmann acutely notes (p. 147, note 8) that Paul would have links of connexion with various cities of the Diaspora through the "kinsfolk" (συγγενεῖς) whom he mentions here and there (e.g., Rom. xvi. 7, 11, 21). But more important reasons fixed his routes.

It is quite possible that he "learnt the geography of the Diaspora" (p. 63) as a youth, from his intercourse with experienced travellers in the synagogue of the Cilicians at Jerusalem. In any case, it was surely inevitable that he should be drawn to the centres of that Hellenistic Judaism in which he had been brought up, and which he knew to have a freer outlook than the Pharisaism which had possessed his opening manhood and inspired his persecuting zeal. In these cities, according to the Acts of the Apostles, the synagogues afforded a starting-point for his mission. We have never been convinced by the arguments constantly urged against the trustworthiness of Acts in this information, and Deissmann adds to the ordinary counter-arguments the ingenious suggestion that the scourgings mentioned by Paul in 2 Cor. xi. 24 would be inexplicable if he had not been working within the jurisdiction of the synagogue. Paul's missionary connexion with the synagogue is strongly emphasized in an interesting article on his missionary methods, in the April number of the well-known and scholarly Roman Catholic quarterly, the *Zeitschrift für Missionswissenschaft*, an article which reveals the writer's acquaintance with all the important Protestant, as well as Roman Catholic, literature. P. Freytag gives weight to the Apostle's attachment to his own people, as well as to his conviction that the pure monotheism of the synagogue must be the best preparation for Christianity, a conviction which was confirmed by the large number of "Heathen-Jewish-Christians" (as Deissmann calls them) who became adherents of the new faith.

There are points, both in the book and in the article, which might be criticized, if space permitted. In the latter, Freytag makes natural religion the starting-point of Paul's missionary preaching to heathens (p. 124). But we know that this was not his method at Corinth (1 Cor. ii. 1 ff.). It is misleading to attribute to Paul the conception of the resurrection of the "body" (*Fleisches*), without definition. We can scarcely agree with Deissmann in the stress he lays on the significance of the "spirit" of the Septuagint (p. 69 f.) for Paul. He seems to us here to draw an altogether arbitrary distinction between the piety of the Septuagint and that of the Old Testament. Nor can we grasp what he means by saying that "no special Church-problems" existed for the Epistle to the Colossians (p. 75). But the discussion as a whole is full of fresh suggestions and permeated by Professor Deissmann's contagious intensity of feeling.

MISSIONARY WORK IN MOROCCO

Morocco after Twenty-Five Years. By Dr. Robert Kerr. London: Murray & Evenden. 10s. 6d. 1912.

From a literary point of view this book has little to recommend it. It is a somewhat haphazard and disjointed collection of the author's opinions on the inhabitants of Morocco, its government, Islam, Christian missions, the political situation, and also such less relevant matters as Jewish history and Christian Science. Whatever the subject may be Dr. Kerr is never in doubt as to what he thinks; his mind is not of the speculative order. There is, however, one fact which entitles him to have his opinions and even to publish them, and that is that he has been in Morocco for twenty-five years. Morocco appears from Dr. Kerr's account to have suffered from a considerable number of roving and unstable missionaries, and these in his judgment "are more to be dreaded than the bubonic plague." Fixity of purpose and a sense of duty are virtues to which the author assigns a primary place among the qualifications of a missionary, and he has himself practised them by remaining at his post for so many years in a difficult and neglected field. He was sent out in 1886 by the Jewish Committee of the English Presbyterian Church and commenced medical work at Rabat; latterly he has worked as the head of an independent society known as the Central Morocco Mission. Difficulties and dangers have been met with from the fanatical Mohammedan population, but Dr. Kerr seems to have suffered still more at the hands of the consular and diplomatic authorities, of whom he has no very high opinion. The work of the medical mission has not been without encouragement in opening the hearts of the people, and though there has been little outward success in a country in which conversion means almost certain death, Dr. Kerr holds that where Christ's honour is at stake His servants must not hesitate to face difficulties and trials which others are ready to meet for the sake of wealth, fame, or adventure. The book gives us the experiences of an honest Scot possessed of plenty of grit and common sense and working in a field of much interest; and while the narrative is not very connected, it is enlivened by touches of humour and more than one good story. Dr. Kerr regrets that none of the larger Church societies has entered the Moroccan field, and that the work is entirely carried on by undenominational and comparatively small organizations without the substantial support of organized Church life behind them. He also points out that a general union of these small missions would have the effect of doubling their influence. The weakness of the present methods is obvious, but it is impossible to withhold a tribute of admiration from the men and women who have bravely taken in hand a work with which the Church through its regular agencies has not had the faith and courage seriously to grapple.

THE CHRISTIAN MOVEMENT IN JAPAN AND CHINA

THE CHRISTIAN MOVEMENT IN JAPAN. Tenth Annual Issue. JOHN LINCOLN DEARING, Editor. Published for the Conference of Federated Missions, Yokohama. Cloth, 4s. 6d. 1912.

THE CHINA MISSION YEAR BOOK. Third Year of Issue. Edited by the Rev. G. H. BONDFIELD. Shanghai: Christian Literature Society for China. Cloth, 4s. 6d. 1912.

THE Year Book of Christian Missions in Japan, issued under the title *The Christian Movement in Japan*, is an indispensable aid to the study of missionary work in Japan. The 156 pages of the first issue have grown to 534 pages. The present volume opens with a "General Survey" of foreign and domestic affairs by Dr. Greene. Among the most important contents are chapters on "Christian Education" by Dr. D. B. Schneder, and an "Annual Review of Religious Literature" by Mr. Galen M. Fisher. The former gives a clear and thorough account of the present position of Christian education in Japan, and the latter reveals a remarkable literary activity in the Japanese Church. A chapter on the "Distribution of Christian Forces" by Dr. Fulton gives an account of the progress that has been made in the study of the Japanese field by conferences in different parts of the country, with the object of ascertaining the forces that are necessary for the evangelization of Japan and their best distribution by concerted planning and action. Another chapter is devoted to reports from the principal Churches and missions in the country. The volume has twenty-three chapters, and includes a directory of missionary societies in Japan, an alphabetical list of missionaries, and statistical tables.

The usefulness of *The Christian Movement in Japan* led to the starting of a similar publication for China, of which the third issue has just appeared. The volume opens with a "General Survey" by Bishop Bashford, and there are articles dealing with the revolution by the editor of *The National Review*, Mr. W. Sheldon Ridge, and by Dr. Fong F. Sec. Special attention is given in this issue to the subject of "Preaching as a Mission Agency." There are chapters dealing with missionary work in the dependencies of China, work among higher class women, language schools for the study of Chinese, union and federation, Bible translation and circulation, Christian literature, and a variety of other subjects. The more important documents of the revolution are printed in an appendix, and there are also appendices on the international plague conferences and the famine. A list is given of books on China and Chinese affairs, and another of magazine articles on China published during the year 1911. The volume, like its Japanese companion, contains tables of statistics and a directory of missionaries. The interruption of work caused by the revolution has interfered to some extent with the completeness of the information, but the volume includes much valuable matter, and the editor is to be congratulated on the result, which must have cost no little labour.

THE MORAVIAN MISSION IN LABRADOR

THROUGH TRACKLESS LABRADOR. By H. HESKETH PRICHARD, F.R.G.S. London: William Heinemann. 15s. net. 1911.

LABRADOR: Its Discovery, Exploration, and Development. By W. G. GOSLING. London: Alston Rivers. 21s. net. 1910.

AMONG THE ESKIMOS OF LABRADOR. By Dr. S. K. HUTTON. London: Seeley, Service & Co. 16s. 1912.

MR. PRICHARD, an experienced traveller, gives twice in his book, *Through Trackless Labrador*, the following testimony to the result of Christian missions: "The Labrador is the most God-fearing land that I have ever visited." The story of how this result has been achieved, on the one hand by the Moravian missionaries (and more recently also by the Rev. S. M. Stewart of the Colonial and Continental Mission) working among the Eskimos, and on the other hand by the Deep Sea Mission working under Dr. Grenfell amongst the fishermen and white settlers, is one to stir the heart of every Christian.

Mr. Prichard's book, well-written and splendidly illustrated, is for the most part taken up with the thrilling story of a journey of exploration across the inland plateau, from the east coast of Labrador to the Indian House Lake on the George river. But light is also thrown on the conditions of life on the Labrador coast, and there are two chapters on the Moravian missionaries and the Eskimos. These chapters have a special interest and value in that they are written by the author's mother, who spent a summer and early autumn at Moravian mission stations. They give a woman's testimony to the work of the Moravians in Labrador.

Mr. Gosling's large volume is in effect a history of Labrador, from the time of its discovery by Europeans until the present day. It is a storehouse of valuable information about the Labrador peninsula under different aspects. The author gives two chapters to the work of the Moravians, tracing its developments from the first beginning under Erhardt and Jens Haven, through more than a century of unremitting labour, up to the present time. It is characteristic of the author's painstaking method that, to obtain the information which he has compressed into these two chapters, he has worked through the annual reports of the Moravian Mission in Labrador from the end of the eighteenth century onwards.

Emphasis is laid by Mr. Gosling upon the wisdom of the missionary policy adopted by the Moravians in Labrador. The Eskimos were a roving people, and the first missionaries recognized that little could be done to Christianize them unless they were gathered into colonies or settlements. To this end the missionaries demanded grants of land from the British Government, and when difficulties were raised over the matter, preferred to wait several years until the necessary permission was granted, rather than begin work on other lines. They saw further that trading depots must be established at their

settlements, where the Eskimos could exchange the products of their hunting and fishing for clothing and other articles which they desired to purchase. The carrying on of trade in connexion with the mission has been criticized, and no doubt it added difficulties to the work of evangelization, but without it the efforts of the missionaries would have been fruitless. The Eskimos would have gone to traders whose sole aim was to get as much as possible out of them, and would probably not have come to live at the Moravian settlements at all. Mr. Gosling gives it as his deliberate opinion that had the missionaries not established this trade their labours would have ended long ago.

The missionaries have further shown their wisdom in continually urging the Eskimos to retain their native foods, habits, and clothing. The Eskimos are born imitators, and in the south, where there is closer contact with western civilization, they have, in spite of the efforts of the missionaries, imitated to some extent the white settlers, with the result that their constitution has been weakened and their numbers diminished. All three writers of the books under review express their conviction that had it not been for the Moravian Mission there would to-day not only have been no Christian Eskimos, but few, if any, Eskimos at all. The missionaries have achieved the result of saving a people from extinction, and of making them children of God in Christ Jesus.

Dr. S. K. Hutton, who a few years ago established the first Moravian missionary hospital in Labrador, gives in his book *Among the Eskimos* a delightful picture of the life and manners of the Eskimos of to-day, which enables the reader to see the results of the patient heroic labour of the missionaries. The Eskimos are still wholly occupied in hunting and fishing. During the seasons of open water they are scattered along the coasts, living in tents often many miles away from their villages. This necessarily affects church and school attendance, but the missionaries recognize that the life of a hunter is the only life at present possible for the Eskimos, and have never sought to hinder them in their hunting and fishing expeditions. But the Eskimos are good churchgoers, and delight especially in the festivals of the Church, of which they have many. It has become a recognized custom that no one shall start for the great reindeer hunt, which comes in the early spring, before Easter Tuesday.

School is carried on at each station on four days a week. The children are all taught to read and write, and the Eskimos of to-day, according to the testimony of Mr. Prichard, "are far ahead in this respect of many of the white settlers of southern Labrador," while their knowledge of the Bible, says Dr. Hutton, "would put many a more civilized person to shame." As regards the question of self-government, some progress has been made. The missionaries have authority over the church and settlement life, but have associated with themselves a few Eskimo men and women, chosen for their good character, to help in the supervision of the church and village to which they belong. There are also in each settlement committees consisting of

three or four men, who are elected by the people themselves to look after village affairs, and to act as intermediaries between the missionaries and the people. So high is the moral standard that there is no need of police and but little open crime. Whereas in 1764 Sir Hugh Palliser, then Governor of Newfoundland, wrote of the Eskimos that they had hitherto been considered "in no other light than that of thieves and murderers," Dr. Hutton testifies in his book that now "a thief is almost an unheard-of being among these kindly, open-handed folk." But of an independent self-supporting Church there is still no prospect. The pastoral care of the fifteen hundred Eskimos of Labrador must remain in the hands of the missionaries.

The work from one point of view is a small one, not to be compared with the great tasks to be accomplished in India and China, nor can it contribute much to the world's progress. But "the love of God is broader than the measures of man's mind," and God seems to have raised up the Moravian Church to be a continual reminder of the fact that He cares not only for the great races of mankind, but also for the despised tribes in remote corners of His world. The missionary to Labrador has to face the biting cold of autumn, the still more intense cold of winter, the discomfort and peril of sledge and boat travel, the plague of mosquitoes and flies which spoils the otherwise welcome summer months, a limited diet, constant association with a people who in spite of great improvement are still dirty and in many of their habits repulsive to a fastidious European taste; and, most trying of all, prolonged isolation from home and friends. Surely the spirit of John Christian Erhardt, the first missionary to Labrador, who was martyred by the Eskimos, has descended also to his successors: "I have an amazing affection for these countries," he said, "Indians and other barbarians, and it would be a source of the greatest joy if the Saviour would discover to me that He has chosen me, and would make me fit for His service."

PROTESTANT MISSIONS IN SOUTH AMERICA

South American Problems. By Robert E. Speer. New York: Student Volunteer Movement. 75 cents. 1912.

This book is a striking presentation of the needs of a great continent. South America is a land of vast undeveloped resources. In so far as they have been developed, this has been due mainly not to native but to foreign enterprise. While in some of the Republics, such as Brazil and Argentina, economic progress in recent years has been encouraging, others are almost wholly stagnant. Colombia is a rich and fertile country having an area greater than that of France and Germany combined, and yet it has little more than 600 miles of railway and its exports and imports taken together are not more than seven million pounds. Venezuela, which could easily support a population of 150 millions, has less than three million inhabitants. The backwardness of

the South American Republics is not to be ascribed to unfavourable climatic conditions, but to a variety of causes which are chiefly moral. In Chile the sanitary conditions are so bad that it is estimated that 75 or 80 per cent. of the children die under two years of age, and this taken with the excessive consumption of alcohol makes the general rate of mortality nearly double that of Europe. The account which Mr. Speer gives of the moral conditions in South America is most depressing; he reaches the conclusion that from one-fourth to one-half of the population is illegitimate. Education, which is the necessary foundation of republican government, is in most of the Republics in a backward condition. This fact is brought home most strikingly perhaps by a comparison with Japan. The population of Japan is approximately the same as that of the whole of South America, but whereas Japan has 133,000 teachers and 6,000,000 pupils in its schools, the figures for South America are only 43,000 and 2,000,000 respectively. Most serious of all, the Roman Church, which is established by law in all the Republics except Brazil, has not been a regenerating moral force, and indeed must be held responsible in some measure for the evil conditions. It has consistently opposed all measures of reform, and not only neglected the education of the people but resisted educational advance. The evidence which Mr. Speer brings forward of the moral degeneracy of many of the clergy is too strong to be set aside, and has indeed been acknowledged by Roman Catholics. While recent years have witnessed a revival within the Church and the introduction of fresh energies, there is no ground for expecting that the Roman Church in South America, left to itself, is capable of adequately meeting the educational, moral, and spiritual needs of the continent.

The purpose of Mr. Speer's book is to vindicate the right of the Protestant missions to work in South America. He recognizes that they cannot be justified on the ground that they are directed primarily to the heathen Indian population. Though the Roman Catholic Church is not even effectively attempting to reach all the Indians, who number about 5,000,000, according to the estimate of Mr. Speer in a chapter devoted to the subject, it has carried on work among them, marked often by great devotion and attended with considerable success, and claims the entire Indian population as its own. Nor is it possible to defend Protestant missions on the ground that many of the inhabitants of South America have deserted the Roman Church, for though scepticism and irreligion are widespread, the fact remains that according to census returns almost the entire population of the country is Roman Catholic. Again, Mr. Speer does not rest his argument on any general defence of missionary work among Roman Catholics. He expressly disclaims the desire to proselytize or to win men from one form of the Christian faith to another. He stakes his whole case on one single issue. That issue is the desperate need of South America and the inability of the Roman Catholic Church under existing circumstances to cope with it. Where such need exists, "there is a call for every agency which can do anything to meet it." Starting from

the principle that it must always be right to do right, Mr. Speer contends that no ecclesiastical theory can be allowed to stand in the way of fulfilling the simple and obvious duty of giving every aid that is possible to the people of South America in the great problems with which they are wrestling. The principle is one that readily lends itself to false interpretation and misuse, but the facts and arguments with which Mr. Speer supports its application to South America will probably carry conviction to the majority of his readers.

It is possible that Roman Catholics would be disposed to dispute or qualify some of the statements in the book. Mr. Speer might perhaps have recognized a little more fully the interference of governments with ecclesiastical appointments; things have improved in Brazil since the separation of Church and State. But Mr. Speer endeavours studiously to be fair, and though particular statements may be questioned the broad facts of the situation are scarcely open to dispute.

Mr. Speer obviously has in view the fact that South America did not come within the purview of the World Missionary Conference at Edinburgh, though the book does not contain any direct reference to that Conference. We do not think that the limitation of the scope of the Conference to work among professedly non-Christian peoples was in any sense a reflection on the right of Protestant missions to work in South America, any more than the holding of a conference at Lucknow to consider the problems of work among Moslems implied that missions in China are of inferior importance. It may be doubted also whether the position which Mr. Speer appears to take up in the concluding paragraph of his book will seem quite satisfactory to many who are in full sympathy with Protestant work in South America. He holds that "we must temperately but firmly dispute the position that the whole Church is facing the whole world task . . . if it excludes from its view the need and appeal of Latin America." But in estimating the world task of the Church can we draw a line at South America? Are all the countries of Europe to be counted as Christian? Can we regard even the most favoured nations as truly and completely evangelized? The world task of the Church is surely to carry the full Gospel to the whole world. If we distinguish between different parts of this one task it is only for practical purposes. The distinction for such purposes between work among professedly Christian and that among professedly non-Christian peoples seems a convenient and natural one, and it is interesting to note that it has been adopted in recent years by Roman Catholic writers in the scientific treatment of missionary subjects. This question of appropriate classification, however, is quite different from the religious question with which Mr. Speer is concerned, whether Protestant missions in South America are justified. On the latter issue Mr. Speer, in the opinion of the present reviewer, is wholly convincing. There may be some who will differ from this conclusion, but they can hardly fail to appreciate the strength and sincerity, the moral earnestness and high purpose of which the book bears the evident impress.

CHRISTIANITY IN FORMOSA

THE SAINTS OF FORMOSA: Life and Worship in a Chinese Church. By CAMPBELL N. MOODY. Edinburgh and London: Oliphant, Anderson & Ferrier. 3s. 6d. net. 1912.

IN a previous volume entitled *The Heathen Heart* Mr. Campbell Moody showed that he possessed unusual powers of shrewd observation and fine psychological insight; these qualities are equally apparent in the present work. In his former book Mr. Moody gave a striking description of the impact of the Gospel upon Chinese minds. The present volume attempts to portray the Church life of Chinese Christians in Formosa. In a succession of vivid pictures we are allowed to see, as Mr. Moody informs us in his preface, the methods by which converts are won, the steady growth of the Christian communities, their efforts to house themselves in rude tabernacles, and their artless worship. The reader is introduced to typical members of the congregation, and makes acquaintance with some of the preachers. The Church life depicted in these pages is that of Formosa, but missionaries who have worked in the market towns and villages of South China will find the descriptions equally applicable to the conditions of Church life with which they are familiar. New missionaries would profit greatly by a careful study of Mr. Campbell Moody's two books, and gain from them much light upon their future work. For those who cannot visit China, we know of few volumes which will convey so accurate and living a picture of the actual conditions of the mission field. In a concluding chapter to which he respectfully invites the student to pay some attention, Mr. Moody discusses the advantages and disadvantages of the modern missionary in comparison with the early apostles of Christianity. As a compensation for the far greater obstacles created at the present day by the differences of race, customs, and language, the modern missionary goes forth as the representative of Christendom and is the heir of nineteen Christian centuries. The lesson which Mr. Moody is concerned to drive home is that it is impossible to separate the Christian gospel from the interpretation of it which has taken place in the West. The light shines on the East "not direct from heaven, but through the western window." The Bible is not a book which the Chinese can understand apart from the interpretation of the Church. It is the Bible as illuminated by Christian experience and expounded in missionary preaching that exerts an influence on them. There is no mistaking Mr. Moody's Protestantism, but he holds "that the Roman Catholic doctrine, however misapplied, is not at bottom false," and that "we may almost say, in a far deeper sense than that originally intended, there is no salvation outside the Church." We think that Mr. Moody underestimates the impression which the Christian scriptures, even when uninterpreted, are able to make on the heathen mind, and missionary experience can furnish far more direct evidence for such influence than he seems to recognize. But

his main contention is both true and important, and it is stated with ability and freshness. Mr. Moody holds that even when foreign missionaries are withdrawn, it will still be through the western window that the light will stream in. The Chinese Church will continue to draw its nourishment from the accumulated experience and knowledge of western Christendom. It is only when the East has assimilated the rich inheritance of Christian centuries that it will be able to make its own distinctive contribution to the interpretation of Christ.

TWO BRITISH MISSION STUDY TEXT-BOOKS ON INDIA

THE RENAISSANCE IN INDIA: Its Missionary Aspect. By the Rev. C. F. ANDREWS. London: Y.P.M.M. (and from British Missionary Societies). Cloth, 2s.; paper, 1s. 6d.

THE OUTCASTES' HOPE: or Work among the Depressed Classes in India. By the Rev. G. E. PHILLIPS. London: Y.P.M.M. (and from British Missionary Societies). 1s. net. 1912.

IT is a mark of the progress of the mission study movement that the United Council for Missionary Study has this year issued two text-books for adult use, instead of one as in the past. The two books are designed to meet the need of different classes of students, and are to be distinguished not so much by their difficulty, though Mr. Andrews' is the more advanced and abstract of the two, as by their appeal to diverse temperaments. Some previous general knowledge of India, such as would be gained from Dr. Datta's *The Desire of India*, is requisite for a complete apprehension of Mr. Andrews' position. Mr. Phillips' book, while worthy of the attention of serious students of missions, is suited for less advanced circles, or those making a first study of India.

The Renaissance in India finds suggestive parallels between Indian unrest and the European Renaissance of the sixteenth century and the European nationalism of the nineteenth. A brief historical survey of Indian education reveals the inevitably close relation between religion and education in the mind of the people. The Church is summoned to the reconstruction of Christian education for men, and its origination for women. Appendices and a map show the number of students in Indian colleges, and the literacy of India. Mr. Andrews, like Mr. J. N. Farquhar (whose *Primer of Hinduism* will prove invaluable as an adjunct to this text-book), interprets the religious growth of Hinduism by an historical approach, and uses it as a background for a study of the new reformation. Here, by a fine instinct, the points are made through the appeal of personality; the thinkers and reformers of India, religious and political, pass before us. Current arguments against Christianity are stated and discussed, the challenge of Hinduism, as stirred by western education and influenced at least temporarily by theosophical propaganda, is strikingly presented. The difficulties surrounding Christianity in India are arrayed—the alleged failure of the Indian Christian Church to produce strong

leaders in the second generation, the barrier of caste, the racial exclusiveness of European Christians, the westernizing tendencies of both missionaries and Indian Christians. A study of Indian womanhood in ancient tradition and in modern life strengthens the appeal of the book. The closing chapter on Christian ideals discusses relationships between Europeans and Indians, presents Christianity, or rather the living Christ as the only power in which an Indian Church and an Indian nation can be built up, and concludes with a forecast of the future Church of India. Mr. Andrews holds that a Church directed by foreigners can never be truly Indian; that the Indian Church of the future "must embrace not only every race in India, but also all the higher religious instincts of the people." He considers that future church development will take place along three lines—the northern, "more practical and probably more sincere"; the southern, "more emotional and sensuous, warmer in colour and richer in ceremonial"; the Bengali, combining the other two, but with "added qualities of keen speculation and radicalism of thought." He believes that although the need for personal conversion and confession of Christ are as clear in India as in any other land or age, that the church ideal in India will be communal rather than individual. It is possible that Mr. Andrews, whose attitude towards the aspirations of young India is intensely sympathetic, may not carry all readers with him, but so broad and strong a presentation of vital issues compels attention from all who have the interests of India at heart.

What educated India is to Mr. Andrews, depressed India is to Mr. Phillips. The first sentence of the first chapter takes a study circle member into the midst of the outcastes; he remains there till the close of the book. From a survey of the conditions of pariah life, he moves on to consider non-Christian efforts—interesting but ineffective—for its amelioration. He finds himself engaged in a study of mass movements, their history, growth, and meaning. He follows up a mass movement; sees the converts being educated and grafted into the Christian Church; joins the teacher-catechist in visits to a pariah village; and is drawn into fellowship with the upbuilding and discipline of the Church. After a deliberate survey of the work already accomplished, he faces the darker side of the picture. The shadows are not veiled. The last chapter brings him a study of mass movements in relation to other types of missionary work and to social problems at home; of the significance of undone work; of the possible future of mass movements; of the needs and opportunities of to-day. The subject, as Mr. Phillips handles it, is full of an appeal peculiarly in accord with the genius of Christianity.

The great possibilities of the mission study movement in the Church will be furthered by the two text-books issued this year. At a time when the future of mission study is complicated by the production of many alternative text-books, some of them lacking living interest and educational qualities, there is cause for thankfulness that both *The Renaissance in India* and *The Outcastes' Hope* are so sound in method, so rich in content, and so true in spiritual appeal.

THE FRENCH MISSION IN BASUTOLAND.

LIVRE D'OR DE LA MISSION DU LESSOUTO. Paris: Maison des Missions Évangéliques. Broché, Fr. 15; relié. Fr. 18. 1912.

THIS large, attractive, finely printed book of more than 700 pages, with 262 illustrations, is issued in commemoration of the seventy-fifth anniversary of the French Protestant Mission in Basutoland in 1908, and both the contents and the style are in every way worthy of the important occasion. While in every other respect the book is one that tempts and delights the reader, it suffers from one serious disadvantage; its size and weight are such that its perusal is impossible except when it rests on a table or reading-desk. Several writers have contributed to the volume. In a short introductory chapter M. Puaux describes the foundation of the Paris Society. MM. H. Dieterlen and F. Kohler have collaborated in the preparation of two exceedingly interesting chapters. The first describes the life and habits of the Basuto as the early missionaries found them, and in the second the authors with remarkable detachment and discrimination attempt to estimate the results of missionary work in the economic, social, moral, and religious life of the people. The heart of the book is a chapter of nearly 300 pages, from the pen of M. Jacottet, narrating the history of the Mission. It is a fine bit of work. While it is a serious and highly instructive historical study of the development of the Mission and the growth of the Church, it is at the same time written in so clear and charming a style that the reader's attention is held from the beginning to the end. M. Bianquis, then secretary and now director of the Society, contributes a chapter describing the anniversary celebrations. It is fitting that the preface should be from the hand of M. Boegner who after having been the director and the inspiration of the Society for over thirty years was called away just as this monument to its labours was issued from the press. There are nearly a hundred pages of appendices giving more detailed information about important departments of the work of the Mission.

A number of factors combine to give to the French mission in Basutoland a distinctive character and peculiar interest. Shut in by mountain ranges on the south and east, the Basuto, unlike other South African tribes, have succeeded in maintaining their unity, and in a considerable measure their independence. Their comparative isolation and their homogeneity have permitted a natural evolution on national lines, and missionary work has consequently been largely free from complications that have beset it in other parts of South Africa. The Mission was thus confronted with a national task, which it has discharged in such a way that to it more than to any other cause, as has been recognized in official government publications, has been due the preservation of the Basuto people. For thirty years the French mission was the only Christian mission among the Basuto, and although an Anglican mission and a Roman Catholic mission are now at work in the country, the

operations of the Paris Society still constitute by far the most important educational and religious influence in the life of the people. The history of the Mission gains an added interest from its intimate association with the career and personality of Moshesh (1790–1870), who is generally recognized to have been the most highly endowed and influential ruler the Bantu race has thus far produced. Another distinctive feature, at any rate as regards Protestant missionary work, is found in the nationality of the missionaries. The alliance in the same mission of the enthusiasm, quickness, and spirit of the French and the tenacity and steadfastness of the Swiss, who have contributed some of the most efficient workers, has resulted in a missionary force so capable and admirable that one cannot help wishing that the type could be greatly multiplied. It has been a characteristic of the Mission that a considerable proportion of its recruits have been the children of the older missionaries.

There is no space to do more than mention a few of the many points of interest of which the history of the Mission is full—the way in which the missionaries set themselves from the beginning to become one with the people, participating in the national life and submitting to the authority of the chief; the intimate and highly instructive relations of missions and politics; the large and advantageous employment of native agency (in spite of the fact that it was fifty-eight years before the first native pastor was ordained); the success attained in building up a truly indigenous and national Church; the unfortunate results of a premature attempt to establish a synod after the European model without the necessary preparation and training; the interesting experiment made as early as forty years ago to found a foreign mission in the north as an outlet for the energies of the Basuto Christians,—an effort which though it failed in its immediate object issued ultimately in the Barotsi Mission of M. Coillard; the constantly recurring temptation, not always successfully resisted, to introduce a mistaken legalism and to rely on disciplinary laws and regulations for raising the standard of Christian life instead of trusting to the power and vitality of the new life; the long dark periods of lack of reinforcements, financial stringency, grave political dangers, and heathen reaction through which the Mission had on several occasions to pass; the mistaken and unsuccessful attempt of the home Committee to found a China Mission at a time when reinforcements would have made an immense difference to the Lesuto work.

This book, admirable alike in substance and in form, may be heartily commended to all lovers of good missionary literature, and especially to serious students of the problems of African missions.

NOTES ON RECENT PERIODICALS

The Missionary Methods of the Early Church and of the Middle Ages

THE *Allgemeine Missions-Zeitschrift* for May and June contains an exceptionally interesting and suggestive article by Professor Holl of Berlin. He points out that the missionary task of the early Church was characterized by two features. It was limited to the evangelization of the Roman Empire, so that its range was circumscribed and clearly defined; and the Church worked in a field in which culture had everywhere struck its roots, so that missions were not the vehicle of civilization but were concerned exclusively with religion. Adopting its policy from St. Paul, the Church concentrated its efforts on the chief cities, and by the middle of the third century had in this way established itself in all the provinces of the Empire.

When we ask what were the means employed we are astonished to find that most of the missionary methods which in modern missions are regarded as indispensable were wholly unknown to the early Church. It did not possess the office of the professional missionary, and what is still more surprising it did not have, in the strict sense of the term, any missionary preaching. This was to a large extent made impossible by the opposition of the State. The only missionary preaching was that of the regular church services, to which non-Christians were welcomed; and though this was not directed to the heathen it was calculated to make an impression on them by its strong ethical note. Nor was the absence of missionary preaching made up for by the apologetic literature, of which we hear a good deal. These writings had a very limited circulation and even among the educated classes their influence was slight. Another striking contrast with the methods of modern missionary work is that no use was made of education as a means of propagating Christianity. The one exception was in Alexandria, and its example was not followed anywhere else. On the other hand the medical missionary in the shape of Christian exorcists played an important part, and the cures wrought by these healers were one of the great attractions to Christianity.

How then did the Church succeed without using the means which appear to be so necessary at the present day? In the first place, the State greatly helped the propaganda through its persecution of the Christians. Every trial and every persecution was an event that aroused the interest of the whole

city in which it occurred, and the Christians took deliberate steps to turn such occurrences to the advancement of their cause. Secondly, the propaganda was helped by the widespread curiosity on which every new religion could count. But, thirdly, these advantages would not have sufficed, if the Church had not had something real and worthy to give, and while there was no systematic public ministry of the word, there was all the more a powerful ministry of deed. The missionary effort of the early Church found its chief expression in the common intercourse of daily life. The Christian was a person whose peculiarities were marked and obvious. He did not go to the circus and theatre or play games of chance; at public festivals and social gatherings there were certain practices from which he abstained. These things awakened dislike, but they compelled attention, and there were other things that could not fail to attract. Not only the New Testament but the early Fathers laid an extraordinary stress on the common and simple virtues. Christians did not lie, or steal, or cheat, or over-reach; they kept their word, lived pure lives, avoided luxury, cared for the needy. Further, the Church impressed on its members the truth that heroic achievements were simply the fulfilling of an ordinary and simple duty. It was an age of rhetoric, but in the Christians the heathen saw to their astonishment men and women who did not talk about virtue and heroism but practised them in daily life. It was by these means that the early Church succeeded in converting the Roman Empire. And yet we cannot close our eyes to the fact that the lack of direct and systematic missionary effort was a serious loss. There were large patches that remained unevangelized. Even in the neighbourhood of Tralles, where the planting of the Church goes back to apostolic times, we hear as late as the sixth century of 70,000 heathen being converted. Another defect in the missionary work of the Church was the policy of concentrating attention on the cities; while it was right in the beginning, it led ultimately to unhealthy results. The Christian Church became saddled with the burden of many of the undesirable features of city life in the ancient world.

The missionary work of the medieval was distinguished from that of the early Church by three fundamental differences. The first was that the Church had passed through the controversies which in the early centuries weakened its influence, and had established itself as a powerful institution on a secure basis. It had also discovered in monasticism a faithful and effective instrument. Secondly, the Church was now a vehicle, indeed the only vehicle, of civilization, and the principal source of education. Boys were brought from long distances to be educated in the monastery schools and sent out to be missionaries to their own people. Thirdly, there was now the most intimate connection between missions and the State. With a few exceptions belonging to the earlier period, the missionaries were under the protection, or even in the employ, of the State, and political motives played a large part in missionary undertakings. This connection with the State made mass conversions the aim of missionary work, the object being to secure the

conversion of an entire people or tribe. For the more detailed discussion of missionary methods in the Middle Ages, readers must be referred to Dr. Holl's interesting paper.

The Study of Religions in the Interest of Missionary Work

Dr. Spieth, who has been a missionary in Togo, and is distinguished for his works on the language and customs of the Ewe people, read a paper on the above subject before the section for the scientific study of religions at the last Halle Missionary Conference. The paper is printed in the *Allgemeine Missions-Zeitschrift* for June and July. Dr. Spieth points out that while the chief share in the study of African languages has been taken by Protestant missionaries, much less attention has been paid to the study of the religious beliefs of African peoples. To the objection that the business of missionaries is to preach the Gospel and not to investigate heathen religions he replies that a thorough knowledge of the religion of the people is of the greatest value for the effective preaching of the Gospel. He recalls an occasion on which he was preaching from the text "Fear not, behold I bring you good tidings of great joy," and endeavoured to find a point of contact with his audience by reminding them that they were all subject to fear which expressed itself in their magic and dread of spirits. Suddenly there was an uproar and a man cried out, "You are a liar, we are not afraid. We are men and not cowards, and in our time have fought with the Ashanti with gun in hand." The service was at an end. With this unfortunate result of ignorance of the people's ways of thinking, Dr. Spieth contrasts the work of later years when, after an address the heathen would say to one another in surprise, "How does the European come to know all that?" An intimate knowledge of heathen beliefs is equally necessary for the battle with heathenism within the Church and to keep the Christians from interpreting Christian teaching in the light of heathen ideas.

As regards the method of study, the investigator has to turn directly to the people themselves. They are a great library, containing as many volumes as there are individuals. To read these volumes, however, requires infinite patience. Care has to be taken to distinguish what is genuinely native from what has been assimilated from foreign sources. Dr. Spieth's practice was to ascertain the names of those who were regarded as thoroughly initiated in the religious beliefs and practices of the tribe, to make friends with them, and take them with him on journeys as carriers. In the quiet evenings in the lonely bush, they lost their reserve and were willing to give him the information he desired. A great deal depends on the form of the questions and the manner in which they are put. This requires careful preparation and the working out of a definite plan. It is impossible to work through the whole scheme at any single sitting and it has to be dealt with bit by bit. Occasionally a gift of tobacco is very efficacious in opening the mouth of a

silent or ignorant native, and a telling joke frequently works wonders. What is absolutely essential is that everything should at once be written down, and Dr. Spieth recommends that a notebook and pencil should always be carried, hung round the missionary's neck. He thinks that an immense amount of information of the first importance is already in the possession of missionaries, and that it is not being turned to the uses to which it ought. What is required is a centre for the accumulation of the results of observations made by missionaries. Such a central institution could encourage and assist the publication of works that would be of great value, and at the same time receive and turn to account even the smallest scraps of information. It could also prepare schemes of inquiry, copies of which could be sent to missionaries to be used both by themselves and by their native helpers. In this way information with regard to each tribe could be gradually accumulated, which would make possible a tolerably accurate insight into its religious life.

Foreign Missions and the Chinese Church

In view of the changes that are taking place in China it is not surprising that the *Chinese Recorder* should devote its June issue to the subject of "Chinese Churches and the Missions." The editor in his introductory notes describes the position in the following terms: "The centre of interest has in the past been the mission; it is now the Chinese Church. The period in which the work of Western Christians for China will be absorbed in that of Chinese Christians for their own land has begun." He urges that instead of talking about the "authority of the mission" it is necessary to get at the problem from another point of view — that of the Chinese Christian or Church. It is stated that one mission has appointed Chinese on all its committees, and that a school proposes to put them on its board of trustees, and it is pointed out that where such methods are adopted, while difficulties of language may cause the discussions to go somewhat more slowly, the conclusions will be more workable, and it will be easier for Chinese to understand the reasons which lead the missionaries to take up any particular attitude.

In an article on "The Function of Missions in Modern China," Mr. Arnold Foster expresses the fear that amid all the talk that is now going on about a "national Church for China," an "independent" Church, a "self-supporting" Church, and similar questions, the New Testament note of Church life may be forgotten. He holds that there is nothing that China needs to-day more than true Church life—"the life in which members are joined together in a consecrated society for purposes of mutual edification and for corporate witness-bearing as towards an outside world." He thinks that in earlier days, when questions of organization bulked far less largely, there was a more real concern than at the present day for the salvation of souls and for developing the true inner organic and corporate life of the Church.

In a paper on "The Basis of Missionary Authority," the Rev. George Douglas of Manchuria points out that the problems which are at present confronting missionaries in China are those of adolescence. While the principle that "it is the missionary's first duty to make himself unnecessary" is generally accepted, it is not easy to give effect to it in practice. A missionary may think that he is fulfilling all righteousness while in reality he is not budging an inch. On the other hand, however much a missionary may seek to establish an independent Chinese Church, it is his duty to see that what is being founded is essentially a Christian Church and not another Chinese guild. Some practical aspects of the problem are considered in a paper by Dr. Campbell Gibson on "The Part of the Chinese Church in Mission Administration." He suggests that it might be more epigrammatic than useful to say that the "part" of the Chinese Church is the whole, but that such a statement would express the truth that "the Chinese Church is now fundamentally responsible for carrying the truth to the whole nation and for seeing to it that what is carried is the truth and nothing but the truth." Properly speaking there is no question of choosing which or how many departments of work shall be placed on the shoulders of the Chinese Church, since the responsibility for all necessarily belongs to it. It is obvious that in every mission transfers of duty and responsibility will have to be made, and Dr. Gibson urges that this must not be done on either side under the impression that concessions are being made by foreigners to Chinese, but gladly and as a matter of course. The first step in the process of devolution seems naturally to be that of pastoral duty. Further, such matters as acquiring ground or buildings for Church purposes, and questions of dispute between Christians, or between Christians and non-Christians, are far more suitably settled by Chinese without the intervention of any foreigner. In the department of finance the guiding principle would appear to be "that mission funds subscribed abroad should be administered by the members of the mission who by their office represent the subscribers; and that similarly the funds subscribed by the Chinese, members of the Church and others, in China, should be administered by themselves and their Chinese representatives." The department of theological education and the training of the Christian pastorate ought, in Dr. Gibson's view, for some time to come to remain largely in foreign hands, since the wide fields of theological learning depend for thorough cultivation on a knowledge of foreign languages, ancient and modern, to which as yet few of the Chinese have access.

Missionary Education in South India.

In a paper in the *Harvest Field* for July the Rev. D. G. M. Leith expresses the opinion that the present is an epoch of very great significance in the development of missionary education in South India. He gives six reasons in support of this contention. (1) There is still a large number of Christian children who are receiving no education whatever: in 1901 out of 400,000

Christian children in India only 168,000 were receiving any instruction. (2) There is at present an increasingly persistent demand for moral education. (3) On the other hand the opposition to Christian education is becoming stronger; Hindu schools are being organized, especially for girls, and mission schools (as distinct from colleges) are being largely forsaken by the Brahman community. (4) New educational ideals make it impossible for the rather humdrum education, which in the past satisfied pupil, inspector, and the conscience of the missionary, to continue to do so. (5) The Government is displaying greater activity than ever before. (6) In view of the magnitude of the task of winning the whole world for Christ the most rigid economy must be practised; and to keep two schools going when the work could be done by one is a sin against the world's evangelization. Mr. Leith holds that the situation makes two very urgent demands on missionary educators. The first is a greater concentration of effort leading to the more efficient staffing of missionary institutions, the more thorough training of educational missionaries in educational theory and practice, the closer co-ordination of educational and evangelistic work, more thorough attention to the tone and influence in hostels, the improvement of religious instruction, and the provision of a larger place for Indian Christians in the governing bodies of higher educational institutions. The second urgent necessity is a wider survey of the requirements of the present situation. Such a survey would need to take account of the extent to which existing institutions are meeting the needs of Christian children, the development of education for girls, the relations between government and missionary education, and the possibilities of co-operation between different missions in higher education.

Work among the Indian Outcastes

The Bishop of Madras, in the *Church Missionary Review* for August, expresses his conviction that mass movements are the greatest and most important feature of Indian Church life and work. As the slaves and serfs of India the position of the outcastes is most miserable. Religion, by classing them as untouchable, has further embittered their lot. For the first time in their dark history the Christian Church, some sixty or seventy years ago, held out to them fellowship and hope and met their craving for life. Tyranny and oppression had prepared them to seek consolation from Christ. Five-sixths of the converts of the last forty years come from the depressed classes.

Superficially, the movement may appear to be social rather than religious. The social aspect reveals a laudable desire to escape from misery, but Bishop Whitehead shows that at the same time outcastes constantly suffer persecution on becoming Christians; that there is always a strong, though imperfectly expressed spiritual side to mass movements; and that almost everywhere their originating cause is found in one or two men of unusual spiritual insight, such as the illiterate convert Denkayya, in the Telugu country. In Dr.

Duff's day, the general expectation was that Christianity would first capture the educated classes and then filter down to the villages. Precisely the opposite has come to pass.

In view of anxious thought raised by mass movements in some minds, Bishop Whitehead cites and answers two common questions. To those who fear that the identification of the Church with the pariah and the outcaste will lessen the hope of winning the high caste and educated classes, he suggests, while admitting the reality of the problem, that caste must at any cost be eradicated within the Christian Church, and resisted without it; that movements amongst outcastes have frequently originated movements amongst caste people also; and that the work of the Christian Church for the outcastes has already profoundly impressed educated India. To those who are concerned as to the effect of large accessions from the degraded section of Hindu society upon the life and moral standards of the Christian Church, Bishop Whitehead replies that the danger can be met not by restricting work among the outcastes but by doing it in right earnest. Experience shows a marvellous capacity for improvement latent in the outcastes. In a single generation the children of parents living as drunkards and thieves, in filthy surroundings, eating carrion, are turned into cultivated men and women. Within thirty years, from villages once given over to awful orgies of sacrifice, the streets running blood, Christian people have proved ready to walk fifty miles to take reverent part in a confirmation service.

As to the future, Bishop Whitehead urges the need for a strong body of educated men from amongst the converts themselves, to be produced by "more and better village schools, and better training colleges for village teachers and Indian clergy"; and also for wise measures for the development of the independent life of the Indian Church. In this Bishop Whitehead, who is convinced of the impossibility of adequate advance upon present European lines, sees the only hope for the gigantic task of uplifting fifty million people.

BIBLIOGRAPHY

THE bibliography is limited somewhat strictly to books and articles dealing with missionary work. Literature on subjects closely related to missions, such as linguistic study, political and social conditions, etc., is noticed only when it is of exceptional interest. Works on the non-Christian religions are admitted with greater freedom.

Annotations in the bibliography do not preclude a subsequent review.

Entries of magazine articles are shown in sloping type.

MAIN HEADINGS OF THE BIBLIOGRAPHY

I. HISTORY.
II. MISSIONARY BIOGRAPHY.
III. THE HOME BASE.
IV. THE MISSION FIELDS.
V. WORKS OF REFERENCE.
VI. THEORY AND PRINCIPLES OF MISSIONS.
VII. THE TRAINING AND QUALIFICATIONS OF MISSIONARIES.
VIII. MISSIONARY METHODS.
IX. THE CHURCH IN THE MISSION FIELD.
X. COMITY, CO-OPERATION, AND UNITY.
XI. CHRISTIANITY AND THE NON-CHRISTIAN RELIGIONS.
XII. THE WIDER RELATIONS OF MISSIONS.
XIII. HORTATORY AND PRACTICAL.
XIV. NEW MISSIONARY MAGAZINES.

ABBREVIATION OF MAGAZINE TITLES

AMZ = *Allgemeine Missions-Zeitschrift.*
CMR = *Church Missionary Review.*
CR = *Chinese Recorder.*
EMM = *Evangelisches Missions-Magazin.*
EW = *The East and the West.*
HF = *Harvest Field.*
IRM = *International Review of Missions.*
JE = *Japan Evangelist.*
JRD = *Journal of Race Development.*
MNZG = *Mededeelingen van wege het Nederlandsche Zendelinggenootschap.*
MRW = *Missionary Review of the World.*
MW = *Moslem World.*
ZMR = *Zeitschrift für Missionskunde und Religionswissenschaft.*
ZMW = *Zeitschrift für Missionswissenschaft.*

When other magazines are quoted, the full title is given.

I. History

Early and Medieval Missions

EIN KAROLINGER MISSIONSKATECHISMUS. *Ratio de Cathechisandis rudibus* und die Taufkatechesen des Maxentius von Aquileja usw. Dr. J. M. Heer. 103 pp. Freiburg: Herders Verlagsbuchh. 3 M. 1911. (1)

Dr. Heer discovered in the Munich Library a manuscript containing six catechetical outlines for the instruction of heathen. The manuscript appears to date from the time of Charlemagne, and if this is the case, shows that catechetical instruction played a larger part in medieval missions than has generally been supposed.

DIE MISSIONSMETHODE DER ALTEN UND DIE DER MITTELALTERLICHEN KIRCHE. Prof. D. K. Holl. *AMZ.* 1912. (V.) 193–203; (VI.) 241–49. (2)

See pp. 743–5.

Missions since the Reformation

THE MORAVIANS. Bishop E. R. Hassé. Introduction by the Bishop of Durham. Illus. 142 pp. "Leaders of Revival" series. London: National Council of Evangel. Free Churches. 1s. net. 1912. (3)

See also 12 (Xavier).

History of Missionary Societies

AUS ALLEN ZONEN. Bilder aus den Missionen der Franziskaner in Vergangenheit und Gegenwart. Trier: Paulinus Druckerei. Je brosch. 50 pf. Geb. 80 pf. (4)

IX. Mgr. Theotimus Verhaegen, O.F.M. A Martyr Bishop of our own time. Elisabeth Wörmann. 120 pp. 1911.

X. Die deutschen Franziskaner in Brasilien. P. Salesius Elsner, O.F.M. 136 pp. 1912.

DIE MISSIONEN DER GESELLSCHAFT DES GÖTTLICHEN WORTES. Handbüchlein zur

Geographie, Geschichte und Missionskunde jener Gebiete, in denen die Steyler Missionare gegenwärtig tätig sind. P. Anton Freytag, S.V.D. Maps. 146 pp. Steyl: Verlag der Missionsdruckerei. 1.50 M. 1912. (5)

The Society of the Divine Word at Steyl has about 600 missionary priests, and carries on work in China (South Shantung), Japan, the Philippines, Togo, Portuguese East Africa, New Guinea, South America, and among the negroes of North America.

HISTORICAL SKETCH OF THE CHRISTIAN WOMAN'S BOARD OF MISSIONS. Mrs. A. R. Atwater. Revised edition. 96 pp. Indianapolis: Christian Woman's Board of Missions. 1911. (6)

See also 65, 80, 116.

II. Missionary Biography

KALI CHARAN BANURJI: BRAHMIN, CHRISTIAN, SAINT. With a preface by Sir A. H. L. Fraser, K.C.S.I. B. R. Barber, Ph.B. Illus. 73 pp. C.L.S. for India. 12 annas. 1912. (7)

Mr. Banurji exercised wide influence as a Christian, and as a leader in the Indian National Congress. The record of his life should prove inspiring to laymen.

ALFRED BOEGNER. Directeur de la Société des Missions Evangéliques de Paris. Illus. 103 pp. Paris: Société des missions évangéliques. 1 F. 1912. (8)

This volume, which is preliminary to a fuller biography, contains a sketch of M. Boegner's career, and extracts from many remarkable testimonies to his life and service.

MEMORIALS OF REV. MAX GERSON. Illus. 32 pp. London: Operative Jewish Converts' Institution. 2s. 6d. 1912. (9)

A slight record of a Polish Jew who worked in a tailor's shop in London, was converted to Christianity, and became a C.M.S. missionary in Bengal.

JOSEPH JOSENHANS. Missionsdirektor D. Th. Oehler. *EMM.* 1912. (IV.) 137–46. (10)

D. ALBERT KROPF: Missionar, Sprachforscher, Bibelübersetzer, 1845–1910. Frau Käthe Kropf. 32 pp. Berliner Miss. Buchh. 30 pf. 1912. (11)

Das Lebensbild eines bedeutenden Berliner Missionars.

SAINT FRANÇOIS-XAVIER. R. P. Brou, S.J. 2 vols., each 448 pp. Paris: Beauchesne. 12 F. 1912. (12)

Ouvrage remarquable. A noter, à la fin du second volume, l'examen des jugements portés par les auteurs protestants sur la méthode et sur l'œuvre de Saint François-Xavier.

DIE INDIANER UND IHR FREUND DAVID ZEISBERGER. H. Römer. 2 Aufl. 142 pp. Herrnhut: Miss. Buchh. 2 M. 1912. (13)

Biographie Zeisbergers, des Pioniers der brüdergemeinlichen Mission unter den nordamerikanischen Indianern.

VAN HET PARSISME NAAR HET CHRISTENDOM. C. van der Hoeven. 37 pp. Rotterdam: Bredée. f. 0.15. 1912. (14)

The Life of Dhanjibhai Naoroji.

III. The Home Base

A SELECTED BIBLIOGRAPHY OF MISSIONARY LITERATURE. Compiled by J. Lovell Murray. 40 pp. New York: Student Volunteer Movement. 25 cents. 1912. (15)

This annotated bibliography makes no claim to scientific thoroughness but aims at presenting a working library for the average student. There are over 700 entries, but many of these are repetitions of the same book in different sections. The annotations are on the whole discriminating and instructive. A valuable feature is a carefully prepared list of books, chiefly American, on the history, theory and methods of education (about 100 entries), compiled by Dr. T. H. P. Sailer.

DIE NOTWENDIGKEIT DER MITARBEIT DES HEIMATLICHEN KLERUS AM WERKE DER HEIDENMISSION. Prof. Dr. Schmidlin. *ZMW.* 1912. (III.) 189–98. (16)

THE SHARE OF WOMEN IN THE ADMINISTRATION OF MISSIONS. Minna C. Gollock. *IRM.* 1912. (Oct.) 674–87. (17)

DIE KATHOLISCHE HEIDENMISSION IM SCHULUNTERRICHT. Hilfsbuch für Katecheten und Lehrer. P. Friedr. Schwager, S.V.D. 183 pp. Steyl: Missionsdruckerei. 2 M. 1912. (18)

DIE HEIDENMISSION, UNTER BESONDERER BERÜCKSICHTIGUNG DER DEUTSCHEN KOLONIEN. Prof. Dr. H. Ditscheid. Köln: J. P. Bachem. 1 M. 1911. (19)

Two handbooks on Roman Catholic missions for use in schools, to supply a need which has long been met on the Protestant side by Dr. Warneck's *Die Mission in der Schule.*

WARUM MUSS DIE EVANGELISCHE SCHULE EINE INTERESSE AN DER MISSION HABEN? Lehrer W. Brauer. 16 pp. Berliner Miss. Buchh. 20 pf. 1912. (20)

ZENDINGSLIEDERENBUNDEL. 124 pp. Den Haag: Zendings-Studie-Raad. f. 0.60. 1912. (21)

The first Dutch missionary hymn-book, containing 70 hymns.

Conference Reports and Year-books

CONFERENCE OF MISSIONARY SOCIETIES IN GREAT BRITAIN AND IRELAND. Report of the First Annual Conference, held at The Hayes, Swanwick, Derbyshire. 184 pp. London: to be obtained from British Missionary Societies. 1s. net. 1912. (22)

Representatives were appointed by forty-three missionary organizations. In addition to a record of the proceedings, the volume contains the reports of two preparatory com-

mittees, one on "Medical Education in China," the other on "Co-operation between Men and Women in Administration in the Field and at Home" (cf. article in this number, pp. 674–87).

FOREIGN MISSIONS CONFERENCE OF NORTH AMERICA. Report of the Nineteenth Conference of Foreign Missions Boards in the United States and Canada, held at Garden City, New York, January 1912. 243 pp. New York: Foreign Missions Library. 20 cents. 1912. (23)

THE INTERNATIONAL CONFERENCE ON THE NEGRO. Robert E. Park. *THE FUTURE OF TROPICAL AFRICA.* E. D. Morel. *EDUCATION AMONG THE BANTU OF SOUTH-EAST AFRICA.* Maurice S. Evans. *EDUCATION BY CULTURAL GROUPS.* Robert E. Park. *EDUCATION AND RACIAL TRAITS.* William I. Thomas. *The Southern Workman.* 1912. (June) 347–86. (24)

An account of the Conference held at Tuskegee last April, and four of the principal papers submitted to it.

KIRCHLICHES JAHRBUCH FÜR DIE EVANGELISCHEN LANDESKIRCHEN DEUTSCHLANDS, 1912. 39. Jahrgang. Herausgegeben von Pfarrer J. Schneider. 448 pp. Gütersloh: C. Bertelsmann. 5 M.; geb. 6 M. 1912. (25)

This valuable year-book of the German Protestant Churches has reached its thirty-ninth year. The present issue contains nothing corresponding to the admirable world-wide survey of Protestant Missions by Pastor Rader which occupied nearly 200 pages in the last issue. The chapter on missions to the heathen is limited to German Missions and fills only 20 pages, but it gives in a concise form the most recent information with regard to the position and work of German missionary societies. There is also a chapter of 20 pages on Jewish Missions.

JAHRBUCH DER NORDDEUTSCHEN MISSIONSKONFERENZEN 1912. Herausgegeben von D. Dr. Julius Richter. Berliner Miss. Buchh. 1.50 M. 1912. (26)

JAHRBUCH DER SÄCHSISCHEN MISSIONSKONFERENZ 1912. 192 pp. Leipzig: Wallmann. Brosch. 8 M. 1912. (27)

MISSIONS OVERSEAS: Fifth Annual Review. xvi+222 pp. London: Central Board of Missions. 1s. 1912. (28)

Brief surveys of work in Anglican dioceses, both colonial and missionary. Special attention is given this year to Africa. About half the summaries have been supplied by the Bishops.

IV. The Mission Fields

America and the West Indies

IM LANDE DER MITTERNACHTSSONNE. W. Wendebourg. Illus. 56 pp. Herrnhut: Miss. Buchh. 40 pf. 1912. (29)

Erzählungen über zwei neue Missionsstationen unter den grönländischen Eskimo.

DIE NEGER IN DEN VEREINIGTEN STAATEN VON NORDAMERIKA. M. Schanz. 133 pp. Essen: Bädaekers Verlag. 1.20 M. 1911. (30)

Ein reiches Tatsachenmaterial über die Neger in Nordamerika, besonders betreffs ihrer Bildungsfähigkeit.

IMPRESSIONS OF HAMPTON INSTITUTE. Principal A. G. Fraser. *IRM.* 1912. (Oct.) 704–13. (31)

CORRESPONDENCE RESPECTING THE TREATMENT OF BRITISH COLONIAL SUBJECTS AND NATIVE INDIANS EMPLOYED IN THE COLLECTION OF RUBBER IN THE PUTUMAYO DISTRICT. Presented to both Houses of Parliament by Command of His Majesty. July 1912. (Cd. 6266.) 165 pp. London: Wyman. 1s. 5d. 1912. (32)

SOUTH AMERICA AND ITS UNSOUGHT TREASURES. A Mission Study. Emily Dibdin. Illus. 72 pp. London: S.P.C.K. 6d. 1912. (33)

SCHWIERIGKEITEN DER INDIANERMISSION IN SÜDAMERIKA. Fr. Vogt, S.V.D. *ZMW.* 1912. (III.) 198–207. (34)

See also 13 (Zeisberger).

Africa and Madagascar

General

DEUTSCHLANDS PFLICHTEN IN AFRIKA. Prof. D. Dr. Meinhof. 16 pp. Hamburg: Agentur des Rauben Hauses. 20 pf. 1912. (35)

Ein Vortrag.

See also 24 (Conference on the Negro); 31 (Hampton Institute).

North and West Africa and the Sudan

REPORTS BY HIS MAJESTY'S AGENT AND CONSUL-GENERAL ON THE FINANCES, ADMINISTRATION, AND CONDITION OF EGYPT AND THE SOUDAN IN 1911. Presented to both Houses of Parliament by Command of His Majesty. May 1912. (Cd. 6149.) 69 pp. London: Wyman. 7½d. 1912. (36)

Lord Kitchener's first report emphasizes the improvement of conditions of agriculture and educational progress as the most essential steps towards the material and moral advance of the people. The information regarding educational matters supplements the article by Dr. Sailer in the last number of the Review, written before the publication of the Report.

THE NUER LANGUAGE (Sonderabdruck aus den Mitteilungen des Seminars für Orientalische Sprachen zu Berlin). Prof. Westermann. 71 pp. Berlin: Reichsdruckerei. 1912. (37)

POLITICS AND MISSIONS IN NORTH AFRICA. Prof. Harlan P. Beach. *MRW.* 1912. (June) 415–21. (38)

The Senussi and the Military Issue in Tripoli. A. Silva White. *Nineteenth Century.* 1912. (June) 1216–29. (39)

Gives valuable information about the conditions in Tripoli and the Senussi order.

L'Afrique occidentale française. Louis Sonolet. 255 pp. Paris: Hachette. 3.50 F. 1912. (40)

Haut-Sénégal-Niger. Maurice Delafosse. Préface du Gouverneur Clozel. 3 vols. 22 cartes. Bibliographie. I. Le pays, les peuples, les langues. 428 pp. II. L'histoire. 428 pp. III. Les civilisations. 316 pp. Illus. Paris: Emile Larose. 22.50 F. net. 1912. (41)

Cet ouvrage est une contribution très importante et très précieuse a l'étude de l'Afrique occidentale française.

Les Touareg. Capitaine Aymard. 242 pp. Paris: Hachette. 3.50 F. 1912. (42)

Die Religion der Eweer in Süd-Togo. Missionar D. J. Spieth. Religionsurkunden der Völker. IV. Bd. II. 316 pp. Leipzig: Dieterichsche Buchh. 9 M. 1911. (43)

Rechtsanschauungen der Eweer in Süd-Togo. Missionar D. J. Spieth. *Koloniale Rundschau.* 1912. (VI.) 339–54. (44)

Die Sprachverhältnisse Togos. Prof. Westermann. *EMM.* 1912. (Juni) 250–62. (45)

Islam in the West and Central Sudan. Prof. Westermann. *IRM.* 1912. (Oct.) 618–53. (46)

Der Islam und die heidnischen Stämme im Sudan, nach den Mitteilungen des Dr. Kumm. Pastor Strümpfel. *AMZ.* 1912. (VIII.) 337–47. (47)

Chiefs and Cities of Central Africa. Olive Macleod. Illus. 322 pp. London: Blackwood. 16s. net. 1912. (48)

By means of well-written descriptions, good photographs, and numerous small sketches, this book gives the life and colour of several districts included in Professor Westermann's article (see pp. 618–53), in connection with which it should be read.

Calabar et sa Mission. R. P. Lejeune. *Les Missions catholiques.* 1912. (26 janvier; 2, 9, 16, 23 février; 1, 8 mars). (49)

Appréciations, par un missionnaire catholique, de l'œuvre accomplie à Calabar par les missions protestantes, en particulier par l'United Free Church of Scotland.

See also 125 (Schools, Togo).

The Congo and Angola

Lärobok i Kongospråket. K. E. Laman. 336 pp. Stockholm: Svenska Missions Förbundets Expedition. 5 Kr. 1912. (50)

Lärobok i Franska på Kongospråket (Malongi Mantete Mandinga Akifalansa). K. E. Laman and Martin Westing. 220 pp. Stockholm: Svenska Missions Förbundets Expedition. 1.75 Kr. 1912. (51)

Correspondence respecting Contract Labour in Portuguese West Africa. Presented to both Houses of Parliament by command of His Majesty. August 1912. 117 pp. London: Wyman. 1s. 1912. (52)

A useful summary of the contents of this White Paper will be found in the *Spectator,* Aug. 17th, 1912, pp. 225–6.

East and Central Africa

The Great Plateau of Northern Rhodesia. Cullen Gouldsbury and Herbert Sheane. Illus. 360 pp. London: Arnold. 16s. net. 1911. (53)

Mr. Gouldsbury deals with the country, its administration, the life of its officials, its big game, its missionaries, its method of travel, and its future prospects. Mr. Sheane describes the natives—their laws, religion, diseases, medicine, mentality, customs, social life, arts and industry.

Through the Heart of Africa. Frank H. Melland, F.R.G.S., and Ed. H. Cholmeley, F.R.A.I. Illus. 305 pp. London: Constable. 12s. 6d. net. 1912. (54)

The journey of these two officials of the Chartered Company from Rhodesia past the Great Lakes to Egypt is less thrilling than that undertaken by Miss Macleod (see No. 48), but the sympathetic attitude of the authors towards the African and the high value attached to missionary work are noteworthy.

Achtzehn Jahre in Uganda und Ostafrika. Bischof D. Alfred Tucker. Vol. II. 264 pp. Dresden: Brandner. 3.20 M. 1912. (55)

Zweiter Band des grossen Werkes Bischof Tuckers von Uganda in deutscher Uebersetzung.

Die Evangelische Mission in Deutsch-Ostafrika. D. Julius Richter. *Evangelische Missionen.* 1912. (III.) 49–59; (IV.) 79–85; (V.) 97–103; (VI.) 121–32. (56)

Le Culte de la Société Secrète des Imandiva au Ruanda. P. Alex. Arnoux. *Anthropos.* 1912. (III.) 273–95. (57)

Praktische Lösung missionarischer Probleme (Nyasa). Heft. 9 der "Hefte zur Missionskunde." Tr. Bachmann. 35 pp. Herrnhut: Missionsbuchh. 30 pf. 1912. (58)

South Africa

The Missionary Situation in South Africa. J. du Plessis, B.D. *IRM.* 1912. (Oct.) 573–86. (59)

Hin und Her in Südafrika. Reiseberichte von einer im Auftrage der Missionsdirection unternommenen Visitationsreise. H. Kluge. 268 pp. Herrnhut: Miss. Buchh. 1.50 M. 1912. (60)

CAPE OF GOOD HOPE. EDUCATION COMMISSION. Main Report, Minority Report, Notes, Minutes of Meetings and Index. Presented to both Houses of Parliament by command of His Excellency the Governor-General. 283+iii pp. Cape Town: Cape Times Limited. 3s. 6d. 1912. (61)

The Commission was appointed by the Cape Government in January 1910. Though concerned primarily with Cape Colony, it has investigated the educational systems of the other three Provinces, and has collected evidence which it is claimed "may safely be regarded as adequately expressing all authoritative opinion on education in the Cape Colony at the moment of its entering Union." The Report is a document of the first importance for all interested in the educational problem of South Africa.

THE LIFE OF A SOUTH AFRICAN TRIBE. Henri A. Junod. Vol. I. The Social Life. Illus. 500 pp. Neuchatel: Imprimerie Attinger Frères. London: Nutt. 8s. 6d. net. 1912. (62)

M. Junod of the Swiss Romande Mission in 1898 published in French an important work on *Les Ba-Ronga*. He has now given us in English the first volume of a scientific study of the Thonga tribe, living chiefly in Portuguese East Africa, but also in Natal, the Transvaal and Rhodesia. The present volume describes the social life and customs, and the second will deal with the psychic life of the tribe, including its folklore and religion. M. H. Junod's powers of observation and intimate knowledge place this work in the first rank as a contribution to the study of African peoples. It is one which all missionaries working among the Bantus will find of great value.

KIRCHLICHE VERSELBSTÄNDIGUNG AUF DEM SÜDAFRIKANISCHEN MISSIONSFELDE DER BERLINER MISSION. Missionsinspektor Wilde. *AMZ.* 1912. (VI.) 257–64; (VII.) 304–10. (63)

THE EVANGEL IN SOUTH AFRICA. J. Du Plessis. 80 pp. Cape Town: Cape Times Limited. 1912. (64)

A useful sketch of missions from 1652 to the present day.

THE AMERICAN BOARD MISSION IN SOUTH AFRICA. A Sketch of Seventy-five Years. James Dexter Taylor. Illus. 99 pp. Durban: Singleton & Sons. 1s. 1911. (65)

TIGER KLOOF: THE LONDON MISSIONARY SOCIETY'S NATIVE INSTITUTION IN SOUTH AFRICA. Rev. W. C. Willoughby. Illus. 119 pp. London: L.M.S. 1s. net. 1912. (66)

An able presentment of the methods by which Tiger Kloof has met the problems involved in the education of the African.

See also 119 (Training of Missionaries); 126 (Inter-state Native College).

Madagascar

UN CULTE DYNASTIQUE AVEC ÉVOCATION DES MORTS CHEZ LES SAKALAVES DE MADAGASCAR: LE TROMBA. H. Rusillon, missionnaire de la Société de Paris. Introduction du Prof. R. Allier. Illus. 194 pp. Paris: Alphonse Picard. 3.50 F. 1912. (67)

LA FÊTE DE LA CIRCONCISION EN IMERINA (MADAGASCAR): AUTREFOIS ET AUJOURD'HUI. PP. Soury-Lavergne et de la Devèze, S.J. *Anthropos.* 1912. (III.) 336–71. (68)

Mohammedan Lands and Work among Moslems

A DIRECTORY TO SOCIETIES AND WORKERS AMONG MOSLEMS IN ALL LANDS. A. T. Upson. 48 pp. Cairo: Nile Mission Press; and at 16 Southfield Road, Tunbridge Wells. 1s. 1912. (69)

A list of the names of missionaries in Moslem fields and the home addresses of their boards.

DIE CHRISTENHEIT UND IHRE AUFGABE AN DER WELT DES ISLAM. Missionsinspektor Lic. K. Axenfeld. *EMM.* 1912. (VII.) 281–96. (70)

A translation of an address given at the Student Volunteer Conference, Liverpool, 1912.

DAS ERWACHEN DER MOHAMMEDANISCHEN WELT UND DIE AUFGABEN DER CHRISTENHEIT. Richard Schäfer. 14 pp. Königsberg: Miss. Gesell. 15 pf. 1912. (71)

TURKEY OF THE OTTOMANS. Lucy M. J. Garnett. Illus. 304 pp. London: Pitman. 6s. net. 1911. (72)

Information is given on the various races, religions, and churches in Turkey, on the Turkish Parliament and Law Courts, on urban life, on agrarian and pastoral Turkey, on Ottoman homes, and on education and culture.

WIR HABEN SEINEN STERN GESEHEN. Bericht über den Stand der Arbeit der deutschen Orientmission. Missionsdirektor Dr. Roemer. Potsdam. 1911. (73)

ISLAM'S SVAERD OG KAERLIGHEDENS KONTAG. T. R. W. Lunt. 180 pp. Copenhagen: Dansk Missionsselskabs Forlag. 2 Kr. 1912. (74)

Translated by Mrs. F. Bronsted from the English "Story of Islam."

See also 36–42, 46, 47 (Africa); 145–153 (Religion).

British India, Burma, and Ceylon

STATEMENT EXHIBITING THE MORAL AND MATERIAL PROGRESS AND CONDITION OF INDIA DURING THE YEAR 1910–11. Forty-seventh Number. Ordered, by the House of Commons, to be printed, 4 June 1912. 147. 139 pp. London: Wyman. 1s. 2d. 1912. (75)

PROTESTANT MISSIONARY DIRECTORY OF INDIA. Compiled by James Inglis. 167 pp. Ajmer: Scottish Mission Industries Company. 1 R. 1912. (76)

THE RENAISSANCE IN INDIA: ITS MISSIONARY BEARING. Rev. C. F. Andrews. Illus. 310 pp. London: Y.P.M.M. Also from most of the British Miss. Societies. Cloth, 2s. net. Paper, 1s. 6d. net. 1912. (77)

See Review, p. 739.

THE OUTCASTES' HOPE: or Work among the Depressed Classes in India. Rev. G. E. Phillips. Illus. 134 pp. London: Y.P.M.M. Also from most of the British Miss. Societies. 1s. net. 1912. (78)

See Review, p. 739.

AMONG INDIAN RAJAHS AND RYOTS. Sir A. H. L. Fraser, K.C.S.I. 376 pp. New and cheap edition. London: Seeley. 5s. net. 1912. (79)

See note on (100) in January Bibliography.

THE STORY OF THE KURKU MISSION. Mrs. M. Baxter. Illus. 122 pp. London: Christian Herald Office. Cloth, 2s. net. Stiff boards, 1s. net. 1912. (80)

An undenominational mission on simple lines working in the Province of Berar since 1889.

THE FIRST NORTH INDIA CONFERENCE OF THE NATIONAL MISSIONARY SOCIETY. National Missionary Intelligencer. 1912. (May–June) 73–83. (81)

CHURCH ORGANIZATION IN BOMBAY, and THE DESIRABILITY OF SYNODS IN INDIA AND THE LIMITS OF AUTHORITY. Rev. Canon R. S. Heywood. *CMR.* 1912. (June) 339–49. (82)

The former paper embodies the proceedings of an important Conference in the Bombay Diocese held to consider the formation of a diocesan synod. The latter paper discusses the proposals favourably, though with recognition of the problems involved.

THE KING'S ANNOUNCEMENT AT DELHI: ITS MISSIONARY BEARING. Rev. C. F. Andrews. *EW.* 1912. (July) 275–82. (83)

Mr. Andrews argues (1) that the result of the King's announcement is likely to be the growth in each province of a kind of national sentiment, finding its chief expression in the provincial capital, which should therefore in every province be made a centre of strong and aggressive missionary effort; and (2) that co-operation between missionary societies is essential, in which the only possible policy for the present is "the fullest co-operation in work among non-Christians and strict denominationalism within the Christian bodies themselves."

AN INDIAN CHRISTIAN'S CONFESSION OF FAITH. Principal S. K. Rudra. *Student Movement.* 1912. (June) 195–8. (84)

WORK AMONG THE INDIAN OUTCASTES. Rt. Rev. H. Whitehead, D.D. *CMR.* 1912. (Aug.) 455–64. (85)

See pp. 748–9.

SOME REVENGES OF TRUTH IN INDIAN LIFE AND THOUGHT. Rev. W. H. Thorp. *HF.* 1912. (May) 165–73. (June) 211–24. (86)

See also 123 (Education, South India); 124 (Girls' Education); 129, 130 (Industrial Work); 131 (Amer. Bapt. Telugu Mission); 140–3 (Religions).

China

THE CHINA MISSION YEAR-BOOK. Being "The Christian Movement in China." Edited by Rev. G. H. Bondfield. 86+lxxxv+xii pp. Shanghai: C.L.S. for China. 4s. 6d. 1912. (87)

See Review, p. 732.

MISSIONSRUNDSCHAU. CHINA. W. Schlatter. *AMZ.* 1912. (V.) 217–35, (VI.) 272–85, (VII.) 310–26, (VIII.) 366–80. (88)

MISSIONSRUNDSCHAU. CHINA. Friedr. Schwager, S.V.D. *ZMW.* 1912. (II.) 138–64, (III.) 207–38. (89)

THE WORK OF THE CATHOLIC CHURCH IN CHINA. Rev. J. de la Servière, S.J. *Oxford and Cambridge Review.* 1912. (June) 67–97. (90)

An inquiry into the actual condition of the Roman Catholic Church in China, its influence, and its prospects.

MÉTHODE DE L'APOSTOLAT MODERNE EN CHINE. R. P. Louis Kervyn. 920 pp. Paris: Lecoffre. 10 F. 1912. (91)

CHINA: SOCIAL AND ECONOMIC CONDITIONS. The Annals of the American Academy of Political and Social Science. 187 pp. Philadelphia: American Academy of Political and Social Science. Issued bi-monthly, $1 per number. 1912. (92)

Sixteen short papers of unequal value, dealing with various aspects of the Chinese situation. Five are written by Chinese, the others by missionaries or by authorities on Chinese subjects.

OUR OPPORTUNITY IN CHINA. J. A. Staunton Batty. Illus. 117 pp. London: S.P.G. 1s. net. 1912. (93)

A Mission Study text-book, simple, but not calculated to stimulate thought.

THE CAUSES OF CHINESE UNREST. J. O. P. Bland. *Edinburgh Review.* 1912. (July) 21–40. (94)

Mr. Bland takes a very pessimistic view of the Chinese situation.

THE FUNCTION OF MISSIONS IN MODERN CHINA. Rev. Arnold Foster. *THE BASIS OF MISSIONARY AUTHORITY.* Rev. George Douglas.

Independence of Chinese Christians. Rev. R. E. Chambers, D.D. *The Part of the Chinese Church in Mission Administration.* Rev. J. Campbell Gibson, D.D. *CR.* 1912. (June) 327–32, 333–41, 341–6, 347–55. (95)

See pp. 746–7.

In Forbidden China: An Account of the d'Ollone Mission. 1906–1909. Viscount d'Ollone. Translated by Bernard Miall. Illus. 318 pp. London: Fisher Unwin. 15s. net. 1912. (96)

A popular account of this important French mission to study the non-Chinese races in China. For two of the more scientific volumes being issued, see pp. 539–41 of the July Review, and the next entry in this bibliography.

Langues des peuples non-chinois de la Chine. Commandant d'Ollone. Illus. 250 pp. Paris: Leroux. 15 F. 1912. (97)

See also 120 (Mission Schools); 121 (West China Educational Union); 162 (United States and China).

Japan and Korea

The Christian Movement in Japan. 10th Annual Issue. Edited by J. L. Dearing. 534 pp. Yokohama: Conference of Federated Missions. 4s. 6d. 1912. (98)

See Review, p. 732.

The Japan Year-Book. 1912. Edited by Y. Takenob and K. Kawakami. 679+xxiii pp. Tokyo: Japan Year-Book Office. London: Eastern Papers, Limited. 7s. 1912. (99)

Contains a mass of general information on Japan, and statistics for the year. One chapter deals with religions, including Christianity, and religious work.

Mission Problems in Japan: Theoretical and Practical. Rev. Albertus Pieters. 188 pp. New York: Board of Publication. 75 cents. 1912. (100)

The problems are mainly those of the relationship between the Church of Christ in Japan and certain missionary bodies, notably the American Reformed Church Mission. Mr. Pieters holds that his mission, representing "an American Church in its activity *ad extra*," should work till Japan is wholly evangelized, "in alliance with the native church organization if it may, without it if it must—subordinate never."

Japan Advancing—Whither? Illus. 226 pp. New York: Domestic and Foreign Missionary Society. $2. 1912. (101)

A compilation, intended for use in Mission Study Circles. The growth of the Nippon Sei Ko Kwai is traced at some length.

A Japanese Statesman's View of Christianity in Japan. A Statement by Count Okuma. *IRM.* 1912. (Oct.) 654–8. (102)

Some Results of Christian Work in Japan. Rev. Charles M. Warren. *JRD.* 1912. (July) 95–108. (103)

The New Japan. Rev. A. J. Brown, D.D. *JRD.* 1912. (July) 82–94. (104)

Koreai Forvándlingens Tegn. James S. Gale. Avt. Overs. Ved M. Wolff. Illus. 164 pp. Copenhagen: Schönberg. 2 Kr. 1911. (105)

See also 122 (Christian Education); 137–9 (Religions).

The Islands of the Pacific and Australasia

The Call of the Pacific. J. W. Burton. Illus. 286 pp. London: Charles H. Kelly. 2s. net. 1912. (106)

A good survey of the Pacific races, from the noble savages of the Society Islands in the east to the degraded aborigines of Australia. The problems raised by the influx of Asiatic immigrants amongst decreasing child races are well set forth. Its plan renders it unsuitable for use in Mission Study Circles.

Wie das Evangelium zu den Ot Danum kam. Missionsinspektor E. Kriele. *AMZ.* 1912. (Mai) Beiblatt. 37–52. (107)

Die Ot Danum sind ein Dajakkenstamm in Zentral-Borneo.

Kiekjes uit de Soendalanden. B. M. Alkema. 230 pp. Rotterdam: Ned. Zendingsvereeniging. f. 0.60. 1911. (108)

A popular book of missionary information by an able missionary.

In majorem gloriam Dei. Die Vorgeschichte des Aufstandes von 1910–1911 in Ponape. Geh. Regierungsrat G. Fritz. 107 pp. Leipzig: 1.20 M. 1911. (109)

Ponape im Sonnenlichte der Oeffentlichkeit. P. Kilian Müller. Köln. 1.40 M. 1912. (110)

Eine unerquickliche literarische Fehde über die Mission, zumal die römisch-katholische, auf Ponape.

See also 128, 163 (Dutch East Indies).

The Jews

Die Zukunft der Juden. Werner Sombart. 91 pp. Leipzig. 1912. (111)

A remarkable essay by a German littérateur, who is not a Semite, on the present condition and future prospects of the Jews. In view of their world value as a separate race, he deprecates any attempt to incorporate them or desire to exterminate them.

The People of Israel; Their Numbers, Distribution, and Characteristics. V. Dinglestedt. *Scottish Geographical Magazine.* 1912. (Aug.) 414–29. (112)

General

In Alle Welt. Missionsvorträge aus der Brüdermission. Pred. Th. Bechler. Herrnhut: Miss. Buchh. 0.50 M. 1911. (113)

Vier Missionsbilder aus der Brüdermission.

Die Missionslosen Länder: Ungelöste Missionsaufgaben. Deutsche Ausgabe von Zwemers "Unoccupied Fields." D. S. Zwemer. 227 pp. Baseler Miss. Buchh. 2.40 M. 1912. (114)

Daraus Auszug *EMM.* 1912. (V.) 199–208; (VI.) 233–50.

V. Works of Reference

Historical Catalogue of the Printed Editions of Holy Scripture in the Library of the British and Foreign Bible Society. T. H. Darlow and H. F. Moule. Vol. I. (1903) 428 pp. Vol. II. in 3 parts (1911) 1849 pp. London: The Bible House. Complete work £3. 3s. net. (115)

An article by Professor J. Hope Moulton, D.D., dealing with these four magnificent volumes, will appear in the January number of the Review.

VI. The Theory and Principles of Missions

De Zendingsleer van Gisbertus Voetius. Dr. H. A. van Andel. 192 pp. Kampen: J. H. Kok. f. 1.75. 1912. (116)

An elaborate study of the missionary apologetic of the great Calvinistic theologian of the 17th century, by which Dr. van Andel (now a missionary in Java) gained his degree as doctor of divinity at the Free University, Amsterdam.

Mr. Roland Allen on Missionary Methods. Eugene Stock, D.C.L. *CMR.* 1912. (July) 393–403. (Aug.) 465–81. (117)

VII. The Training and Qualifications of Missionaries

Language Study from a Missionary Standpoint. Rev. H. U. Weitbrecht, Ph.D. *EW.* 1912. (July) 283–92. (118)

The Training of South African Missionaries. Bishop A. G. S. Gibson. *EW.* 1912. (July) 262–74. (119)

See also 166 (Health in Tropics).

VIII. Missionary Methods

Christian Education

China

The Opportunity and Need for the Mission School in China. Rev. F. L. Hawks Pott, D.D. *IRM.* 1912. (Oct.) 587–600. (120)

Some West China Contributions to the Cause of Educational Union. A. Archibald Bullock. *CR.* 1912. (June) 355–9. (121)

In this article Mr. Bullock summarizes the opinions of a number of missionary educators in West China with regard to the practical working of the Union curriculum and common examinations of the West China Educational Union.

Japan

Christian Education. D. B. Schneder. The Christian Movement in Japan. 1912. 44–101. (122)

This thorough survey of the present position of Christian education is of the first value to students of the subject.

India

Missionary Education in South India: Thoughts from the Edinburgh Conference. Rev. D. G. M. Leith. *HF.* 1912. (July) 249–58. (123)

See pp. 747–8.

Education of Girls. The Gospel Witness. 1912. (May) 199–207. (124)

The organ of Lutheran Missions in India, published at Guntur, gives three papers on this subject, read by leading women educators from different parts of India at the opening of the new building of the Girls' Boarding School at Guntur.

Africa

Die Eingebornen-Schulen in den deutschen Kolonien Afrikas und der Südsee. II. Togo. Wirkl. Geh. Legationsrat von König. *Koloniale Rundschau.* 1912. (VII.) 405–17. (125)

Inter-State Native College. Christian Express. 1912. (June) 88–9. Cf. pp. 65, 67–8, 104–5. (126)

See also 61 (Report of Cape Commission); 66 (Tiger Kloof).

Bible Translation and Distribution

See 115 (Historical Catalogue, B. and F.B.S.).

Medical Missions

Die Heiltätigkeit des Missionars. Dr. med. Kupfernagel. Basler Miss. Buchh. 20 pf. 1911. (127)

Industrial Missions

Eigen hulp voor de Zending. Dr. H. H. Meulenbelt. *Stemmen voor Waarheid en Vrede.* 1912. (June) 633–53. (128)

A plea for the development of industrial and commercial missions as an aid to self-support.

Mission Industrial Work and Commercialism. Rev. H. Kuhner. *HF.* 1912. (July) 258–63. (129)

Published also in the *Indian Witness,* July 23rd, pp. 588–9.

The Financial Ability of the Trained Worker as a Factor in the Success of Industrial Education. Rev. H. Fairbank. *HF.* 1912. (Aug.) 310–3. (130)

Published also in *Bombay Guardian*, July 27th, pp. 9–10.

IX. The Church in the Mission Field

The Growth of the Church in the Mission Field. IV. The Telugu Mission of the American Baptist Foreign Mission Society. Rev. W. L. Ferguson, D.D. *IRM.* 1912. (Oct.) 688–703. (131)

Wie rüstet sich die Mission auf die Volkskirche? Dr. J. Warneck. *MNZG.* 1912. (II.) 59–85. (132)

See also 63 (Berlin Mission in South Africa); 81 (National Missionary Society, India); 82 (Synods in India); 95 (Chinese Church and Missions); 100 (Japanese Churches and Missions).

X. Comity, Co-operation, and Unity

The Realization of Christian Unity. H. E. Wootton. 95 pp. London: L.M.S. 1s. net. 1912. (133)

See also 121 (West China Educational Union).

XI. Christianity and the Non-Christian Religions

Religions of Primitive Peoples

Ethics among Primitive Peoples. A. C. Haddon, Sc.D., University reader in Ethnology, Cambridge. *Expository Times.* 1912. (June) 403–9. (134)

Der Heide und das Evangelium. Rev. M. Klamroth. *AMZ.* 1912. (VII.) 289–97. (135)

A study of the influences which lead heathen to accept Christianity.

Jenseitsvorstellungen bei primitiven Völkern. Heft 10 der "Hefte zur Missionskunde." Th. Steinmann. 28 pp. Herrnhut: Miss. Buchh. 30 pf. 1912. (136)

See also 43 (South Togo).

Religions of Japan and Korea

Beiträge zur Kenntnis des japanischen Volksglaubens. Dr. H. ten Kate. *Anthropos.* 1912. (III.) 389–406. (137)

Reasons for the Prosperity of the Shin Sects. A Lecture by Professor Murakami Sensei, D.Litt. Summarized and Annotated by J. M. T. Winther, Kumamoto. *JE.* 1912. (May) 220–31. (138)

Drei Buddhapriester. D. Theol. H. Haas. 23 pp. Schöneberg: Protestantischer Schriftenvorlag. 40 pf. 1912. (139)

Ein Weckruf für die Mission in Japan.

Religions of India

A Primer of Hinduism. J. N. Farquhar. 2nd edition revised and enlarged. 222 pp. London: Frowde. 2s. 6d. net. 1912. (140)

The close revision of the text has been skilfully executed with scarcely any disturbance of the paragraph numbers. Under the Incarnation Period and the Reconstruction Period a good deal of matter is added. A valuable chapter on the Period of Western Influence is entirely new. There are six new illustrative readings. The excellent annotated bibliography is remodelled and enlarged, and an adequate index has been added. The book leaves nothing more to be desired.

Omens and Superstitions of Southern India. Edgar Thurston, C.I.E. Illus. 320 pp. London: Fisher Unwin. 12s. 6d. net. 1912. (141)

Mr. Thurston, in rearranging material from his previous larger works, deals with omens, animal superstitions, the evil eye, snake worship, votive offerings, charms, human sacrifices, magic, divination, fortune-telling, and agricultural and rain-making ceremonies. The book has high value for the student, and for the practical missionary in his approach to the people.

Fulfilment or Antithesis: which? Dr. G. P. Taylor. *The Missionary Message and the non-Christian Religions.* Rev. N. Macnicol, D.Litt. *Mr. Farquhar's Zeal for the Kingdom.* Rev. J. C. Knight Anstey. *The "New Thought" and the Missionary Message.* Rev. J. Ireland Hasler. *The Modern Missionary Attitude.* Rev. J. P. Jones, D.D. *Mr. J. N. Farquhar on "Christ and the Religions of the World."* Prof. J. R. Banerjea. *Indian Witness.* 1912. (May 14) 387–8; (May 21) 405–8, 408–9; (May 28) 427–8, 429. (142)

These are amongst the most important contributions to a discussion in the *Indian Witness* (March 9 to July 2) upon articles by Mr. J. N. Farquhar on "Christ and the Religions of the World," which appeared in *Progress*, a student magazine published by the Madras Christian Literature Society.

Superstition in Hinduism. Plain Speaking by a Hindu. V. Kunhikannan. *Madras Christian College Magazine.* 1912. (April) 532–8. (143)

A protest against the countenance given to superstition by educated Hindus, whether in the name of patriotism or of theosophy.

Buddhism

Buddhist Ideals. (A Study in Comparative Religion.) K. J. Saunders. 180 pp. C.L.S. India. Calcutta: Nat. Council Y.M.C.A. 10 annas. 1912. (144)

A valuable study of the ethics of Buddhism and Christianity from a psychological point of

view. An appendix of 31 pages summarizes the suggestions of representatives of Christian bodies working in Ceylon as to the preaching of the Gospel to Buddhists.

See also 138 (Shin Sects); 139 (Drei Buddhapriester).

Islam

The Vital Forces of Christianity and Islam. III. Prof. J. Stewart Crawford. *IRM.* 1912. (Oct.) 601–17. (145)

The Religions of Modern Syria and Palestine. F. Jones Bliss, Ph.D. 354 pp. New York: Scribner. $1.50 net. 1912. (146)

Dr. F. J. Bliss is a son of Dr. Daniel Bliss, president-emeritus of the Syrian Protestant College at Beirut, and brother of the present president, Dr. Howard S. Bliss. He is the author of *Excavations at Jerusalem* and other archaeological works. The present volume contains the Bross lectures. The first lecture is introductory; the second and third deal with the constitution and the ritual of the Eastern Churches; the next three are devoted to Islam; a concluding chapter seeks to estimate the influence of Christian missions.

Mysticism and Magic in Turkey. Lucy M. J. Garnett. Illus. 202 pp. London: Pitman. 6s. net. 1912. (147)

An account of the religious doctrines, monastic organization, and ecstatic powers of the dervish orders.

The World-Wide Mission of Christianity. Julius Richter, D.D. *MW.* 1912. (July) 263–76. (148)

The world-mission of Christianity in conflict with Mohammedanism, considered under three aspects, historical, geographical, and doctrinal.

Some Unfounded Moslem Claims. Rev. E. M. Wherry, D.D. *MW.* 1912. (July) 286–300. (149)

Ist der Islam eine Gefahr? Richard Schäfer. 37 pp. Kassel: Röttger. 40 pf. 1912. (150)

Zwei Vorträge.

Relation d'un Pèlerinage à la Mecque en 1910–1911. H. Kazem Zadeh. 84 pp. Paris: Leroux. 3.50 F. 1912. (151)

An account, by a former assistant in the Persian Consulate at Djeddah, of the organization of the caravans, and the observances at Mecca and Medina, with an estimate of the social and economic values of the pilgrimage. Reprinted from the June number of the *Revue du Monde Musulman.*

Bahaism in Persia. J. Davidson Frame, M.D. *MW.* 1912. (July) 236–44. (152)

The Bábí-Bahá'í Movement. IRM. 1912. (July) 546–51. (153)

See also 46 (West and Central Sudan).

Judaism

Outlines of Liberal Judaism; for the use of Parents and Teachers. Claude G. Montefiore. xiv+355 pp. London: Macmillan. 2s. 6d. net. 1912. (154)

An authoritative exposition of the teachings of the extremest form of reverent reformed Judaism, by its founder and leader. The movement represents a sincere attempt on the part of a few English Jews of high culture and sincere piety to retain the essence of Judaism, while rejecting not only the superstitions of their orthodox brethren, but also the ordinary faith of Jews and Christians alike in the inspiration and miracles of the Old Testament.

The Religion and Worship of the Synagogue; an Introduction to the Study of Judaism from the New Testament period. W. O. E. Oesterley, D.D., and G. H. Box. 2nd edition. viii+474 pp. London: Pitman. 7s. 6d. net. 1911. (155)

The second edition of this well-known work has been carefully revised throughout, and contains a certain amount of new matter. It deals with the nature of post-biblical Judaism in its many forms, and gives an admirable summary of the character, and date, of each of the standard Jewish books, such as the Targums, the Talmuds, the Midrashim.

What is Judaism? A Survey of Jewish Life, Thought, and Achievement. Abram S. Isaacs, Ph.D. 206 pp. New York and London: Putnam. 5s. net. 1912. (156)

A series of fifteen papers on the characteristics and history of the Jews; popular, but useful as far as they go.

General

Der Ursprung der Gottesidee: Eine historisch-kritische und positive Studie. P. W. Schmidt, S.V.D. I. Historisch-kritischer Teil. 510 pp. Münster i. W.: Aschendorffsche Verlagsbuchh. 7.60 M. 1912. (157)

This volume is at once the German original and an enlarged and improved edition of a work which was first published in French as a series of articles in *Anthropos* (1908–10). The present volume is entirely historical and critical, and deals with the various theories that have been put forward to explain the origin of religion and of the idea of God. In a second volume, which will be awaited with interest, the author will attempt a positive solution of the problem. As the editor of *Anthropos*, Pater Schmidt has been peculiarly fortunate in the immense amount of first-hand material, chiefly from missionary sources, which has come into his hands, and the present work is a contribution of great importance to the study of the origins of religion.

Christus: Manuel d'Histoire des Religions. Prof. Joseph Huby. xx+1036 pp. Paris: G. Beauchesne. 1912. (158)

The different chapters of this handbook are written by Roman Catholic specialists in the

various religions. More than 300 pages are devoted to the Christian religion. Each chapter has a good bibliography.

MANUALE DI STORIA DELLE RELIGIONI. Nicola Turchi. 643 pp. Roma: Fratelli Bocca. 6s. net. 1912. (159)

A manual on the study of religions, dead and living. Judaism and Christianity are omitted. Good bibliographies are given at the close of each chapter.

DIE RELIGIONSFORSCHUNG IM DIENSTE DER MISSION. Missionar D. J. Spieth. *AMZ.* 1912. (VI.) 249–57, (VII.) 297–303. (160)

See pp. 745–7.

THE CHRISTIAN CHALLENGE TO THE OTHER FAITHS. Rev. A. E. Garvie, D.D. *IRM.* 1912. (Oct.) 659–73. (161)

XII. The Wider Relations of Missions

THE GOVERNMENT OF THE UNITED STATES AND AMERICAN FOREIGN MISSIONARIES. James Brown Scott. *American Journal of International Law.* 1912. (Jan.) 70–85. (162)

Mr. Scott is the editor of the Journal and the secretary of the Carnegie Endowment for International Peace. The article is devoted to a consideration of the treaty relations of the United States and China, so far as these concern missionaries and missionary work.

REGEERING EN ZENDING. Dr. C. W. Th. Baron van Boetzelaer van Dubbeldam. *MNZG.* 1912. (II.) 128–35. (163)

Notes of an address by the Mission-Consul in Java.

THE CHANGING STATUS OF ORIENTAL WOMEN. Saint Nihal Singh. *Edinburgh Review.* 1912. (July) 163–86. (164)

FOREIGN MISSIONS AND ENGLISH LITERATURE. Rev. Charles Haldon. *EW.* 1912. (July) 246–61. (165)

A study of references to missionary effort in the works of English poets and prose-writers from Milton to Ruskin.

THE PREVENTION AND TREATMENT OF DISEASE IN THE TROPICS. A Handbook for Officials and Travellers. Edward S. Crispin, M.R.C.S. 95 pp. London: Griffin. 1s. net. 1912. (166)

Dr. Crispin, who has had experience as assistant director of the Sudan Medical Department, treats his subject simply, and for the most part satisfactorily. Advice is given as to the destruction of disease-carrying insects, personal hygiene, and the treatment of unconscious, suffering, or injured persons. The appendices on diets, drugs, appliances, etc., are useful. The book is of a size convenient for the pocket, and an index facilitates quick reference.

MALARIA. Beiheft I zu *Die Ärztliche Mission.* Dr. G. Olpp. 32 pp. Gütersloh: Bertelsmann. 1 M. 1912. (167)

See also 38, 39.

XIII. Hortatory and Practical

THE WORKERS ARE FEW: Reflections upon Vocation to the Foreign Missions. Trans. from the Italian of Rev. Paolo Manna, M.Ap., by Rev. J. F. M'Glinchey, D.D. 2nd Edition. Illus. 221 pp. Boston: Soc. for the Prop. of the Faith. $1.00. 5s. net. 1912. (168)

A fervent appeal for missionary service. Even those who do not, like the author, belong to the Roman Catholic Church, will find inspiration in the spirit of devotion to Christ which animates the book.

FOUR APOSTLES. The Training of Christian Missionaries. J. P. Lilley, D.D. 158 pp. London: S.P.C.K. New York: E. S. Gorham. 2s. 6d. 1912. (169)

Brief studies of our Lord's methods of training SS. Philip, Bartholomew, Matthew, and Thomas.

VON GOLGOTHA BIS AN DER WELT ENDE. "Ein Zeugnis Christi an die Gegenwart aus dem Munde seiner Gegner." H. Meinhof. Leipzig: Wallmann. 60 pf. 1912. (170)

WIR SIND SCHULDNER. Predigt über Röm. I. 14–15. Prof. D. L. Ihmels. 20 pp. Leipzig: Evang. Luth. Mission. 1911. (171)

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INDEX TO VOLUME I.

The large numerals (I.) *refer to the quarterly parts of the Review. Reviews of books are indicated by italic type.*

General

The Editor's Notes, I. 1–14.

Notes on Contributors, I. 140–1 ; II. 319–20 ; III. 522–3 ; IV. 714–5.

Editorial and Continuation Committee Notices, II. 321–2 ; III. 524–5.

Bibliography, I. 178–92 ; II. 367–79 ; III. 565–72 ; IV. 750–60.

The History of Missions

The Growth of the Church in the Mission Field :—

i. Among the Bataks. Dr. JOH. WARNECK. I. 20–43.

ii. The C.M.S. in West Africa. Archdeacon F. MELVILLE JONES. II. 240–57.

iii. Presbyterian and Methodist Missions in Korea. GEO. HEBER JONES, D.D. III. 412–34.

iv. The Telugu Mission of the American Baptist Foreign Mission Society. W. L. FERGUSON, D.D. IV. 688–703.

The History of South African Missions, I. 142–5. *The British and Foreign Bible Society*, I. 156–9. *The History of the American Board*, I. 159–62. *A History of the Batak Mission*, II. 346–8. The Missionary Methods of the Early Church and of the Middle Ages, IV. 743–5.

The Home Base

The Continuation Committee. JOHN R. MOTT, LL.D. I. 62–78.

A Study of the Financial Aspects of the Home Base. S. EARL TAYLOR. II. 258–69.

Broadening the Home Base. CORNELIUS H. PATTON, D.D. III. 474–87.

Ten Years' Missionary Finance. A Survey and Some Deductions. KENNETH MACLENNAN. III. 488–97.

The Share of Women in the Administration of Missions. MINNA C. GOLLOCK. IV. 674–87.

A New Roman Catholic Missionary Review, I. 176–7. *Christ and Human Need*, II. 338–40. An Appeal of the Laymen's Missionary Movement, II. 364–5.

The Mission Fields

Africa—

The C.M.S. in West Africa. Archdeacon F. MELVILLE JONES. II. 240–57.

Recent German Research in African Languages. Professor CARL MEINHOF, LL.D. II. 312–8.

Problems of Education in Egypt. T. H. P. SAILER, Ph.D. III. 498–510.

The Missionary Situation in South Africa. J. DU PLESSIS, B.D. IV. 573–86.

Islam in the West and Central Sudan. Professor WESTERMANN. IV. 618–53.

The History of South African Missions, I. 142–5. *Christianity and Islam in Nigeria*, II. 323–7. *South African Problems*, II. 328–31. *Baptist Missions on the Congo*, II. 342–4. The Presentation of the Gospel to the African Mind, II. 361. *The Baganda*, III. 544–6. *Missionary Work in Morocco*, IV. 731. *The French Mission in Basutoland*, IV. 741–2.

India—

Unity and Co-operation in the Indian Mission Field. J. H. MACLEAN. II. 202–25.

The Educational Situation in India and Its Bearing on Missionary Policy. SIR ANDREW H. L. FRASER, K.C.S.I. III. 393–411.

Non-Christian Masters in Mission Schools. Canon E. H. M. WALLER. III. 511–21.

The Telugu Mission of the American Baptist Foreign Mission Society. W. L. FERGUSON, D.D. IV. 688–703.

Industrial Missions in India, I. 163–6. Indian Methods of Evangelization, I. 174–5. *The Maharani of Baroda on Indian Women*, II. 340–1. *Mr. Harold Begbie on Missionary Work in India*, II. 348–9. The Growth of Christianity in India, II. 358–9. Religious Teaching in the Primary School, III. 558–9. The Need for Social Service in India, III. 560. The Study of Social Conditions in Western India, III. 560–2. *The Relation of Hinduism to Christianity*, IV. 723–6. *Two British Mission Study Text-Books on India*, IV. 739–41. Missionary Education in South India, IV. 747–8. Work among the Indian Outcastes, IV. 748–9.

China—

China and Education. President JOHN F. GOUCHER, LL.D. I. 125–39.

Needs of the New Era in China. THOMAS COCHRANE, M.B. II. 294–311.

The Chinese Church in Relation to Its Immediate Task. CH'ENG CHING-YI. III. 381–92.

The Opportunity and Need for the Mission School in China. F. L. HAWKS POTT, D.D. IV. 587–600.

Some Recent Literature on China, I. 149–54. The Forces Needed for the Evangelization of China, I. 175–6. *James Hudson Taylor*, II. 331–4. *Six Books on Medical Missions*, II. 334–8. Christian Education in China, II. 356–7. Women's Education in China, II. 357–8. A Development in Missionary Administration, II. 358. *The Far East through American Eyes*, III. 534–8. *The Mohammedans of China*, III. 539–41. The Future of Christian Education in China, III. 556–7. *Religion in China*, IV. 716–20. *Some German and French Contributions to the Study of Chinese Religions*, IV. 720–3. *The Christian Movement in Japan and China*, IV. 732. Foreign Missions and the Chinese Church, IV. 746–7.

Japan and Korea—

The Present Position of Christianity in Japan. President TASUKU HARADA, LL.D. I. 79–97.

Presbyterian and Methodist Missions in Korea. GEO. HEBER JONES, D.D. III. 412–34.

A Japanese Statesman's View of Christianity in Japan. COUNT OKUMA. IV. 654–8.

The Conference of Religions in Japan, II. 352–3; III. 552–5. A Christian University for Japan, II. 353–4. Evangelistic Work in Japan, II. 354–5. The Missionary as Guest, II. 355–6. *Buddhism in Japan*, III. 541–4. Some Japanese Religious Experiences, III. 555–6. *The Christian Movement in Japan and China*, IV. 732. *Christianity in Formosa*, IV. 738–9.

Other Fields—

Among the Bataks. Dr. JOH. WARNECK. I. 20–43.

Religious Beliefs in German New Guinea, I. 147–9. *Two Little-known Mission Fields*, I. 166–7. *A History of the Batak Mission*, II. 346–8. *The Moravian Mission in Labrador*, IV. 733–5. *Protestant Missions in South America*, IV. 735–7.

The Training and Qualification of Missionaries

The Special Preparation of Missionaries. HENRY T. HODGKIN. I. 108–24.

The Preparation of Missionaries in Holland. A. M. BROUWER, Dr. Theol. II. 226–39.

The British Board of Study for the Preparation of Missionaries, II. 365. The Training of Roman Catholic Missionaries, III. 562–4.

Missionary Methods

Education—

China and Education. President JOHN F. GOUCHER, LL.D. I. 125–39.

The Educational Situation in India and Its Bearing on Missionary Policy. SIR ANDREW H. L. FRASER, K.C.S.I. III. 393–411.

Problems of Education in Egypt. T. H. P. SAILER, Ph.D. III. 498–510.

Non-Christian Masters in Mission Schools. Canon E. H. M. WALLER. III. 511–21.

The Opportunity and Need for the Mission School in China. F. L. HAWKS POTT, D.D. IV. 587–600.

Impressions of Hampton Institute. IV. 704–13.

A Christian University for Japan, II. 353–4. Christian Education in China, II. 356–7. Women's Education in China, II. 357–8. The Future of Christian Education in China, III. 556–7. Religious Teaching in the Primary School, III. 558–9. Missionary Education in South India, IV. 747–8.

Evangelistic—

Indian Methods of Evangelization, I. 174–5. Evangelistic Work in Japan, II. 354–5. (See also under "Christianity and the Non-Christian Religions.")

Industrial—

Industrial Missions in India, I. 163–6.

Medical—

Six Books on Medical Missions, II. 334–8. Medical Work in Roman Catholic Missions, II. 363–4.

General—

Missionary Methods—St. Paul's or Ours, IV. 726–8. *St. Paul in His Mission Fields*, IV. 729–30.

The Church in the Mission Field

The Growth of the Church in the Mission Field—See "The History of Missions."

The Present Position of Christianity in Japan. President TASUKU HARADA, LL.D. I. 79–97.

The Chinese Church in Relation to Its Immediate Task. CH'ENG CHING-YI. III. 381–92.

A History of the Batak Mission, II. 346–8. Foreign Missions and the Chinese Church, IV. 746–7.

18, 959

Comity, Co-operation, and Unity

Unity and Co-operation in the Indian Mission Field. J. H. MACLEAN. II. 202–25.

Unity and Co-operation, I. 170–2.

Christianity and the Non-Christian Religions

General—

The Christian Challenge to the Other Faiths. Principal A. E. GARVIE, D.D. IV. 659–73.

Islam—

The Vital Forces of Christianity and Islam :—

i. By W. H. T. GAIRDNER. I. 44–61.
ii. By W. A. SHEDD, D.D. II. 279–93.
iii. By Pastor GOTTFRIED SIMON. III. 452–73.
iv. By Professor J. STEWART CRAWFORD. IV. 601–17.

Aspects of Islam, I. 145–7. *Christianity and Islam in Nigeria*, II. 323–7. A French Survey of Missions to Moslems, II. 359–60. Bahaism, II. 360–1. *Missions to Moslems*, III. 526–34. *The Mohammedans of China*, III. 539–41. *The Bābī-Bahā'ī Movement*, III. 546–51.

Other Religions—

Religious Beliefs in German New Guinea, I. 147–9. *A Contribution to Theology from the Mission Field*, I. 154–6. The Missionary Message, I. 172–4. *Religion und soziales Leben bei den Naturvölkern*, II. 344–6. The Conference of Religions in Japan, II. 352–3; III. 552–5. *Buddhism in Japan*, III. 541–4. The Attitude of the Missionary to Non-Christian Religions, III. 557–8. *Religion in China*, IV. 716–20. *Some French and German Contributions to the Study of Chinese Religions*, IV. 720–3. *The Relation of Hinduism to Christianity*, IV. 723–6. The Study of Religions in the Interest of Missionary Work, IV. 745–6.

Social and Political Relations of Missions

The Impressions of a Traveller Among Non-Christian Races. The Rt. Hon. JAMES BRYCE, D.C.L. I. 15–9.

The Place of Women in the Modern National Movements in the East. AGNES DE SÉLINCOURT. I. 98–107.

Christian Missions and International Peace. Professor DAVID S. CAIRNS, D.D. II. 193–201.

Foreign Missions and Social Questions. The Bishop of Oxford. II. 270–8.

The Ideal of Womanhood as a Factor in Missionary Work :—

I. The Influence of Christianity on the Position of Women. ELEANOR MCDOUGALL, M.A. III. 435–51.

Inter-Racial Problems, I. 168–9. *The Social Work of Christian Missions*, II. 350–1. Christian Missions and Colonial Policy, II. 361–3. The International Opium Conference at The Hague, II. 365–6. Social Changes in the East, III. 559–60. The Need for Social Service in India, III. 560. The Study of Social Conditions in Western India, III. 560–2.

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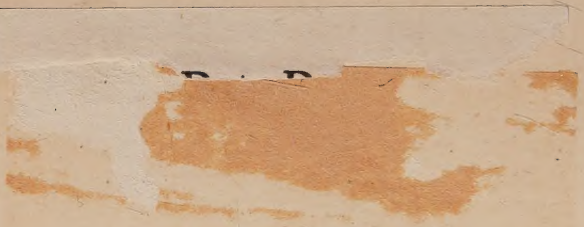

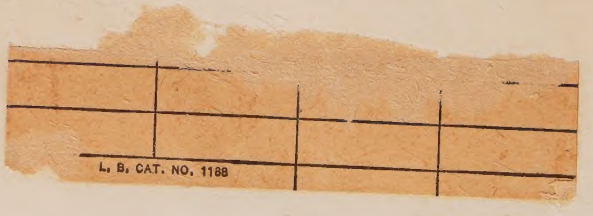
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